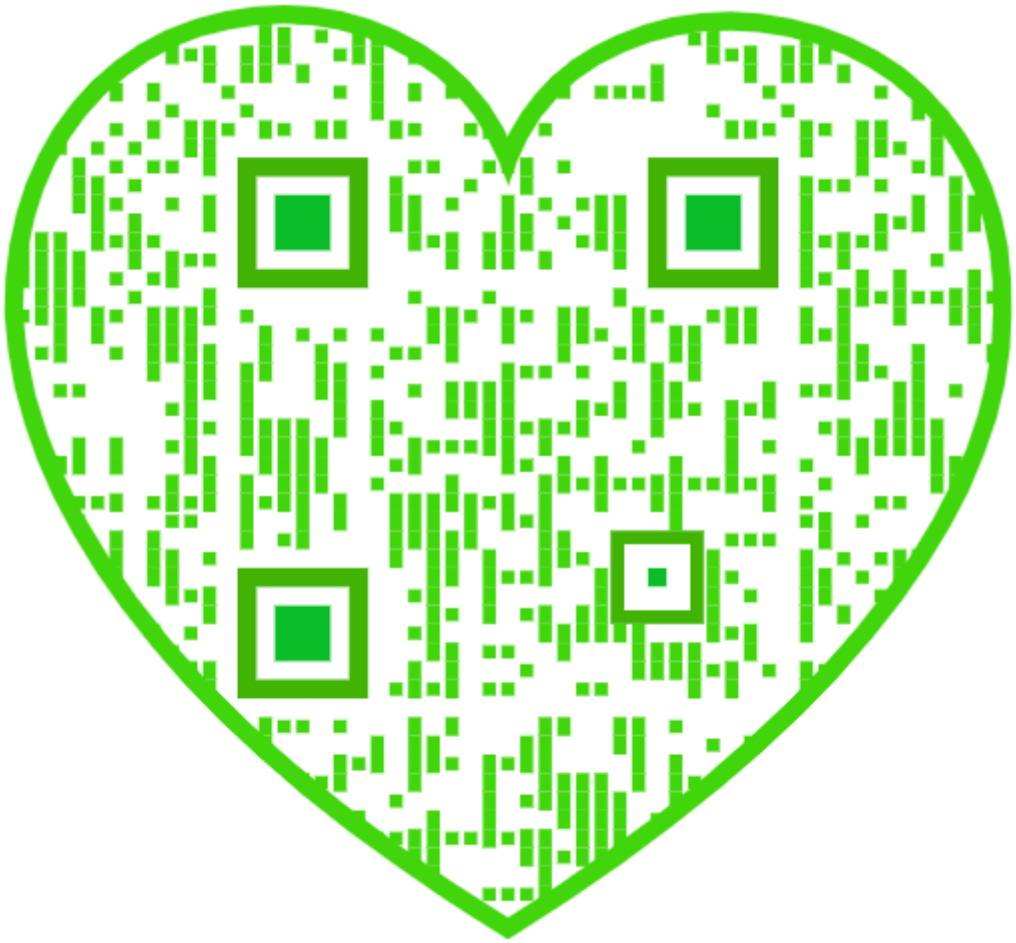

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A VIEW OF CONSTANTINOPLE.

A BRIEF HISTORY

OF

ANCIENT, MEDIÆVAL, AND MODERN PEOPLES

WITH SOME ACCOUNT OF THEIR MONUMENTS, INSTITUTIONS, ARTS, MANNERS, AND CUSTOMS

BY

JOEL DORMAN STEELE, PH.D., F.G.S.

AND

ESTHER BAKER STEELE, LIT.D.

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E-P 12

PREFACE

THE plan of the Barnes Brief History Series has been thoroughly tested in the books already issued, and their extended use and approval are evidence of its general excellence. In this work the political history, which occupies most if not all of the ordinary school-text, is condensed to the salient and essential facts, in order to give room for some account of the literature, religion, architecture, character, and habits of the different nations. Surely, it is as important to know *something* about Plato as *all* about Cæsar; to learn how the ancients wrote their books as how they fought their battles; and to study the virtues of the old Germans and the dawn of our own customs in English home-life, as to trace the petty squabbles of Alexander's successors or the intricacies of the Wars of the Roses.

The general divisions on "Civilization" and "Manners and Customs" were prepared by MRS. J. DORMAN STEELE.

The chapters on "Manners and Customs" and "Scenes in Real Life" represent the people of history as men and women subject to the same wants, hopes, and fears as ourselves, and so bring the distant past near to us. The "Scenes," which are intended only for reading, are the result of a careful study of the monuments in foreign museums, of the ruins themselves, and of the latest authorities on the do-

mestic life of the peoples of other lands and times. Though intentionally written in a semi-romantic style, they are accurate pictures of what *might* have occurred, and some of them are simple transcriptions of the details sculptured in Assyrian alabaster, or painted on Egyptian walls.

It should be borne in mind that the extracts here made from "The Sacred Books of the East" are not comprehensive specimens of their style and teachings, but only gems selected from a mass of matter, much of which is absurd, meaningless, and even revolting. It has not seemed best to cumber a book like this with selections conveying no moral lesson.

The numerous cross-references, the abundant dates in parentheses, the blackboard analyses, the pronunciation of the names in the index, the genealogical tables, the choice reading references at the close of each general subject, and the novel "Historical Recreations" in the appendix, will be of service to both teacher and pupil. An acknowledgment of indebtedness in the preparation of this history is hereby made to the works named in the reading references.

It is hoped that a large class of persons who desire to know something about the progress of historic criticism as well as the discoveries resulting from recent archæological excavations, but who have no leisure to read the ponderous volumes of Brugsch, Layard, Grote, Mommsen, Rawlinson, Ihne, Lanfrey, Froude, Martin, and others, will find this little book just what they need.

CONTENTS.

ANCIENT PEOPLES.

	PAGE
INTRODUCTION	9
EGYPT	15
BABYLONIA AND ASSYRIA	45
PHŒNICIA	73
JUDEA	80
MEDIA AND PERSIA	88
INDIA	105
CHINA	109
GREECE	115
ROME	203

MEDIÆVAL PEOPLES.

	PAGE
INTRODUCTION	315
RISE OF THE SARACENS	326
RISE OF THE FRANKISH EMPIRE	331
RISE OF MODERN NATIONS	337
England	337
France	354
Germany	373
Switzerland	387
ITALY IN THE MIDDLE AGES	390
THE CRUSADES	397
THE MOORS IN SPAIN	404
ASIA IN THE MIDDLE AGES	405
MEDIÆVAL CIVILIZATION	408

MODERN PEOPLES.

	PAGE
INTRODUCTION	423
THE SIXTEENTH CENTURY	430
The French in Italy	430
The Age of Charles V	433
Rise of the Dutch Republic	445
Civil-Religious Wars of France	450
England under the Tudors	455
The Civilization	467
THE SEVENTEENTH CENTURY,	480
The Thirty-Years' War	480
France in the Seventeenth Century	486
England under the Stuarts	494
The Civilization	513

	PAGE
THE EIGHTEENTH CENTURY	520
Peter the Great of Russia, and Charles XII. of Sweden	520
Rise of Prussia in the Age of Frederick the Great	526
England under the House of Hanover	532
The French Revolution	536
The Civilization	553
THE NINETEENTH CENTURY	559
France	559
England	583
Germany	588
Italy	592
Turkey	596
Greece	598
The Netherlands	598
Russia	599
Japan	600

APPENDIX.

	PAGE
THE SEVEN WONDERS AND THE SEVEN WISE MEN	i
HISTORICAL RECREATIONS	ii
INDEX	xxv

LIST OF MAPS.

	PAGE
Early Races and Nations	11
Ancient Egypt	16
Assyrian and Persian Empires	45
Phœnicia and Judea in Solomon's Time	74
Canaan and the Wilderness	81
Greece and her Colonies	113
Hellas in the Heroic Age	118
Greece in the Time of the Persian Wars	125
Plain of Marathon	126
Vicinity of Thermopylæ	130
Vicinity of Athens and Salamis	135
Peloponnesian War	142
Empire of Alexander	153
Roman Empire and its Provinces	203
Early Tribes and Cities of the Italian Peninsula	210
Punic Wars	223
Italia to the Time of Augustus	255
Ancient Rome	299
Nations of Western Europe (Fifth Century)	317
Empire of the Caliphs (Eighth Century)	327
Empire of Charlemagne	333
Four Conquests of England	338
France in the Time of Hugh Capet	357
Burgundy under Charles the Bold	370
German Empire under the Hohenstaufens, including Naples and Sicily	378
Syria in the Time of the Crusades	401
Iberian Peninsula in the Fifteenth Century	404
Great Voyages of Discovery	426
Italy from the Fifteenth Century	431
Wars in France, the Netherlands, and Civil War in England	447
Central Europe (the Thirty-Years' and Seven-Years' Wars)	481
Eastern Europe (Seventeenth Century)	495
Modern Nations of Europe, Western Asia, and Africa	532
Napoleon's Wars	560

ANCIENT PEOPLES.

Examine History, for it is "Philosophy teaching by Experience."
Carlyle.

"Truth comes down to us from the past, as gold is washed down from the mountains of the Sierra Nevada, in minute but precious particles—the *débris* of the centuries."

BLACKBOARD ANALYSIS.

ANCIENT PEOPLES.

1. Egyptians.
   - 1. POLITICAL HISTORY.
     1. Origin.
     2. Old Empire.
     3. Middle Empire.
     4. New Empire.
     5. Decline.
   - 2. CIVILIZATION.
     1. Society.
        - *King.*
        - *Priests.*
        - *Military Class.*
        - *Lower Classes.*
     2. Writing.
        - *Hieroglyphics.*
        - *Papyrus.*
     3. Literature.
        - *Book of the Dead.*
        - *Phtahhotep's Book.*
        - *Miscellaneous Books.*
     4. Education.
     5. Monuments and Art.
     6. Practical Arts and Inventions.
   - 3. MANNERS AND CUSTOMS.
     1. General Character.
     2. Religion.
     3. Embalming.
     4. Burial.
     5. Scenes in Real Life.
        1. *Pyramid Building.*
        2. *A Lord of the IVth Dynasty.*
        3. *Amenemhe III.*
        4. *A Theban Dinner Party.*
   - 4. SUMMARY.
   - 5. CHRONOLOGY.
   - 6. READING REFERENCES.

2. Babylonians and Assyrians.
   - 1. POLITICAL HISTORY.
     1. Origin.
     2. Chaldea.
     3. Assyria.
     4. Names of Kings.
     5. Babylonia.
     6. Names of Kings.
   - 2. CIVILIZATION.
     1. Society.
     2. Writing.
     3. Literature.
     4. Monuments and Art.
     5. Practical Arts and Inventions.
   - 3. MANNERS AND CUSTOMS.
     1. General Character.
     2. Religion.
     3. Curious Customs.
     4. Scenes in Real Life.
        1. *A Chaldean Home.*
        2. *A Morning in Nineveh.*
        3. *A Royal Lion Hunt.*
        4. *Asshurbanipal going to War.*

3. Phœnicians.
   1. POLITICAL HISTORY.
   2. CIVILIZATION.

4. Hebrews.
   1. POLITICAL HISTORY.
   2. CIVILIZATION.

5. Medes and Persians.
   1. POLITICAL HISTORY.
   2. CIVILIZATION.
   3. MANNERS AND CUSTOMS.

6. Hindoos.
   1. POLITICAL HISTORY.
   2. CIVILIZATION.

7. Chinese.
   1. POLITICAL HISTORY.
   2. CIVILIZATION.

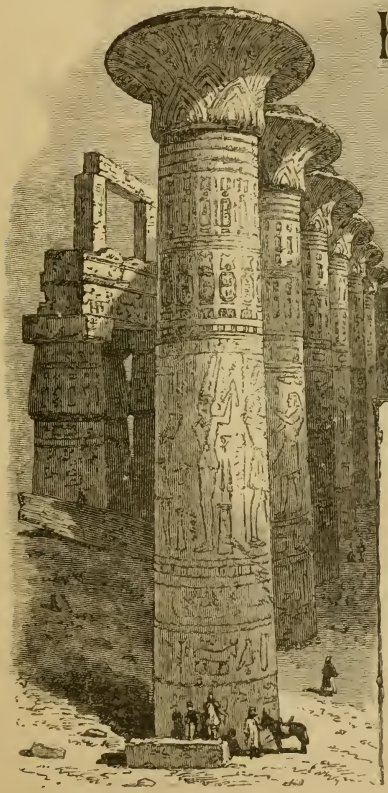
[The subdivisions of these general topics may be filled in from the titles of the paragraphs in the text, as the student proceeds.]

8. Grecians.
   - 1. POLITICAL HISTORY.
     - Geographical and Early History.
     - Sparta.
     - Athens.
     - Persian Wars.
     - Age of Pericles.
     - Peloponnesian War.
     - Lacedæmon and Theban Rule.
     - Macedon.
     - Alexander's Successors.
   - 2. CIVILIZATION.
   - 3. MANNERS AND CUSTOMS.

9. Romans.
   1. POLITICAL HISTORY.
   2. CIVILIZATION.
   3. MANNERS AND CUSTOMS.

A Brief History of Ancient Peoples

Introduction



GREAT HALL OF KARNAK.

History is a record of what man has done. It treats of the rise and growth of the different nations which have existed, of the deeds of their great men, the manners and customs of their peoples, and the part each nation has taken in the progress of the world.

Dates are reckoned from the birth of Christ, the central point in history. Time before that event is

denoted as B. C.; time after, A. D. (*Anno Domini*, in the year of our Lord).[1]

Three Divisions.—History is distinguished as Ancient, Mediæval, and Modern. Ancient history extends from the earliest time to the fall of the Roman Empire (476 A. D.); Mediæval, or the history of the Middle ages, covers about a thousand years, or to the close of the 15th century; and Modern history continues to the present time.

The only Historic Race is the Caucasian, the others having done little worth recording. It is usually divided into three great branches: the *Ar'yan*, the *Semit'ic*, and the *Hamit'ic*. The first of these, which includes the Persians, the Hindoos, and nearly all the European nations, is the one to which we belong. It has always been noted for its intellectual vigor. The second embraces the Assyrians, the Hebrews, the Phœnicians, and the Arabs. It has been marked by religious fervor, and has given to the world the three faiths—Jewish, Christian, and Mohammedan—which teach the worship of one God. The third branch[2] includes the Chaldeans and the Egyptians. It has been remarkable for its massive architecture.

Ancient Aryan Nation.—Asia was probably the birthplace of mankind. In a time far back of all history there lived in Bactria (map, p. 11) a nation that had made considerable progress in civilization. The people called them-

[1] This method of reckoning was introduced by Exiguus, a Roman abbot, near the middle of the 6th century. It is now thought that the birth of Christ occurred about four years earlier than the time fixed in our chronology. The Jews still date from the Creation, and the Mohammedans usually from the Hegira (p. 326), 622 A. D.

[2] The Chaldeans were a mixed people, and are variously classed as Semitic, Hamitic, or *Turanian*. Those nations of Europe and Asia that are not Aryan or Semitic are frequently termed Turanian. This branch would then include the Mongols, Chinese, Japanese, Turks, Tartars, Lapps, Finns, Magyars, etc. Iran (e'-rahn), or Aria, the old name of Persia (the "land of light"), is opposed to Turan, the barbarous region around (the "land of darkness"). The Aryan (Indo-European) and Semitic languages have certain resemblances, but the so-called Turanian dialects bear little resemblance to one another.

SKETCH MAP OF
EARLY RACES & NATIONS
also of the
PRINCIPAL COLONIES of GREECE and PHŒNICIA.
Greek Colonies, Red
Phœnician Colonies, Purple
ATLANTIC OCEAN
BRITISH ISLES
Druids
SCANDINAVIA
BALTIC SEA
Saxones
Vandali
Gothones
Vistula R.
Rhine R.
CELTÆ
SARMATIA
SCYTHÆ
Ister or Danube R.
Rha (Volga) R.
Tanais R. (Don R.)
Jaxartes
ARAL SEA
Massagetæ
Oxus R.
CASPIAN SEA
CAUCASUS MTS.
Dioscurias
Sinope
Trapesus
MT. ARARAT
Olbia
Istria
EUXINE OR BLACK SEA
Byzantium
THRACIA
MACEDONIA
Ilium (Troy)
Sardis
LYDIA
PHRYGIA
Halys R.
CILICIA
Rhodes
CYPRUS
PHŒNICIA
JUDÆA
Mt. Sinai
Mesopotamia
Tigris R.
Euphrates R.
ASSYRIA
Nineveh
ZAGROS MTS.
BABYLONIA
CHALDEA
Babylon
Desert
Susiana
Persis
Gedrosia
PERSIAN GULF
Table-land of Iran
PERSIA
BACTRIA
Parthia
INDIA
Indus R.
SEA OF ARABIA
ARABIA
RED SEA
Nile R.
Memphis
Thebes
EGYPT
ETHIOPIA
AFRICA
Aræ Philænorum
Cyrene
Irasa
Hesperides
Leptis Major
Tacape
Utica
Carthage
Syracuse
SICILY
MALTA
Solus
Cumæ
Roma
Tarentum
Sparta
Athens
Lycean Sea
GREECE
GREAT SEA
MEDITERRANEAN SEA
CRETE
Eruscii
UMBRI
Massilia
Phœnice I.
Barcino
BALEARIC IS.
SARDINIA
Carthago
Saguntum
Tartessus R.
TARSHISH
(Cadiz) Gades
Str. of Gibraltar
Pillars of Hercules
Malaga
Abdera
Pingis
Lixus
Iol
Icosium
Saldae
CELTIBERES
IBERES
Pyrenees
Gades
Str. of Gibraltar
Pillars of Hercules
Cyprus (Chittim)
Amathus
Aradus
Tripolis
Byblus
Sidon
Tyre
Damascus
Joppa
Gaza
Philistines
CANAAN
PHŒNICIA
JUDÆA
SYRIA
Salt Sea
PHŒNICIA, enlarged scale.
20
30
40
50

selves Aryas or Aryans,—those who go straight or upward. They dwelt in houses, plowed the soil, ground their grain in mills, rode in vehicles, worked certain metals, calculated up to 100, and had family ties, a government, and a religion.[1]

Aryan Dispersion.—How long our Aryan forefathers lived united in their early home, we have no means of knowing. As they increased in numbers, they would naturally begin to separate. When they moved into distant regions, the bond of union would become weaker, their language would begin to vary, and so the seeds of new tongues and new nations would be sown. To the south-east these Aryan emigrants pushed into Persia and northern India; to the west they gradually passed into Europe, whence, in a later age, they settled Australia and America. In general, they drove before them the previous occupants of the land. The peninsulas of Greece and Italy were probably earliest occupied. Three successive waves of emigration seem to have afterward swept over central Europe. First came the Celts (Kelts), then the Teutons (Germans), and finally the Slaves.[2] Each of these appears to have crowded the preceding one farther west, as we now find the Celts in Ireland and Wales, and the Slaves in Russia and Poland.

[1] These views are based on similarities of language. About 600,000,000 people—half the population of the globe—speak Aryan languages. These contain many words which have a family likeness. Thus, *night*, in Latin, is *noct*; in German, *nacht*; and in Greek, *nykt*. *Three*, in Latin, is *tres*; in Greek, *treis*; and in Sanscrit (the ancient language of the Hindoos), *tri*. All such words are supposed to have belonged to one original speech, and to suggest the life of that parent race. Thus we infer that the Aryans had a regular government, since words meaning *king* or *ruler* are the same in Sanscrit, Latin, and English; and that they had a family life, since the words meaning *father*, *mother*, *brother*, *sister*, etc., are the same in these kindred tongues. Some recent theories discredit successive western migrations, place the primitive Aryan home in Europe, and argue that the Indo-Iranians emigrated from Europe to Asia.

[2] This word originally meant "glorious," but came to have its present signification because at one time there were in Europe so many bondsmen of Slavonic birth.

The following table shows the principal peoples which have descended from the ancient races:—

- 1. HAMITIC RACE.
  - EGYPTIANS.
  - CHALDEANS (?)
- 2. SEMITIC RACE
  - ASSYRIANS.
  - PHŒNICIANS.
  - HEBREWS.
  - ARABS.
- 3. ARYAN RACE.
  - MEDES AND PERSIANS.
  - HINDOOS.
  - *Greco-Italians.*
    - GREEKS.
    - ROMANS . .
      - French.
      - Italians.
      - Spaniards.
      - Portuguese.

      } *Romanic (Romance) Peoples.*
  - CELTS . . . .
    - Welsh.
    - Irish.
    - Highland Scots.
    - Britons.
  - TEUTONS . . .
    - Germans.
    - Dutch.
    - English.
    - Swedes.
    - Danes.
    - Norwegians.
  - SLAVES . . . .
    - Russians.
    - Poles.
    - Serbs.
    - Bohemians.

Commencement of Civil History.—History begins on the banks of the Nile, the Tigris, and the Euphrates.[1] There the rich alluvial soil, the genial climate, and the abundant natural products of the earth, offered every inducement

[1] "The Nile valley and the Tigris-Euphrates basin were two great oases in the vast desert which extended from west to east very nearly across the eastern hemisphere. These favored spots were not only the two centers of early civilization, but they were rivals of each other. They were connected by roads fit for the passage of vast armies. Whenever there was an energetic ruler along the Nile or the Tigris-Euphrates, he at once, as if by an inevitable law, attempted the conquest of his competitor for the control of western Asia. In fact, the history of ancient as well as modern Asia is little more than one continuous record of political struggles between Egypt and Mesopotamia, ending only when Europe entered the lists, as in the time of Alexander the Great and the Crusaders."

to a nomadic people to settle and commence a national life. Accordingly, amid the obscurity of antiquity, we catch sight of Memphis, Thebes, Nineveh, and Babylon,—the ear-

liest cities of the world. The traveler of to-day, wandering among their ruins, looks upon the records of the infancy of civilized man.

EGYPT.

1. THE POLITICAL HISTORY.

The Origin of the civilization which grew up on the banks of the Nile is uncertain. The earliest accounts represent the country as divided into *nomes*, or provinces, and having a regular government. About 2700[1] B. C. Menes (me′-neez), the half-mythical founder of the nation, is said to have conquered Lower Egypt and built Memphis, which he made his capital. Succeeding him, down to the conquest of Egypt by the Persians under Camby′ses (527 B. C.), there were twenty-six dynasties of Pharaohs, or kings. The history of this long period of over 2000 years is divided into that of the Old, Middle, and New Empires.

1. The Old Empire (2700–2080 B. C.).—During this

Geographical Questions.—Locate the capitals of the five early kingdoms of Egypt: This, Elephantine (fan′-tē-nā), Mem′phis, Heracleop′olis, Thebes; the Pyramids of Gizeh; the Nile's first cataract. Why is southern Egypt called Upper? Describe Egypt. *Ans.* A flat valley, 2 to 10 miles wide, skirted by low, rocky hills; on the west, the desert; on the east, a mountainous region rich in quarries, extending to the Red Sea. Through this narrow valley, for 600 miles, the Nile rolls its muddy waters northward. About 100 miles from the Mediterranean the hills recede, the valley widens, and the Nile divides into two outlets,—the Damietta and Rosetta. These branches diverge until they enter the sea, 80 miles apart. Anciently there were seven branches, and the triangular space they inclosed was called the Delta, from the Greek letter Δ. As the Nile receives no tributary for the last 1100 miles of its course it becomes smaller toward its mouth.

[1] Before the discoveries of the last century, the chief sources of information on Egypt were (1) Herod′otus, a Greek historian who traveled along the Nile about 450 B. C.; (2) Diodo′rus Sic′ulus, another Greek historian, who visited Egypt in the 1st century B. C.; and (3) Man′etho, an Egyptian priest (3d century B. C.) of whose history only fragments now remain. Manetho, who compiled his accounts from archives preserved in the Egyptian temples, has been the main authority on chronology. How many dynasties were contemporaneous is a subject of dispute

epoch the principal interest clusters about the IVth or Pyramid dynasty, so called because its chief monarchs built the three great pyramids at Gizeh (ghe′-zeh). The best-known of these kings was *Khu′fu*, termed *Cheops* (ke′-ops) by Herodotus. In time, Egypt broke up into kingdoms, Memphis lost its preëminence, and Thebes became the favorite capital.

2. The Middle Empire (2080 B. C.–1525 B. C.).—When the hundred-gated city, Thebes, rose to sovereign power, a new epoch began in Egyptian history. The XIIth dynasty claimed all the district watered by the Nile, and under its

among Egyptologists, who differ over 3000 years—from 5702 B. C. to 2691 B. C.—on the date for Menes. As the Egyptians themselves had no continuous chronology, but reckoned dates from the ascension of each king, the monuments furnish little help. Of the five recovered lists of kings, only one attempts to give the length of their respective reigns, and this is in 164 fragments. All early Egyptian dates are therefore extremely uncertain, although most Egyptologists differ less than 200 years on those following the foundation of the New Empire. The Egyptian Exploration Fund (founded 1883) and the Archæological Survey (1890) are now systematically investigating monuments and papyri. In this book, what is called the "Short Chronology" has been followed.

great kings, the *Sesorta'sens* and the *Amenem'hes*, Ethiopia was conquered. To this dynasty belong the famous Lake Mœris and the Labyrinth (p. 39). The brilliant XIIth dynasty was followed by the weak XIIIth. The divided country invited attack, and the Hyksos ("shepherd kings"), a rude, barbarous race that had already conquered Lower Egypt, finally overran the whole region, and ruled it for 400 years. When at last they were driven out, they left to Egypt a strong, centralized government.

3. The New Empire (1525–527 B. C.).—The native kings having been restored to the throne, Egypt became a united people, with Thebes for the capital. Then followed a true national life of 1000 years. The XVIIIth and XIXth dynasties exalted Egypt to the height of its glory. *Thothmes* I. (tot'-meez) began a system of great Asiatic expeditions, which lasted 500 years. *Thothmes* III.,[1] the Egyptian Alexander the Great, was a magnificent warrior-king. In the sculptures, Nineveh and Babylon pay him tribute; while his ships, manned by Phœnician sailors, sweep the Mediterranean. The Great Temple of Karnak (p. 26) was largely built by him. *Am'unoph* III. was also a famous warrior and builder. Among his structures there remains the Vocal Memnon, which was said to sing when kissed by the rising sun. *Khu-en-A'ten*, the heretic king, rejected the Theban gods for the one-god (*Aten*) sun-worship of his foreign mother. He founded a new capital (now Tel-el-Amarna ruins), but neither capital nor religion long survived him. *Seti* (Mineptah I.) subdued Mesopotamia, and built the Great Hall of Columns at Karnak. At an early age his son,

[1] In 1881, between 30 and 40 royal mummies, including those of Thothmes III., Seti I., and Rameses II., were found in a concealed mummy-pit near Thebes. The official records on the cases and bandages show that these precious relics had been moved from tomb to tomb, probably for safety, until at some crisis they had been hurriedly deposited here. The great Rameses had thus been shifted many times,

Ram'eses II., was made joint king with him, and they reigned together until Mineptah's death. *Rameses* II., the Sesostris the Great of the Greek historians, carried his conquering arms far into Africa. The greatest builder[1] of all the Pharaohs, his gigantic enterprises exhausted the nation. Annual slave-hunting expeditions were made into Ethiopia; prisoners of war were lashed into service; and the lives of the unhappy Hebrews were made "bitter with hard bondage, in mortar, and in brick" (Exod. i. 14). He founded a library inscribed "The Dispensary of the Soul," and gathered about him many men of genius, making his time a golden age of art and literature.

The Decline of Egypt began with the XXth dynasty, when it was no longer able to retain its vast conquests. The tributary peoples revolted, and the country was subdued in turn by the Ethiopians and the Assyrians (p. 49). After nearly a century of foreign rule, *Psammetichus* of the XXVIth dynasty threw off the Assyrian yoke, and restored the Egyptian independence. This monarch, by employing Greek

only to land at last in the Gizeh museum, where "his uncovered face now lies for the whole world to gaze upon." In 1891, over 60 mummies of the same period (XVIIth to XXIst dynasties) were found in another tomb near the first. These had escaped the eyes of modern trafficking thieves, and were found as they were left over 3000 years ago. In 1892, Khu-en-Aten's tomb was uncovered. His enemies had shattered his sarcophagus, torn his mummy-wrappings to shreds, and effaced every token of his hated religion. Babylonian clay-tablet dispatches (p. 65) dug up in 1887 at Tel-el-Amarna fix Khu-en-Aten's reign at about 1430 B. C.

[1] Though most of the monuments in Egypt bear his name, it is often inscribed over the erased cartouch (p. 22) of a previous king. One of his first acts after Seti's death was to complete the unfinished temple of Ab'ydus, where his father was buried. A long inscription which he placed at the entrance, ostensibly in praise of the departed Seti, is a good example of his own boastfulness and habit of self-glorification. He says, "The most beautiful thing to behold, the best thing to hear, is a child with a thankful breast, whose heart beats for his father. Wherefore my heart urges me to do what is good for Mineptah. *I will cause them to talk forever and eternally of his son*, who has awakened his name to life." The filial zeal of Rameses so declined in his later years, that, true to his ruling propensity, he chiseled out his father's name and memorials in many places on the temple walls, and substituted his own in their place. Rameses II. is supposed to be the Pharaoh of the Israelitish Oppression, and his son, Mineptah II., to be the Pharaoh of the Exodus.

troops, so offended the native warriors that 200,000 of them mutinied, and emigrated to Ethiopia. His successor, *Necho* (Pharaoh-Necho of the Scriptures), maintained a powerful fleet. Under his orders the Phœnician ships rounded the Cape of Good Hope.[1]

The internal prosperity of Egypt still continued, as is shown by the magnificent monuments of this period; but the army was filled with mercenaries, and the last of the Pharaohs fell an easy prey to the fierce-fighting Persians under Cambyses. Egypt, like Babylon (p. 51), was now reduced to a Persian province governed by a satrap.

2. THE CIVILIZATION.

Egyptian Society was divided into distinct classes, so that ordinarily no man could rise higher than the station in which he was born.[2] The priestly and military classes, which included the king, princes, and all men of rank, were far above the others.

The King received the most exalted titles, and his authority was supposed to come direct from the gods. The courtiers, on approaching him, fell prostrate, rubbing the ground with their noses; sometimes, by his gracious consent, they were permitted to touch his sacred knee.[3] That he might be kept pure, he was given from childhood only the choicest and most virtuous companions, and no

[1] Twice during this voyage, says Herodotus, the crews, fearing a want of food, landed, drew their ships on shore, sowed grain, and waited for a harvest. The pupil will notice that this was over 2000 years before Vasco da Gama (Hist. U. S., p. 41), to whom is generally accorded the credit of first circumnavigating Africa.

[2] There seems to have been an exception in favor of talented scribes. "Neither descent nor family hampered the rising career of the clever. Many a monument consecrated to the memory of some nobleman who had held high rank at court has the simple but laudatory inscription, 'His ancestors were unknown people.'"—*Brugsch.* Royal preferment was also without restriction.

[3] "When they had come before the king, their noses touched the ground, and their feet lay on the ground for joy; they fell down to the ground, and with their hands they prayed to the king. Thus they lay prostrate and touching the earth before the king, speaking thus: 'We are come before thee, the lord of heaven, lord of the earth, sun, life of the whole world, lord of time, creator of the harvest, dispenser of breath to all men, animator of the gods, pillar of heaven, threshold of the earth, weigher of the balance of the two worlds,'" etc. (Inscription of Rameses II. at Abydus).

hired servant was allowed to approach his person. His daily conduct was governed by a code of rules laid down in the sacred books, which prescribed not only the hourly order and nature of his occupations, but limited even the kind and quantity of his food. He was never suffered to forget his obligations; and one of the offices of the High Priest at the daily sacrifice was to remind him of his duties, and, by citing the good works of his ancestors, to impress upon him the nobility of a well-ordered life. After death he was worshiped with the gods.

The Priests were the richest, the most powerful, and the only learned body of the country. They were not limited to sacred offices, and in their caste comprised all the mathematicians, scientists, lawyers, and physicians of the land. Those priests who "excelled in virtue and wisdom" were initiated into the *holy mysteries*,—a privilege which they shared only with the king and the prince-royal. Among the priesthood, as in the other classes, there were marked distinctions of rank. The High Priests held the most honorable station. Chief among them was the Prophet, who offered sacrifice and libation in the temple, wearing as his insignia a leopard-skin over his robes. The king himself often performed the duties of this office. The religious observances of the priests were rigid. They had long fasts, bathed twice a day and twice in the night, and every third day were shaven from head to foot, the most devout using water which had been tasted by the sacred Ibis. Beans, pork, fish, onions, and various other articles of diet, were forbidden to them; and on certain days, when a religious ceremony compelled every Egyptian to eat a fried fish before his door, the priests burned theirs instead. Their dress was of linen: woolen might be used for an outer, but never for an inner garment, nor could it be worn into a temple. The influence of the priests was immense, since they not only ruled the living, but were supposed to have power to open and shut the gates of eternal bliss to the dead. They received an ample income from the state, and had one third of the land free of tax,—

EGYPTIAN PROPHET.
(From Monument at Thebes.)

an inheritance which they claimed as a special gift from the goddess Isis.

The Military Class also possessed one third of the land, each soldier's share being about eight acres. The army, which numbered 410,000 men, was well disciplined and thoroughly organized. It comprised archers, spearmen, swordsmen, clubmen, and slingers. Each soldier furnished his own equipments, and held himself in constant readiness for duty. He wore a metal coat of mail and a metal or cloth helmet, and carried a large shield made of ox-hide drawn over a wooden frame. The chariots, of which great use was

EGYPTIAN WAR CHARIOT (THEBES).

made in war, were sometimes richly ornamented and inlaid with gold. The king led the army, and was often accompanied by a favorite lion.

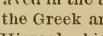
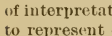
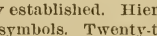
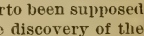
Lower Classes.—All the free population not belonging to the priesthood or the military was arbitrarily classified; each trade or occupation having its own rank in the social scale, and inhabiting a certain quarter in the town,—a custom still observed in Cairo. Scribes and architects, whose profession gave them access to temples and palaces, and who had thus a chance to win royal favor, naturally stood highest. Swine-herds were the most despised of all men; the Egyptian, like the Hebrew, Mohammedan, and Indian, considering the pig an unclean animal. Swine-herds were forbidden to enter a temple. As the entire land of Egypt was owned by

the king, the priests, and the soldiers, the lower classes could hold no real estate; but they had strongly marked degrees of importance, depending upon the relative rank of the trade to which they were born, and their business success. According to Herodotus, no artisan could engage in any other employment than the one to which he had been brought up. He also tells us that every man was obliged to have some regular means of subsistence, a written declaration of which was deposited periodically with the magistrate. A false account or an unlawful business was punished by death.

Writing.— *Hieroglyphics*[1] (sacred sculptures).—The earliest Egyptian writing was a series of object pictures analogous to that still used by the North American Indians (Brief Hist. U. S., p. 13).

THE NAME OF EGYPT IN HIEROGLYPHICS.

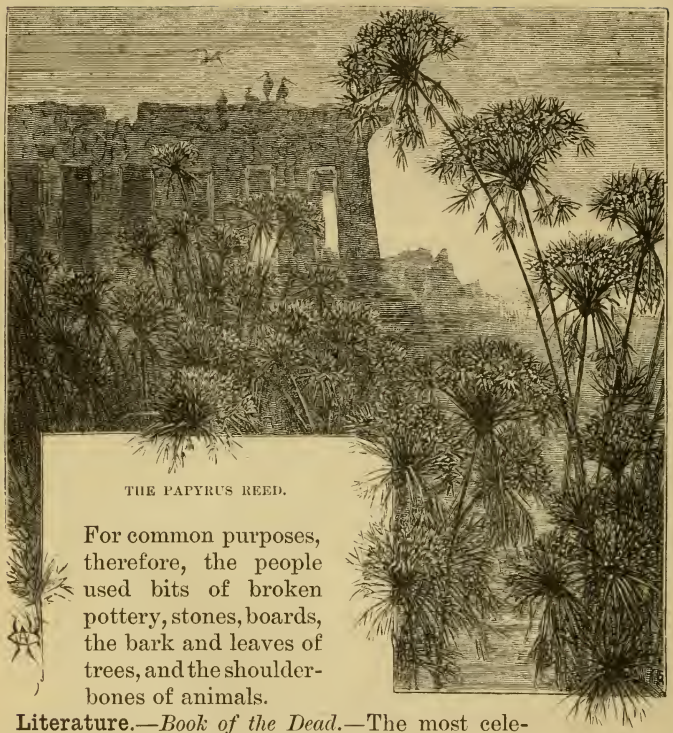
Gradually this primitive system was altered and abbreviated into (1) *hieratic* (priestly) writing, the form in which most Egyptian literature is written, and which is read by first resolving it into the original hieroglyphs; and (2) *demotic* (writing of the people), in which all traces of the original pictures are lost. During these changes many meanings became attached to one sign, so that the same hieroglyph might represent an idea, the symbol of an idea, or an abstract letter, syllable, or word. An Egyptian scribe used various devices to explain his meaning. To a hieroglyphic word or syllable he would append one or more of its letters; then, as the letter-signs had different meanings, he

[1] So called by the Greeks, who thought them to be mystic religious symbols understood only by the priests. Neither the Greeks nor Romans attempted to decipher them. The discovery of the Rosetta stone (1799) furnished the first clew to their reading. A French engineer, while digging intrenchments on the site of an old temple near the Rosetta mouth of the Nile (Brief Hist. France, p. 229), unearthed a black basalt tablet inscribed in three languages,—hieroglyphic, demotic, and Greek. It proved to be a decree made by the priests in the time of Ptolemy V. (196 B. C.), whom it styled the "god Epiphanes," increasing his divine honors, and ordering that the command should be engraved in the three languages, and placed in all the chief temples. By a comparison of the Greek and Egyptian texts, a principle of interpretation was finally established. Hieroglyphics had hitherto been supposed to represent only ideas or symbols. Twenty-three years after the discovery of the Rosetta stone, the great French scholar François Champollion announced that they express both ideas and sounds. The Egyptians inclosed their royal names and titles in an oval ring or cartouch. Out of the four cartouches,  Ptolemaios,  Berenike,  Kleopatra, and  Alexandros, Champollion obtained a partial alphabet, which was completed by subsequent analyses.

would add a picture of some object that would suggest the intended idea. Thus, for the word *bread* he would write the syllable (*AQ*) then its complement (Q), and finally, as a determinative, give the picture of a loaf ( ). One would suppose that the form of the loaf would itself have been sufficient, but even that had several interpretations. In like manner the scribe appended the determinative not only to words signifying actions of the mouth, as *eating*, *laughing*, *speaking*, etc., but to those of the thought, as *knowing*, *judging*, *deciding*. To understand hieroglyphics, a knowledge of the peculiar ideas of the Egyptians is also necessary. It is easy to see that means worship, and crime; but we should hardly interpret as son, or as mother, unless we knew that geese were believed to possess a warm filial nature, and all vultures to be females. Besides these and other complications in hieroglyphic writing, there was no uniform way of arranging sentences. They were written both horizontally and perpendicularly; sometimes part of a sentence was placed one way, and part the other; sometimes the words read from right to left, sometimes from left to right, and sometimes they were scattered about within a given space without any apparent order.

Papyrus.—Books were written and government records kept on papyrus[1] (hence, paper) rolls. These were generally about ten inches wide and often one hundred and fifty feet long. They were written upon with a frayed reed dipped into black or red ink. As the government had the monopoly of the papyrus, it was very costly.

[1] The papyrus, or paper reed, which flourished in ancient times so luxuriantly that it formed jungles along the banks of the Nile, is no longer found in Egypt. ("The paper reeds by the brooks, by the mouth of the brooks, . . . shall wither, be driven away, and be no more."—Isa. xix. 7.) It had a large, three-sided, tapering stem, two to three inches broad at the base. The reed was prepared for use by peeling off the smooth bark, and cutting the inner mass of white pith lengthways into thin slices, which were laid side by side with their edges touching one another. A second layer having been placed transversely upon the first, and the whole sprinkled with the muddy Nile water, a heavy press was applied which united them into one mass. It was then dried, and cut into sheets of the required size. Papyrus was in use until the end of the 7th century A. D., when it was superseded by parchment (prepared skins). The latter was also used in Egypt at a very early period; and though it is generally supposed to have been invented by Eumenes, King of Pergamus, in the 2d century B. C., "records written upon skins and kept in the temple" are mentioned in the time of the XVIIIth dynasty, 1200 years before Eumenes (p. 156).



THE PAPYRUS REED.

For common purposes, therefore, the people used bits of broken pottery, stones, boards, the bark and leaves of trees, and the shoulder-bones of animals.

Literature.—*Book of the Dead.*—The most celebrated Egyptian book is the "Book of the Manifestation to Light," often called the "Book of the Dead." It is a ritual for the use of the soul in its journeys[1] after death, and a copy more or less

[1] After death the soul was supposed to descend into the lower world, where, in the great Hall of Justice, before Osiris and his forty-two assessors (p. 34), it was weighed in the infallible scales of Truth. The soul's defense before Osiris is elaborately detailed in the Ritual. If accepted, it became itself an "Osiris," and roamed the universe for three thousand years, always maintaining a mysterious connection with its mummied body, which it visited from time to time. In its wanderings it assumed different forms at will, and the Ritual gives instructions by means of which it could become a hawk, heron, lotus-flower, serpent, crocodile, etc., all emblems of Deity. Various incantations are also given by which it could vanquish the frightful monsters that assailed it in the nether world. The Soul, the Shadow, and the *Ka* were at last re-united to the body in a blissful immortality. The *Ka* (p. 38) was a man's mysterious "double," an ethereal counterpart distinct from the soul, which dwelt in

complete, according to the fortune of the deceased, was inclosed in the mummy-case. This strange book contains some sublime passages, and many of its chapters date from the earliest antiquity. As suggestive of Egyptian morals, it is interesting to find in the soul's defense before Osiris such sentences as these:—

"I have not been idle; I have not been intoxicated; I have not told secrets; I have not told falsehoods; I have not defrauded; I have not slandered; I have not caused tears; I have given food to the hungry, drink to the thirsty, and clothes to the naked."

Phtah-ho'tep's Book.—Good old Prince Phtah-hotep, son of a king of the Vth dynasty, wrote a moral treatise full of excellent advice to the young people of 4000 years ago. This book, now preserved in Paris, is believed to be the oldest in the world. The following extracts are noticeable:—

On Filial Obedience. "The obedient son shall grow old and obtain favor; thus have I, myself, become an old man on earth and have lived 110 years in favor with the king, and approved by my seniors."

On Freedom from Arrogance. "If thou art become great, after thou hast been humble, and if thou hast amassed riches after poverty, being because of that the first in thy town; if thou art known for thy wealth and art become a great lord, let not thy heart become proud because of thy riches, for it is God who is the author of them. Despise not another who is as thou wast; be towards him as towards thy equal."

On Cheerfulness. "Let thy face be cheerful as long as thou livest; has any one come out of the coffin after having once entered it?"

Miscellaneous Books.—Several treatises on medicine have been deciphered. They generally abound in charms and adjurations. Works on rhetoric and mathematics, and various legal and political documents, are extant. Epistolary correspondence is abundant. A letter addressed by a priest to one of the would-be poets of the time contains this wholesome criticism:—

"It is very unimportant what flows over thy tongue, for thy compositions are very confused. Thou tearest the words to tatters, just as it comes into thy mind. Thou dost not take pains to find out their force for thyself. If thou rushest wildly forward thou wilt not succeed. I have struck out for thee the end of thy composition, and I return to thee thy descriptions. It is a confused medley when one hears it; an uneducated person could not understand it. It is like a man from the lowlands speaking with a man from Elephantine."

A few works of fiction exist which belong to the XIIth dynasty, and there are many beautiful hymns addressed to the different gods. A long and popular poem, the *Epic of Pentaur*, which celebrated

the tomb with his mummy while his soul performed its appointed pilgrimage. The soul which was rejected by Osiris and his forty-two assessors, took the form of a pig or other unclean animal, and, if incorrigible, was finally annihilated.

the deeds of Rameses II., won the prize in its time as an heroic song, and was engraved on temple walls at Abydus, Luxor, Karnak, and the Ramesseum. It is sometimes styled "The Egyptian Iliad."

Education was under the control of the priesthood. Great attention was paid to mathematics and to writing, of which the Egyptians were especially fond. Geometry and mensuration were important, as the yearly inundation of the Nile produced constant disputes concerning property boundaries. In music, only those songs appointed by law were taught, the children being carefully guarded from any of doubtful sentiment. As women were treated with great dignity and respect in Egypt, reigning as queens and serving in the holiest offices of the temple, they probably shared in the advantages of schooling. The common people had little education, except what pertained to their calling. Reading and writing were so difficult as to be considered great accomplishments.

QUEEN AIDING KING IN TEMPLE SERVICE (THEBES).

Monuments and Art.—Stupendous size and mysterious symbolism characterize all the monuments of this strange people. They built immense pyramids holding closely hidden chambers: gigantic temples[1] whose massive entrances, guarded by great stone statues, were approached by long avenues of colossal sphinxes; vast temple-courts, areas, and halls in which were forests of carved and painted columns; and lofty obelisks, towers, and sitting statues,[2]

[1] The temples were isolated by huge brick inclosures, and wore an air of solemn mystery. None but priests could enter the holy precincts. The Great Temple of Karnak (see ill. p. 9) was 1200 feet long by 360 wide; its Great Hall, 340 by 170 feet, contained 134 painted columns, some of them 70 feet high and 12 feet in diameter. This temple was joined to one at Luxor by an avenue of sphinxes two miles long. Other famous monuments are the *Memnonium*, built by Amunoph III.; the *Ramesseum*, by Rameses II.; and the *Medinet-Abou* palace of Rameses III. The construction and various reparations of some of these vast piles of stone cover immense periods of time. Excavations made in 1887 at Tell-Basta, the ancient Bubastis, show that a temple to Pasht, the cat-headed goddess (p. 30), existed there from the time of the Pyramid dynasty down to 150 B. C.

[2] Rameses II. reared gigantic self-statues all over Egypt. A wall-painting discovered at Luxor in 1891 shows six colossi in front of the temple at its dedication. His sitting statue at the Memnonium was 22 feet across the shoulders, and weighed nearly 900 tons; his standing statue at Tanis towered 92 feet above the plain.

which still endure, though desert winds and drifting sands have beaten upon them for thousands of years.

Sculpture, Painting, Statuary.—Egyptian granite is so hard that it is cut with difficulty by the best steel tools of to-day; yet the ancient sculptures are sometimes graven to the depth of several inches, and show an exquisite finish and accuracy of detail. Painting was usually combined with sculpture, the natural hue of the objects represented being crudely imitated. Blue, red, green, black, yellow, and white were the principal colors. Red, which typified the sun, and blue, the color of the sky reflected in the Nile, were sacred tints. Tombs, which were cut in the solid rock, had no outer ornamentation, but the interior was gayly painted with scenes from every-day life. Sarcophagi and the walls which inclosed temples were covered both inside and outside with scenes or inscriptions. The painted scenes were sometimes taken from the "Book of the Dead"; often they were vivid delineations of the royal conquests. The proportion, form, color, and expression of every statue were fixed by laws prescribed by the priests, the effect most sought being that of immovable repose.[1] A wooden statue found at Sakkarah, and belonging to one of the earliest dynasties, is remarkable for its fine expression and evident effort at portraiture.[2]

SON OF RAMESES III. (Thebes.)

Mode of Drawing, Perspective.—In drawing the human form, the entire body was traced, after which the drapery was added (see cut). Several artists were employed on one picture. The first drew squares of a definite size, upon which he sketched in red an outline of the desired figure; the next corrected and improved it in black; the sculptor then followed with his chisel and other tools; and finally the most important artist of all laid on the prescribed colors. The king was drawn on a much larger scale than his subjects, his dignity being suggested by his colossal size. Gods and

[1] All Egyptian statues have a stiff, rigid pose, and are generally fastened at the back to a pillar. In standing statues the arms are held close to the sides; in seated, the knees are pressed together, and the hands spread out upon them, palms down.

[2] When Mariette discovered in the Memphite necropolis this now famous statue of a man standing and holding in his hand the *baton* of authority, the *fellahs* (peasants) saw in it a wonderful resemblance to their own rustic tax-assessor, the dignitary of the place. An astonished fellah shouted out, "It's the Sheikh-el-Beled!" His companions took up the cry, and the statue has been called by that name ever since. This incident illustrates the persistency of national type.

goddesses were frequently represented with the head of an animal on a human form. There was no idea of perspective, and the general effect of an Egyptian painted scene was that of grotesque stiffness.

Practical Arts and Inventions. — We have seen how the Egyptians excelled in cutting granite. Steel was perhaps in use as early as the IVth dynasty, as pictures on the Memphite tombs seem to represent butchers sharpening their knives on a bar of that metal. Great skill was shown in alloying, casting, and soldering metals. Some of their bronze implements, though buried for ages, and since exposed to the damp of European climates, are still smooth and bright. They possessed the art of imparting elasticity to bronze or brass, and of overlaying bronze with a rich green by means of acids.

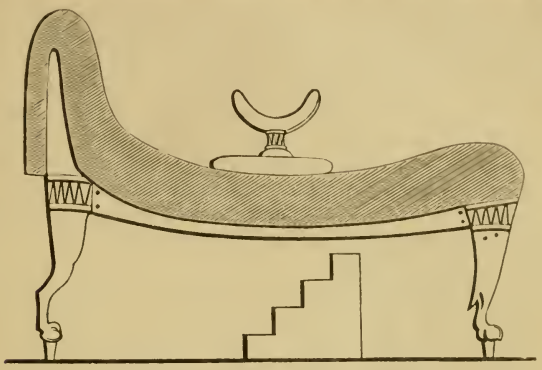
Glass bottles are represented in the earliest sculptures, and the Egyptians had their own secrets in coloring, which the best Venetian glass-makers of to-day are unable to discover. Their glass mosaics were so delicately ornamented that some of the feathers of birds and other details can be made out only with a lens, which would imply that this means of magnifying was used in Egypt. Gems and precious stones were successfully imitated in glass; and Wilkinson says, "The mock pearls found by me in Thebes were so well counterfeited that even now it is difficult with a strong lens to detect the imposition."

EGYPTIAN EASY-CHAIR.

Goldsmiths washing and working gold are seen on monuments of the IVth dynasty; and gold and silver wire were woven into cloth and used in embroidery as early as the XIIth dynasty. Gold rings, bracelets, armlets, necklaces, ear-rings, vases, and statues were common in the same age, the cups being often beautifully engraved and studded with precious stones. Objects of art were sometimes made of silver or bronze inlaid with gold, or of baser metals gilded so as to give the effect of solid gold.

Veneering was extensively practiced, and in sculptures over 3300 years old workmen are seen with glue-pot on the fire, fastening the rare woods to the common sycamore and acacia. In cabinet-work Egypt excelled, and house-furniture assumed graceful and elegant forms.

Flax and Cotton were grown, and great perfection was reached in spinning and weaving. Linen cloth of exquisite texture has been found in Memphite tombs, and the strong flax-strings used



EGYPTIAN COUCH, PILLOW, AND STEPS.

for fowling-nets were so finely spun that it was said "a man could carry nets enough to surround a whole wood." Finally, wooden hoes, shovels, forks, and plows, toothed sickles, and drags aided the farmer in his work; the carpenter had his ax, hammer, file, adz, hand-saw, chisel, drill, plane, right angle, ruler, and plummet; the glass-worker and gem-cutter used emery powder, if not a lapidary's wheel; the potter had his wheel upon which he worked the clay after he had kneaded it with his feet; the public weigher had stamped weights and measures, and delicate scales for balancing the gold and silver rings used as currency; musicians played on pipes, harps, flutes,[1] guitars, lyres, tambourines, and cymbals; while drum and trumpet cheered the soldier in his march.

EGYPTIAN MUSICIANS
(THE GUITAR, HARP, AND DOUBLE PIPE).

[1] In 1889 several flutes were found in an Egyptian tomb. These instruments, which are over three thousand years old, give the exact sounds of our diatonic scale.

3. THE MANNERS AND CUSTOMS.

General Character.—The Egyptians were mild in disposition, polite in manners, reverential to their elders and superiors, extremely loyal and patriotic, and intensely religious. They have been called a gloomy people, but their sculptures reveal a keen sense of humor and love of caricature. They were especially fond of ceremonies and of festivals. Their religion formed a part of their every-day life, and was interwoven with all their customs.

Religion.—The Egyptian priests believed in one invisible, overruling, self-created God; the immortality of the soul; a judgment after death; the final annihilation of the wicked; and the ultimate absorption of the good into the eternal Deity.

"*God* created his own members, which are *the gods*," they said; and so out of one great God grew a host of lesser ones, regarded by the priests as only His attributes and manifestations, but becoming to the people distinct and separate divinities. Natural objects and principles were thus deified,—the soil, the sky, the east, the west, even the general idea of time and space. Each month and day had its own god. The Nile, as the source of the country's fertility, was especially revered; and the conflict of God with sin was seen in the life-giving river, and the barren, encroaching desert.

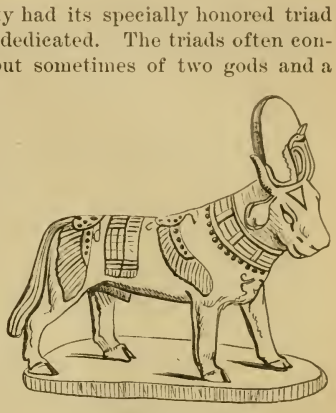
The Sun, especially in later times, was the great exponent of Deity. His mysterious disappearance each night, and his return every morning to roll over the heavens with all the splendor of the preceding day, were events full of symbolic meaning. The rising sun was the beautiful young god Horus. In his mid-day glory he was Ra, as he neared the western horizon he became Tum, and during the night he was Amun. Each of these gods, as well as the many others connected with the sun, had his own specific character. This complex sun-god was imagined to float through the sky in a boat, accompanied by the souls of the Supremely Blest, and at night to pass into the regions of the dead.

Triad of Orders.—There were three orders of gods. The first [1]

[1] In Thebes, *Amun-Ra* (the "Concealed God" or "Absolute Spirit") headed the deities of the first order. He was represented as having the head of a ram, the hieroglyphic of a ram signifying also concealment. In Memphis, *Phtah* ("Father of the Beginnings"), the Creator, was chief; his symbol was the *Scarabæus*, or beetle, an image of which was placed on the heart of every mummy. Phtah was father of *Ra*, the sun-god. Ra was, in the mystic sense, that which is to-day, the existing present. The hawk was his emblem. *Pasht*, his sister, one of the personifications of the sun's strong rays, sometimes healthful, sometimes baneful, was both loved and feared. She was especially worshiped at Bubastis: but her statues, having the head

was for the priesthood, and represented the ideal and spiritual part of the religion; the second impersonated human faculties and powers; and the third—the most popular of all among the people—was made up of forms and forces in nature.

Triads of Gods.—Each town or city had its specially honored triad of deities to whom its temples were dedicated. The triads often consisted of father, mother, and son, but sometimes of two gods and a king. *Osiris*, who with *Isis* and *Horus* formed the most celebrated of these triads, was worshiped throughout the land. So popular were these deities that it has been said, "With the exception of Amun and Neph, they comprise all Egyptian mythology."[1]



BRONZE FIGURE OF APIS.

Animal Worship.—As early as the II[d] dynasty certain animals had come to be regarded as emblems or even incarnations of the gods. The bull Apis, whose temple was at Memphis, was supposed to be inhabited by Osiris himself, and the sacred presence of the god to be attested by certain marks on the body of the animal. Apis was consulted as an

of a cat, are common all over Egypt. *Neph*, often confounded with Amun, and, like him, wearing the ram's head, was the Divine Breath or Spirit pervading matter; sheep were sacred to him. *Thoth*, son of Neph, was god of intelligence; the ibis was his emblem. *Sate*, the wife of Neph and one of the forms of Isis, was the goddess of vigilance; she was the eastern sky waiting for the morning sun. *Athor*, goddess of love, was the beautiful western sky, wife of the evening sun, taking the wearied traveler to rest in her arms after each day's labor; the cow was her emblem. *Neith*, wife of Phtah, was goddess of wisdom; she was the night sky which induces reflection. *Maut*, the Mother Goddess and greatest of the sky divinities,—which were all feminine,—was the cool night sky tenderly brooding over the hot, exhausted earth; the shrew-mouse was sacred to her. *Typhon* was the common enemy of all the other gods; his emblems were the pig, the ass, and the hippopotamus.

[1] It was related that Osiris once went about the earth doing good; that he was slain by Set (Typhon), his brother; that his wife, Isis, by prayers and invocations, assisted in his resurrection; and that finally Horus, his son, avenged his wrongs and destroyed Set. In this myth Osiris represents Divine Goodness; Isis is the Love of Goodness; Set, the principle of Evil; and Horus, Divine Triumph. Osiris had a multitude of characters. He was the Nile; he was the sun; he was the judge of the dead; from him all souls emanated, and in him all justified souls were swallowed up at last. To know "the mysteries of Osiris" was the glory of the priesthood. Isis, too, appeared in many forms, and was called by the Greeks "she of the ten-thousand names." Mystic legends made her the mother, wife, sister, and daughter of Osiris; while Horus was their son and brother, and was Osiris himself.

oracle, and his breath was said to confer upon children the gift of prophecy. When an Apis died, great was the mourning until the priests found his successor, after which the rejoicing was equally demonstrative. The cost of burying the Apis was so great as sometimes to ruin the officials who had him in charge.[1] The calf Mnevis at Heliopolis, and the white cow of Athor at Athribis, were also reverenced as incarnations of Deity. Other animals were considered as only emblems. Of these, the hawk, ape, ibis, cat,[2] and asp were everywhere worshiped; but crocodiles, dogs, jackals, frogs, beetles, and shrew-mice, as well as certain plants and vegetables, were venerated in different sections of the country. Those sacred in one nome were often in others hated and hunted or used for food. Thus, at Thebes the crocodile and the sheep were worshiped, while the goat was eaten; at Mendes the sheep was eaten and the goat worshiped; and at Apollinopolis the crocodile was so abhorred as an emblem of the evil spirit, that the people set apart an especial day to hunt and kill as many crocodiles as possible, throwing the dead bodies before the temple of their own god.

The *crocodile* was principally worshiped about Lake Mœris in the Fayoom. A chosen number of these animals was kept in the temples, where they were given elegant apartments, and treated to every luxury, at public expense. Let us imagine a crocodile fresh from a warm, sumptuous bath, anointed with the most precious ointments, and perfumed with fragrant odors, its head and neck glittering with jeweled ear-rings and necklace, and its feet with bracelets, wallowing on a rich and costly carpet to receive the worship of intelligent human beings. Its death was mourned as a public calamity; its body, wrapped in linen, was carried to the embalmers, attended by a train of people, weeping, and beating their breasts in grief; then, having been expensively embalmed and bandaged in gayly colored mummy-cloths, amid imposing ceremonies it was laid away in its rock sepulcher.

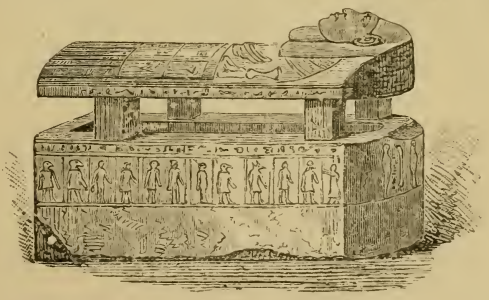
Embalming.—This art was a secret known only to those priests

[1] Ancient authorities state that no Apis was allowed to live over twenty-five years. If he attained that age, he was drowned with great ceremony in the Nile. The following inscription upon a recently discovered memorial stone erected to an Apis of the XXII[d] dynasty, shows that at least one Apis exceeded that age: "This is the day on which the god was carried to his rest in the beautiful region of the west, and was laid in the grave, in his everlasting house and in his eternal abode." . . "His glory was sought for in all places. After many months he was found in the temple of Phtah, beside his father, the Memphian god Phtah." . . . "The full age of this god was 26 years."

[2] When a cat died in any private dwelling the inmates shaved their eyebrows; when a dog died, they shaved their entire bodies. The killing of a cat, even accidentally, was reckoned a capital offense. All sacred animals were embalmed, and buried with impressive ceremonies.

who had it in charge. The mummy was more or less elaborately prepared, according to the wealth and station of the deceased. In the most expensive process the brain and intestines were extracted, cleansed with palm-wine and aromatic spices, and either returned to the body or deposited in vases which were placed in the tomb with the coffin.[1] The body was also cleansed, and filled with a mixture of resin and aromatics, after which it was kept in niter for seventy days. It was then wrapped in bands of fine linen smeared on the inner side with gum. There were sometimes a thousand yards of bandages on one mummy. A thick papyrus case, fitted while damp to the exact shape of the bandaged body, next inclosed it. This case was richly painted and ornamented, the hair and features of the deceased being imitated, and eyes inlaid with brilliant enamel inserted. Sometimes the face was covered with heavy gold leaf. Often a network of colored beads was spread over the body, and a winged scarabæus (p. 30) placed upon the breast. A long line of hieroglyphics extending down the front told the name and quality of the departed. The inner case was inclosed in three other

A MUMMY IN BANDS.



AN EGYPTIAN SARCOPHAGUS

cases of the same form, all richly painted in different patterns. A wooden or carved stone sarcophagus was the final receptacle in the tomb.[2]

[1] "So careful were the Egyptians to show proper respect to all that belonged to the human body, that even the sawdust of the floor where they cleansed it was tied up in small linen bags, which, to the number of twenty or thirty, were deposited in vases, and buried near the tomb."—*Wilkinson.*

[2] In a less expensive mode of embalming, the internal parts were dissolved by oil of cedar, after which the body was salted with niter, as before. The ordinary

Burial.—When any person died, all the women of the house left the body and ran out into the streets, wailing, and throwing dust upon their heads. Their friends and relatives joined them as they went, and if the deceased was a person of quality, others accompanied them out of respect. Having thus advertised the death, they returned home and sent the body to the embalmers. During the entire period of its absence they kept up an ostentatious show of grief, sitting unwashed and unshaven, in soiled and torn garments, singing dirges and making lamentation. After the body was restored to them, if they wished to delay its burial, they placed it in a movable wooden closet standing against the wall of the principal room in the house. Here, morning and evening, the members of the family came to weep over and embrace it, making offerings to the gods in its behalf. Occasionally it was brought out to join in festivities given in its honor (p. 42). The time having come to entomb it, an imposing procession was formed, in the midst of which the mummy was drawn upright on a sledge to the sacred lake adjoining every large city. At this point forty-two chosen officials—emblematical of the forty-two judges in the court of Osiris (p. 24)—formed a semicircle around the mummy, and formal inquiries were made as to its past life and character. If no accusation was heard, an eulogium was pronounced, and the body was passed over the lake. If, however, an evil life was proven, the lake could not be crossed, and the distressed friends were compelled to leave the body of their disgraced relative unburied, or to carry it home, and wait till their gifts and devotions, united to the prayers of the priesthood, should pacify the gods. Every Egyptian, the king included, was subjected to the "trial of the dead," and to be refused interment was the greatest possible dishonor. The best security a creditor could have was a mortgage on the mummies of his debtor's ancestors. If the debt were not paid, the delinquent forfeited his own burial and that of his entire family.

A WOMAN EMBRACING HER HUSBAND'S MUMMY.
(Thebes.)

mummy-cloth was coarse, resembling our sacking. The bodies of the poor were simply cleansed and salted, or submerged in liquid pitch. These black, dry, heavy, bad-smelling relics are now used by the fellahs for fuel. It is a fact that few mummies of children have been discovered. The priests had the monopoly of everything connected with embalming and burial, and they not only resold tombs which had been occupied, but even trafficked in second-hand mummy-cases.

The mummies of the poorer classes were deposited in pits in the plain or in recesses cut in the rock, and then closed up with masonry; those of the lowest orders were wrapped in coarse cloth mats, or a bundle of palm-sticks, and buried in the earth or huddled into the

THE FUNERAL OF A MUMMY (AFTER BRIDGEMAN).

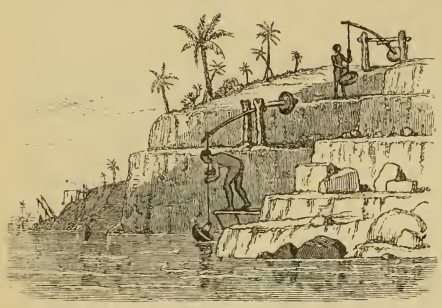
general repository. Various articles were placed in the tombs, especially images of the deceased person, and utensils connected with his profession or trade (p. 38). Among the higher classes these objects were often of great value, and included elegant vases, jewelry, and important papyri.

SCENES IN REAL LIFE.

Scene I.—*Pyramid Building* (IVth dynasty).[1]—Let us imagine ourselves in Egypt about 2400 B. C. It is the middle of November. The Nile, which, after its yearly custom, began to rise in June, changing its color rapidly from a turbid red to a slimy green and then again to red, overflowed its banks in early August, and, spreading its waters on either side, made the country to look like an immense lake dotted with islands. For the last month it has been gradually creeping back to its winter banks, leaving everywhere behind it a fresh layer of rich brown slime. Already the farmers are out with their light wooden

[1] Over seventy Egyptian pyramids have been discovered and explored, all situated on the edge of the desert, west of the Nile. The three Great Pyramids of Gizeh built by Khufu and his successors are the most celebrated. The Great Pyramid built in steps at Sakkarah, and said to date from the Ist or II^{d} dynasty, is believed by many to be the oldest monument in Egypt.

plows and hoes, or are harrowing with bushes the moist mud on which the seed has been thrown broadcast, and which is to be trampled down by the herds driven in for the purpose. The first crop of clover is nearing its harvest; by proper care and a persistent use of the *shadoof*,[1] three more crops will be gathered from the same ground. The crocodile and the hippopotamus haunt the river shores; in the desert the wolf, jackal, and hyena prowl; but the greatest scourge and torment of the valley are the endless swarms of flies and gnats which rise from the mud of the subsiding Nile.



A MODERN SHADOOF.

King Khufu of the IVth dynasty is now on the throne, and the Great Pyramid, his intended tomb, is in process of erection near Memphis, the city founded by Menes three hundred years ago. One hundred thousand dusky men are toiling under a burning sun, now quarrying in the limestone rock of the Arabian hills, now tugging at creaking ropes and rollers, straining every nerve and muscle under the rods of hard overseers, as along the solid causeway[2] and up the inclined plane they drag the gigantic stones they are to set in place. Occasionally a detachment is sent up the river in boats to Syene to bring fine red granite, which is to be polished for casings to the inner passages and chambers. Not a moment is lost from work save when they sit down in companies on the hot sand to eat their government rations of "radishes, onions, and garlics," the aggregate cost of which is to be duly inscribed upon the pyramid itself. So exhausting is this forced and unpaid labor that four times a year a fresh levy is needed to take the place of the worn-out toilers. When this pyramid is finished,—and it will continue to grow as long as the king shall live,[3]—it will stand

[1] The pole and bucket with which water was drawn from the Nile to irrigate the land. It is still in use in Egypt.

[2] It took ten years to build the causeway whereon the stone was brought. The construction of the pyramid required twenty years more. Herodotus thought the causeway as great a work as the pyramid itself, and described it as built of polished stone, and ornamented with carvings of animals.

[3] As soon as a Pharaoh mounted his throne, he gave orders to some nobleman to plan the work and cut the stone for the royal tomb. The kernel of the future edifice

480 feet high, with a base covering 13 acres. Its sides, which exactly face the four cardinal points, will be cased with highly polished stone fitted into the angles of the steps; the workmen beginning at the apex and working downward, leaving behind them a smooth, glassy surface which cannot be scaled. There will be two sepulchral chambers with passages leading thereto, and five smaller chambers,[1] built to relieve the pressure of so great a mass of stone. The king's chamber, which is situated in the center of the pyramid and is to hold the royal sarcophagus, will be ventilated by air-shafts, and defended by a succession of granite portcullises. But Khufu will not rest here, for his oppression and alleged impiety have so angered the people that they will bury him elsewhere, leaving his magnificently planned tomb, with its empty sarcophagus, to be wondered and speculated over, thousands of years after his ambitious heart has ceased to beat.

Meantime other great public works are in progress.[2] Across the arm of the Red Sea, on the peninsula of Sinai,—not sacred Sinai yet, for there are centuries to come before Moses,—are the king's copper and turquoise mines. Sculpture is far advanced; and images of gold, bronze, ivory, and ebony are presented to the gods. The whole land swarms with a rapidly increasing population; but food is abundant,[3] raiment little more than a name, and lodging free on the warm earth. Besides, the numbers are kept down by a royal policy which rears enormous monuments at the price of flesh and blood. The overwrought gangs constantly sink under their burdens, and hasten on to crowd the common mummy-pits in the limestone hills.

was raised on the limestone soil of the desert in the form of a small pyramid built in steps, of which the well constructed and finished interior formed the king's eternal dwelling, with the stone sarcophagus lying on the rocky floor. A second covering was added, stone by stone, on the outside of this kernel, a third to this second, and to this a fourth, the mass growing greater the longer the king lived. Every pyramid had its own proper name. That of Khufu bore a title of honor, "The Lights."—*Brugsch's Egypt.*

[1] In one of these small chambers, Colonel Vyse, who was the first to enter them, found the royal name scrawled in red ocher on the stones, as if done by some idle overseer in the quarry. It is a proof of the architectural skill of the Egyptians, that in such a mass of stone they could construct chambers and passages which, with a weight of millions of tons pressing upon them, should preserve their shape without crack or flaw for thousands of years.

[2] Near Khufu's Pyramid is the Great Sphinx, a massive union of solid rock and clumsy masonry, 146 feet long. This recumbent, human-headed lion, an image of the sun-god Horus, is believed to be older than the pyramid itself. Under the sand close by lies a vast temple constructed of enormous blocks of black or rose-colored granite and oriental alabaster without sculpture or ornament. Here, in a well, were found fragments of splendid statues of Shafra, the successor of Khufu.

[3] "The whole expense of a child from infancy to manhood," says Diodorus, "is not more than twenty drachmas" (about four dollars).

Scene II.—*A Lord of the IVth Dynasty* has large estates managed by a host of trained servants. He is not only provided with baker, butler, barber, and other household domestics, but with tailor, sail-maker, goldsmith, tile-glazer, potter, and glass-blower.[1] His musicians, with their harps, pipes, and flutes, his acrobats, pet dogs, and apes, amuse his leisure hours. He has his favorite games of chance or skill, which, if he is too indolent to play himself, his slaves play in his presence. He is passionately fond of hunting, and of fishing in the numerous canals which intersect the country and are fed from the Nile. He has small papyrus canoes, and also large, square-sailed, double-masted boats, in which he sometimes takes out his wife and children for a moonlight sail upon the river; his harpers sitting cross-legged at the end of the boat, and playing the popular Egyptian airs. But he does not venture out into the Mediterranean with his boats. He has a horror of the sea, and to go into that impure region would be a religious defilement. On land he rides in a seat strapped between two asses. He has never heard of horses or chariots, nor will they appear in Egypt for a thousand years to come. He wears a white linen robe, a gold collar, bracelets and anklets, but no sandals. For his table he has wheaten or barley bread, beef, game, fruits and vegetables, beer, wine, and milk. His scribes keep careful record of his flocks and herds, his tame antelopes, storks, and geese, writing with a reed pen on a papyrus scroll. He has his tomb cut in the rocks near the royal pyramid, where he sometimes goes to oversee the sculptors and painters who are ornamenting the walls of its entrance-chambers with pictures[2] of his dignities, riches, pleasures, and manner of life. Directly below these painted rooms, perhaps at a depth of seventy feet, is the carefully hidden mummy-pit. Here, in recesses cut

[1] Such a household must have been a center of practical education; and an enterprising Egyptian boy, dearly as he loved his games of ball and wrestling, was likely to be well versed in the processes of every trade. (See Brief Hist. France, p. 33.)

[2] These pictures, with various articles stored in the tomb, served a magical purpose, for the benefit of the *Ka* (p. 24). In the paintings on the walls, the Ka saw himself going to the chase, and he went to the chase; eating and drinking with his wife, and he ate and drank with her. The terra-cotta statuettes, armed with hoe, flail, and seed-sack, worked the fields, drew the water, and reaped the grain, in his phantom life of industry; while the painted workmen on the papyri made his shoes, cooked his food, and carried him to hunt in the desert or to fish in the marshes. Besides the periodical offerings of fresh baked meats, wine, and fruits brought by ministering friends, the Ka was sometimes furnished with mummied meats packed in sealed hampers; and, to make sure of an abundance, a magical formula, placed on the funerary tablet in the entrance-chamber of the tomb, insured to him ghostly supplies of "thousands of loaves, thousands of beeves, thousands of geese," etc., down to the end of the weary cycle of waiting. If, finally, when that glad hour came, the mummy had perished, its place could be supplied by a portrait statue, which was snugly concealed behind the solid masonry.

in the sides and bottom, will finally be placed the mummies of this lord and his family. Meantime he strives to be true to his gods, obedient to his king, and affectionate to his household; for thus he hopes to pass the rigid ordeals which follow death, and to rest at last in the Boat of the Sun.

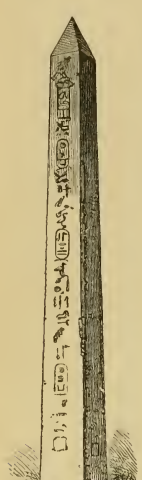
Scene III.—*Amenemhe III., the Labyrinth, and Lake Mœris*[1] (XIIth dynasty, about B. C. 2080–1900).—Over four centuries have passed since Khufu's Pyramid was finished, and now toward the southwest, on an oasis in the midst of the desert, we see rising a magnificent group of palaces, built about an immense twelve-courted rectangle. The stone roofs and walls are covered with carvings. Here are three thousand chambers, large and small, half of which are under ground and are to sepulcher mighty kings and sacred crocodiles. This marvelous Labyrinth, where one "passes from courts into chambers, and from chambers into colonnades, from colonnades into fresh houses, and from these into courts unseen before," is surrounded by a single wall, and incloses three sides of the large central rectangle. On the fourth side stands a pyramid, engraven with large hieroglyphics, and entered by a subterranean passage. Amenemhe III. does not leave his identity as the founder of this grand palace tomb to the chance scrawls of a quarry workman, as did Khufu with his pyramid, but has his cartouch properly inscribed on the building-stones.

Lake Mœris.—There have been some grievous famines[2] in Egypt produced by the variable inundations of the Nile, and Amenemhe

[1] These descriptions of the Labyrinth and Lake Mœris are founded on Herodotus. Strabo located the Labyrinth "between two pyramids." Prof. Petrie, who spent nearly three years (1888-90) exploring the Fayoom, states that he "found between two pyramidal structures an immense bed of fine white limestone concrete, upon which lie thousands of tons of limestone and red granite, fragments of the destroyed walls of some enormous structure." Profs. Sayce and Maspero believe that in "Lake Mœris" Herodotus saw only an overflow into a natural depression. All Egyptologists concede, however, that Amenemhat III., in *some* way, greatly increased the amount of arable land in this region. Petrie found here several inscribed fragments of Amenemhat's statues and pyramidal pedestals.

[2] "All Egypt is the gift of the Nile," wrote Herodotus. The river, however, was not left to overflow its banks without restrictions. The whole country was intersected with canals and protected by dikes, Menes himself, according to Herodotus, having constructed a dike and turned aside the course of the Nile in order to found Memphis. The rise of the river was closely watched, and was measured by "Nilometers" in various parts of the country; and the proper moment for cutting away the dams and opening the canals was awaited with intense anxiety, and decided by auspicious omens. "A rise of fourteen cubits caused joy, fifteen security, sixteen delight." Twelve cubits foretold a famine. An excessive Nile was as disastrous as a deficient one. A "Good Nile" brought harvests so abundant as to make Egyptian storehouses the granary of the eastern world. For this reason, when the famine arose in Canaan, Abram and Sarai came to Egypt, probably during the reign of the XIth dynasty.

causes to be constructed not far from the Labyrinthine Palace a gigantic lake, with one canal leading to the great river, and another terminating in a natural lake still farther to the west. He thus diverts the waters of an excessive Nile, and hoards those of a deficient one to be used at need on the neighboring lands. He stocks this lake with fish, and so provides for the future queens of Egypt an annual revenue of over $200,000 for pin-money. The banks of Lake Mœris are adorned with orchards, vineyards, and gardens, won by its waters from the surrounding desert. Toward the center of the lake, rising three hundred feet above its surface, stand two pyramids, and on the apex of each sits a majestic stone figure. But pyramid-building is going out of favor in Egypt, and the fashion of obelisks has come in. These are made of single blocks of beautiful red granite from Syene, and are covered with delicately carved hieroglyphs. Memphis is losing her precedence. Thebes is shining in her first glory, and the Temple of Karnak, which is to become the most splendid of all times and countries, is begun; while, down the river, at Beni Hassan,[1] the powerful princes have built tombs which, like cheerful homes, spread their pillared porches in the eastern rocky heights.



OBELISK.

Scene IV.—*A Theban Dinner-Party* (time of Rameses II., 1311–1245 B. C.).—The Labyrinth has stood for nearly seven centuries. During this time the shepherd kings have had their sway and been expelled. The XVIIIth dynasty, including the long and

[1] The tombs of Beni Hassan in Middle Egypt are remarkable for their architecture, the prototype of the Grecian Doric (p. 182). They are also noticeable for being east of the Nile, and for not being concealed, as was the almost universal custom. A recent visitor to these tombs writes: "Having ascended the broad road which leads gradually up to the entrances, we found ourselves on a sort of platform cut in the cliff nearly half-way to the top, and saw before us about thirty high and wide doorways, each leading into one chamber or more, excavated in the solid rock. The first we entered was a large square room, with an open pit at one end,—the mummy-pit; and every inch of the walls was covered with pictures. Coming into this tomb was like getting hold of a very old picture-book, which said in the beginning, 'Open me and I will tell you what people did a long time ago.' Every group of figures told a separate story, and one could pass on from group to group till a whole life was unfolded. Whenever we could find a spot where the painted plaster had not been blackened or roughened, we were surprised at the variety of the colors,—delicate lilacs and vivid crimsons and many shades of green." Though these pictures on the walls of tombs were supposed to serve the dead, they were no less representations of real life. Were it not for them, we should never have learned the secrets of those homes along the Nile where people lived, loved, and died over four thousand years ago.

brilliant reign of Thothmes III., has passed away, leaving behind it temples, obelisks, and tombs of marvelous magnificence. Thebes is at the height of that architectural triumph which is to make her the wonder of succeeding ages. Meantime, what of the people? Let us invite ourselves to a dinner-party in Theban high life. The time is mid-day, and the guests are arriving on foot, in palanquins borne by servants, and in chariots. A high wall, painted in panels, surrounds the fashionable villa, and on an obelisk near by is inscribed the name of the owner. We enter the grounds by a folding-gate flanked with lofty towers. At the end of a broad avenue bordered by rows of trees and spacious water-tanks stands a stuccoed brick[1] mansion, over the door of which we read in hieroglyphics, "The Good House." The building is made airy by corridors, and columns, and open courts shaded by awnings, all gayly painted and ornamented with banners. Its extensive grounds include flower-gardens, vineyards, date-orchards, and sycamore-groves. There are little summer-houses, and artificial ponds from which rises the sweet, sleepy perfume of the lotus-blossom; here the genial host sometimes amuses his guests by an excursion in a pleasure-boat towed by his servants. The stables and chariot-houses are in the center of the mansion, but the cattle-sheds and granaries are detached.

We will accompany the guest whose chariot has just halted. The Egyptian grandee drives his own horse, but is attended by a train of servants; one of these runs forward to knock at the door, another takes the reins, another presents a stool to assist his master to alight, and others follow with various articles which he may desire during the visit. As the guest steps into the court, a servant receives his sandals and brings a foot-pan that he may wash his feet. He is then invited into the festive chamber, where side by side on a double chair, to which their favorite monkey is tied, sit his placid host and hostess, blandly smelling their lotus-flowers and beaming a welcome to each arrival. They are dressed like their guests. On his shaven head the Egyptian gentleman wears a wig with little top-curls, and long cues which hang behind. His beard is short—a long one is only for the king. His large-sleeved, fluted robe is of fine white linen, and he is adorned with necklace, bracelets, and a multitude of finger-rings. The lady by his side wears also a linen robe over one of richly colored stuff. Her hair falls to her shoulders front and back, in scores of crisp and glossy braids. The brilliancy of her eyes is heightened by antimony; and amulet beetles,[2] dragons, asps, and strange symbolic eyes dangle from

[1] The bricks were made of Nile mud mixed with chopped straw, and dried in the sun.

[2] The beetle was a favorite emblem for ornaments. No less than 180 kinds of scarabæi are preserved in the Turin Museum alone. It was also engraved on the precious stones used as currency between Egypt and neighboring countries.

her golden ear-rings, necklace, bracelets, and anklets. Having saluted his entertainers, the new-comer is seated on a low stool, where a servant anoints his bewigged head with sweet-scented ointment, hands him a lotus-blossom, hangs garlands of flowers on his neck and head, and presents him with wine. The servant, as he receives back the emptied vase and offers a napkin, politely remarks, "May it benefit you." This completes the formal reception.

Each lady is attended in the same manner by a female slave. While the guests are arriving, the musicians and dancers belonging to the household amuse the company, who sit on chairs in rows and chat, the ladies commenting on each other's jewelry, and, in compliment, exchanging lotus-flowers. The house is furnished with couches, armchairs, ottomans, and footstools made of the native acacia or of ebony and other rare imported woods, inlaid with ivory, carved in animal forms, and cushioned or covered with leopard-skins. The ceilings are stuccoed and painted, and the panels of the walls adorned with colored designs. The tables are of various sizes and fanciful patterns. The floor is covered with a palm-leaf matting or wool carpet. In the bedrooms are high couches reached by steps; the pillows are made of wood or alabaster (see cut, p. 29). There are many elegant toilet conveniences, such as polished bronze mirrors, fancy bottles for the *kohl* with which the ladies stain their brows and eyelids, alabaster vases for sweet-scented ointments, and trinket-boxes shaped like a goose, a fish, or a human dwarf. Everywhere throughout the house is a profusion of flowers, hanging in festoons, clustered on stands, and crowning the wine-bowl. Not only the guests but the attendants are wreathed, and fresh blossoms are constantly brought in from the garden to replace those which are fading.

And now the ox, kid, geese, and ducks, which, according to custom, have been hurried into the cooking-caldrons as soon as killed, are ready to be served. After hand-washing and saying of grace, the guests are seated on stools, chairs, or the floor, one or two at each little low, round table. The dishes, many of which are vegetables, are brought on in courses, and the guests, having neither knife nor fork, help themselves with their fingers. Meantime a special corps of servants keep the wine and water cool by vigorously fanning the porous jars which contain them. During the repast, when the enjoyment is at its height, the Osiris—an image like a human mummy—is brought in and formally introduced to each visitor with the reminder that life is short, and all must die. This little episode does not in the least disturb the placidity of the happy guests. There is one, however, to whom the injunction is not given, and who, though anointed and garlanded, and duly installed at a table, does not partake of the delicacies set before him. This is a real mummy, a dear, deceased

member of the family, whom the host is keeping some months before burial, being loath to part with him. It is in his honor, indeed, that the relatives and friends are assembled, and the presence of a beloved mummy, whose soul is journeying toward the Pools of Peace, is the culminating pleasure of an Egyptian dinner-party.

4. SUMMARY.

1. Political History.—Our earliest glimpse of Egypt is of a country already civilized. Menes, the first of the Pharaohs, changed the course of the Nile and founded Memphis. His successor was a physician, and wrote books on anatomy. Khufu, Shafra, and Menkara, of the IVth dynasty, built the three Great Pyramids at Gizeh. In their time there were already an organized civil and military service and an established religion. From the VIth to the XIth dynasty the monuments are few and history is silent. Thebes then became the center of power. The XIIth dynasty produced Lake Mœris and the Labyrinth, and waged war against the Ethiopians. Meanwhile the Hyksos invaded Lower Egypt and soon conquered the land. At last a Theban monarch drove out the barbarian strangers. The XVIIIth and XIXth dynasties raised Egypt to the height of her glory. Thothmes, Amunoph, Seti, and, chief of all, Rameses II., covered the land with magnificent works of art, and carried the Egyptian arms in triumph to the depths of Asia. After the XXth dynasty Egypt began to decline. Her weak kings fell in turn before the Ethiopians, the Assyrians, and, finally, the Persians. The illustrious line of the Pharaohs was at length swallowed up in the Empire of Persia (see note, p. 46).

2. General Character of Egyptian Civilization.—In summing up our general impressions of Egypt, we recall as characteristic features her Pyramids, Obelisks, Sphinxes, Gigantic Stone Statues, Hieroglyphics, Sacred Animals, and Mummies. We think of her worshiped kings, her all-powerful priests, and her Nile-watered land divided between king, priests, and soldiers. We remember that in her fondness for inscriptions she overspread the walls of her palaces and the pillars of her temples with hieroglyphics, and erected monuments for seemingly no other purpose than to cover them with writing. We see her tombs cut in the solid rock of the hillside and carefully concealed from view, bearing on their inner walls painted pictures of home life. Her nobility are surrounded by refinement and luxuries which we are startled to find existing 4000 years ago; and her common people crowd a land where food is abundant, clothing little needed, and the sky a sufficient shelter.

We have found her architecture of the true Hamite type, colossal,

massive, and enduring; her art stiff, constrained, and lifeless; her priest-taught schools giving special attention to writing and mathematics; her literature chiefly religious, written on papyrus scrolls, and collected in libraries; her arts and inventions numerous, including weaving, dyeing, mining and working precious metals, making glass and porcelain, enameling, engraving, tanning and embossing leather, working with potter's clay, and embalming the dead. Seeing her long valley inundated each year by the Nile, she made herself proficient in mathematics and mensuration, erected dikes, established Nilometers, appointed public commissioners, and made a god of the river which, since it seldom rains in Egypt, gives the land its only fertility. Her religion, having many gods growing out of One, taught a judgment after death, with immortality and transmigration of soul; its characteristic form was a ceremonial worship of animals as emblems or incarnations of Deity. Finally, as a people, the Egyptians were in disposition mild, unwarlike, superstitiously religious, in habits cleanly, luxurious, and delighting in flowers; in mind subtle, profound, self-poised; in social life talkative, given to festivals, and loud in demonstrations of grief; having a high conception of morals, a respect for woman, a love of literature, and a domestic affection which extended to a peculiar fondling of their mummied dead.

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COMPARATIVE CHRONOLOGY, "LONG" AND "SHORT."

	B. C.	B. C.
Menes	5700	2700
Old Empire	5700-3450	2700-2080
Middle Empire	3450-1750	2080-1525
Hyksos Rule	2325-1750	1900-1525
New Empire	1750- 525	1525- 527
Persian Conquest	525	527

EUXINE or BLACK SEA
Sinope
Trapesus
Colchis
Cyrus R.
Oxus R.
CASPIAN SEA
Sarnius R.
PAPHLAGONIA
BITHYNIA
Gordium
Halys R.
PONTUS
Moschi
Tubal
Mt. Ararat
Araxes R.
Caspii
MYSIA
PHRYGIA
CAPPADOCIA
TAURUS MTS.
ANTI
ARMENIA
MEDIA
Parthil
PISIDIA
CILICIA
Tarsus
Chaldei
Ur
Haran
NINEVEH (Nimroud)
ASSYRIA
ZAGROS
Rhagæ
LYCIA
PAMPHYLIA
Mesopotamia
Tigris R.
Ecbatana
CHITTIM
Tiphsah
Euphrates R.
Halah
Bagistana (Behistun)
MTS.
Hamath
Accad
Calneh
Tadmor (Palmyra)
Damascus
GREAT SEA
PHŒNICIA
Tyre
Babylon
Shinar
Susa
DESERT OF ARABIA
Jerusalem
Pelusium
Gaza
PALESTINE
Moab
Ur
Chaldea
Teredon
Persepolis
Pasarga
PERSIS
Memphis
Nile R.
Ezion Geber
PERSIAN GULF
ASSYRIAN EMPIRE
700 B.C.

THRACE
EUXINE or BLACK SEA
Dioscurias
Colchis
ITALIA
Tarentum
ILLYRIA
MACEDONIA
Pella
Byzantium
Heraclea
Sinope
Hellespont
Propontis
MARIANDINI
PAPHLAGONIA
Cotyora
Trapesus
SICILY
Syracuse
THESSALIA
Abydos
PHRYGIA AD HELLESP.
Gordium
Halys R.
Macrones
Lycus R.
Smyrna
MYSIA
Ancyra
Corinth
Athens
Ephesus
LYDIA
Sardis
Ipsus
PHRYGIA
Mazaca
Sparta
Miletus
CARIA
Iconium
CAPPADOCIA
LYCAONIA
MEDITERRANEAN SEA
CRETE
LYCIA
Side
CILICIA
Tarsus
Issus
Hesperides
SYRTIS
Barca
Cyrene
CYRENAICA
CYPRUS
Hamath
Thapsacus
Euphrates R.
Tadmor (Palmyra)
Sidon
Tyre
Damascus
Paretonium
Alexandria
Pelusium
Gaza
Hierosolyma
Jerusalem
LIBYA
Augila
MEMPHIS
Heliopolis
Clysma
Ammonium
Ætana
DESERT AFRICA
EGYPT
Nile R.
RED SEA
Abydus
THEBES
Tropic of Cancer
ETHIOPIA
Syene
Berenice
PERSIAN
showing
20 Satrapies of Da
AND THE PR
at the tir
ALEXANDER T
Route of Alexa
Boundaries of Satrapi

J. WELLS, DEL.

KINGDOMS OF
LYDIA, MEDIA, CILICIA AND LATER BABYLONIA.
600 B.C.

MPIRE,
: Hystaspes,
NCES
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REAT.
's Army .....
Fleet
dicated by blue lines; Provinces by dotted lines

RUSSELL & STRUTHERS, ENG'S N.Y.

BABYLONIA AND ASSYRIA.

1. THE POLITICAL HISTORY.

The Origin of the civilization along the Tigris and Euphrates may rival the Egyptian in antiquity; recent discoveries seem to remove far into the remote past that patriarchal civilization called Accadian, Sumerian, or Sumero-Accadian.

1. Chaldea.—Our earliest political glimpse of this country shows us a Turanian people with important cities; each city governed by a priest-king, and containing a temple sacred to some particular deity. Semitic peoples then enter the land. These have less culture but greater intellectual capacity than the Accadians. During the many centuries which follow—how many no one knows—*Sargon I.*, King of Accad, emerges from the mist of antiquity as a builder of palaces and temples, an editor of ancient Accadian literature, and a founder of libraries; *Ur-ea* (Uruch, p. 64), King of Ur, scatters gigantic, rudely constructed temples all over Chaldea; and *Khammuragus*, patron of science and litera-

Geographical Questions.—Locate Nineveh, Babylon, Tadmor, Accad, Erech, and Calneh. How far was it by direct line from Babylon to Memphis? To Thebes? Describe the Tigris and Euphrates Rivers. Locate and describe Mesopotamia, Assyria, Chaldea or Babylonia, and Susiana. *Ans.* Mesopotamia is a name given by the Greeks to the entire rolling plain between the Tigris and the Euphrates; Assyria was an arid plateau cut up by rocky ridges, stretching north of Babylonia to the Armenian Mountains; Babylonia was a rich alluvial plain formed by the deposit of the Tigris and Euphrates in the shallow waters of the Persian Gulf; Susiana lay south-east of Assyria and east of Babylonia. Northern Chaldea was called Accad; Southern Chaldea, Shumir. The alluvium was marvelously fertile. In it wheat grew so rank, that, to make it ear, the people mowed it twice, and then fed it off with cattle The yield was enormous,—fifty-fold at the least, and often a hundred-fold.

ture, unites Accad and Shumir into one kingdom and makes Babylon the capital. All this occurs before 2000 B. C.[1] The ever-nomadic Semites push northward, and, later, people the middle Tigris, where they build great cities and lay the foundations of the Assyrian Empire.

As Chaldea had no natural boundary or defense, it was singularly open to attack. There were constant wars with the fast-rising power of Assyria, and in the 13th century B. C. the Chaldeans were conquered by their northern rival. The period of their servitude lasted nearly seven centuries, during which they became thoroughly Assyrianized in language and customs. Being, however, a sturdy, fiery, impetuous, warlike race, they often revolted. At one time —known in history as the *Era of Nabonassar* (747 B. C.)— they achieved a temporary independence, and on the fall of Nineveh (606? B. C.) they at once rose to power, founding the second Babylonian Empire.

2. Assyria, for nearly seven centuries (1298–606 B. C.),— from the conquest of Babylon to the overthrow of Nineveh, its own capital,—was the great empire[2] of south-western Asia. It attained its glory under Sargon and his descendants,—the Sargonidæ. The Assyrian sway then reached to the Mediterranean Sea, and included Syria, Media, Babylonia, Mesopotamia, Phœnicia, Palestine, and parts of Arabia and Egypt. These conquered nations retained their laws,

[1] Early Chaldean chronology is as uncertain as Egyptian. Berosus, a Babylonian, wrote (4th century B. C.) a history of his country, founded on the records in the temple of Belus. His work, like Manetho's, is known only by portions quoted in other books. Archæological research is now as enthusiastically pressed in Chaldea as in Egypt. A recently discovered cylinder at Sippara, near Accad, points to the remote date of 3800 B. C. for Sargon I.

[2] This was the first of the successive "World-Empires." Following it was the Persian under Cyrus. This was conquered by Alexander, who founded the Macedonian; and it in turn gave place to the grandest of all,—the Roman. Out of its ruins grew up the Mohammedan of Asia and Africa, and Charlemagne's in Europe. The former was shattered by the Turks, and the latter was broken up into several of the kingdoms of modern Europe.

kings, and religion, but, being required to pay tribute and furnish a military contingent to the royal army, they were always ripe for revolt. The history of Assyria is therefore the record of an empire constantly falling to pieces, and as often restored through the genius of some warrior-king.

ASSYRIAN HEADS (FROM NIMROUD).

About 606 B. C. Nineveh was captured by the combined forces of the Babylonians and Medes. Tradition says that its effeminate king Sar′-a-cus, taking counsel of his despair, burned himself in his palace with all his treasures. The conquerors utterly destroyed the city, so that there remained only a heap of ruins.[1]

The Names of the Assyrian Kings are tedious, and the dates of their reigns uncertain. Authorities differ greatly even in the spelling of the names. Some of the monarchs are notable from their connection with Grecian or Jewish history. *Tig′-lathi-nin* (worship be to Nin, p. 62) is supposed to be the Greek Ninus; on his signet-ring was inscribed "The Conqueror of Babylon," which connects him with the overthrow of Chaldea, already mentioned. *Tiglath-Pile′ser* I. (1110 B. C.) may be called "The Religious Conqueror." He built temples, palaces, and castles, introduced

[1] Xenophon, during the famous retreat of the Ten Thousand, only two centuries after this catastrophe, passed the site of Nineveh, yet does not even mention the fact in his history, so perfectly had Nineveh disappeared.

foreign cattle and vegetable products, and constructed canals. He multiplied the war-chariots, and carried the Assyrian arms to the Persian mountains on the east and to northern Syria on the west;[1] but he was repulsed by the Babylonians, who bore off his idols to their capital, where they were kept four hundred years. *Asshur-izir-pal* (Sardanapalus I., 883–858), a cruel but magnificent king, made many conquests, but is chiefly to be remembered in connection with the arts, which he raised to a point never before attained. He lined his palace walls (Nimroud) with great alabaster slabs, whereon were sculptured in spirited bas-relief the various glories he had achieved. He was a hunter as well as a warrior and an art patron, and kept a royal menagerie, where he gathered all the wild beasts he could procure from his own and foreign lands.

Shalmane'ser[2] II. was contemporary with Ahab and Jehu, kings of Israel; he personally conducted twenty-four military campaigns. *Vul-lush* III. (810–781) married Sammuramit, heiress of Babylon, and probably the original of

[1] A lengthy document written by Tiglath-Pileser, narrating some events of his reign, has been discovered. He writes: "The country of Kasiyara, a difficult region, I passed through. With their 20,000 men and their five kings I engaged. I defeated them. The ranks of their warriors in fighting the battle were beaten down as if by the tempest. Their carcasses covered the valleys and the tops of the mountains. I cut off their heads. Of the battlements of their cities I made heaps, like mounds of earth. Their movables, their wealth, and their valuables I plundered to a countless amount. Six thousand of their common soldiers I gave to my men as slaves." Having restored two ancient temples, he invokes the support of the gods, and adds: "The list of my victories and the catalogue of my triumphs over foreigners hostile to Asshur I have inscribed on my tablets and cylinders. Whoever shall abrade or injure my tablets and cylinders, or shall moisten them with water, or scorch them with fire, or expose them to the air, or in the holy place of God shall assign them to a place where they cannot be seen or understood, or shall erase the writing and inscribe his own name, or shall divide the sculptures and break them off from my tablets, may Anu and Vul, the great gods, my lords, consign his name to perdition! May they curse him with an irrevocable curse! May they pluck out the stability of the throne of his empire! May not his offspring survive him! May his servants be broken! May his troops be defeated! May his name and his race perish!"

[2] In connection with Shalmaneser and the following kings, read carefully 2 Kings, xv-xix.

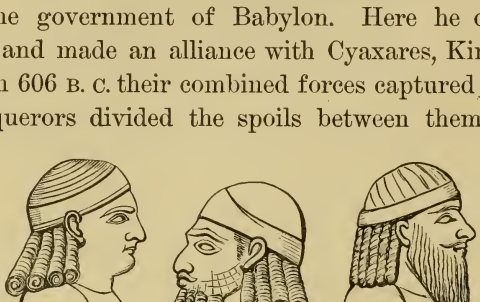
the mythical "Semiramis." According to the legend, this queen, having conquered Egypt and part of Ethiopia, invaded India with an army of a million men, but was beaten back by elephants; she adorned Babylon with wonderful works, and at last took the form of a dove and flew away. *Tiglath-Pileser* III. (745–727) captured Damascus and conquered Ahaz, King of Judah. *Shalmaneser* IV. (727–722) laid siege to Samaria, which was taken by his successor, *Sargon* (722–705), who carried off its inhabitants and supplied their place with captive Babylonians.

Sargon founded the house of the Sargonidæ, who were the most brilliant of the Assyrian kings, and who made all the neighboring nations feel the weight of their conquering arms. He himself so subdued the Egyptians that they were never afterward the powerful nation they had been; he also reduced Syria, Babylonia, and a great part of Media and Susiana. His son, the proud, haughty, and self-confident *Sennacherib* (sen-nak′-e-rib, 705–681), captured the "fenced cities of Judah," but afterward lost 185,000 men, "smitten by the angel of the Lord" in a single night. The sculptures represent him as standing in his chariot personally directing the forced labor of his workmen, who were war-captives, often loaded with fetters. *Esarhaddon*, Sargon's grandson, divided Egypt into petty states, took Manasseh, King of Judah, prisoner to Babylon (2 Chron. xxxiii. 11), and more fully settled Samaria with colonists from Babylonia, Persia, and Susiana. *Asshur-bani-pal* (Sardanapalus II., 668–626 ?),[1] Sargon's great-grandson, was a famous warrior, builder, and art patron. He erected a magnificent palace at Nineveh, in which he founded a royal library. His

[1] As the Greeks confounded several Egyptian monarchs under the name of Sesostris the Great, so the Assyrian king whom they called Sardanapalus seems to have been a union of Asshurizirpal, Asshurbanipal, and Asshuremedilin. The Greek ideal Sardanapalus is celebrated in Byron's well-known play of that name.

son, *Asshur-emed-ilin*, or Saracus, as he was called by some Greek writers (p. 47), was the last Assyrian king.

3. Later Babylonian Empire (606–538).—*Nabopolas'sar*, a favorite general under Saracus, obtained from his master the government of Babylon. Here he organized a revolt, and made an alliance with Cyaxares, King of the Medes; in 606 B. C. their combined forces captured Nineveh. The conquerors divided the spoils between them, and to



BABYLONIAN HEADS (FROM THE SCULPTURES).

Nabopolassar fell Phœnicia, Palestine, Syria, Susiana, and the Euphrates valley. Babylon, after the ruin of its rival, became again the capital of the East. It held this position for nearly a century, when it was captured by Cyrus the Great (538 B. C.).

The Names of two of its kings are familiar to every Bible reader. *Nebuchadnezzar* (604–561), the son of Nabopolassar, gave the new empire its character and position. Without him Babylon would have had little if any history worth recording. A great warrior, he captured Jerusalem,[1] overran Egypt, and, after a thirteen-years' siege, subdued Tyre. A great builder, he restored or repaired almost every temple and city in the country. By his marvelous energy Babylon became five or six times the present size of London;

[1] "Israel is a scattered sheep; . . . first the king of Assyria hath devoured him, and last this Nebuchadrezzar king of Babylon hath broken his bones."—*Jer* l. 17

and its walls and hanging gardens (p. 58) were among the Seven Wonders of the World (Appendix). Immense lakes were dug for retaining the water of the Euphrates, whence a net-work of canals distributed it over the plain to irrigate the land, while quays and breakwaters were constructed along the Persian Gulf for the encouragement of commerce.[1] *Belshazzar* held the throne jointly with his father, Nabona'-dius, the last king of Babylon. *Cyrus*, ruler of the rising empire of the Medes and Persians, invaded the country "with an army wide-spreading and far-reaching, like the waters of a river." Having defeated the army in the open field, he besieged Babylon. One night when the Babylonians were celebrating a festival with drunken revelry, the Persians seized the unguarded gates and captured the place. From that time Babylon was a province of the Persian Empire, and its glory faded. Semitic power had succumbed to Aryan enterprise. To-day the site of the once great city is marked only by shapeless mounds scattered over a desolate plain.

2. THE CIVILIZATION.

Society.—*In Assyria* there were no castes or hereditary aristocracy, but all subjects, foreign and native, had equal privileges, dependent upon the one absolute royal will.

The King, though not worshiped as a god, as in Egypt, was considered "the earthly vicegerent of the gods," having undisputed authority over the souls as well as the bodies of his people.

The chief courtiers were eunuchs, who directed the public affairs, leaving the king undisturbed to enjoy his sports and pleasures. They, however, held their offices at his caprice, and were liable at any moment to be removed. The people had the privilege of

[1] Read the Scriptural account of Babylon and its kings in Daniel, Isaiah (chaps. x., xi., xiii., xiv., xxi., xlv., xlvi., xlvii., and especially xix., xxiii.), Jeremiah (chaps. xlix., l., and li.), 2 Kings (chaps. xxiv., xxv.), and Ezra (chaps. i.-vi.).

FIRST LINE OF CYLINDER A, PRESERVED IN THE BRITISH MUSEUM.
Translation.—I am Asshurbanipal, descendant of Asshur and Beltis.

direct petition to the king in case of public wrong or neglect.[1]

In Babylonia, where there was a mixed population, society was divided into castes, of which the highest, the ancient Chaldean, was not unlike that of the Egyptian priesthood. The CHALDEANS read the warnings of the stars, interpreted dreams and omens, gave instructions in the art of magic and incantation, and conducted the pompous religious ceremonies. They also decided politics, commanded the armies, and held the chief state offices. From them came all the royal rulers of Babylon.

The king was as despotic as in Assyria, and Babylonian nobles at every slight offense trembled for their heads. The whole Chaldean caste were once ordered to be exterminated because they could not expound the dream of a king which he himself could not recall (Dan. ii. 12).

Merchants, artisans, and husbandmen formed each a caste. The fishermen of the marshes near the Persian Gulf corresponded to the swine-herds in Egypt, as being lowest in the social scale. They lived on earth-covered rafts, which they floated among the reeds, and subsisted on a species of cake made of dried fish.

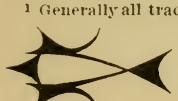
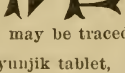
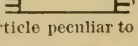
Writing.—*Cuneiform Letters* (*cuneus*, a wedge).—*Clay Tablets.*—The earliest form of this writing, invented by the Turanians, was, like the Egyptian, a collection of rude pictures, with this peculiarity, that they were all straight-lined and angular, as if devised to be cut on stone with a chisel. The Chaldeans, having no stone in their country, made of the clay in which it abounded tiny pillow-shaped tablets, from one to five inches long. Upon these soft, moist tablets they traced

[1] A tablet in the British Museum thus exposes an official peculation in the time of Asshurbanipal: "Salutation to the king, my lord, from his humble petitioner Zikar Nebo. To the king, my lord, may Asshur, Shamash, Bel, Zarpanit, Nebo, Tashmit, Ishtar of Nineveh, Ishtar of Arbela, the great gods, protectors of royalty, give a hundred years of life to the king, my lord, and slaves and wives in great number to the king, my lord. The gold that in the month Tashrit the minister of state and the controller of the palace should have given me—three talents of pure gold and four talents of alloyed gold—to make an image of the king and of the mother of the king, has not yet been given. May my lord, the king, give orders to the minister of state and to the controller of the palace, to give the gold, to give it from this time, and do it exactly"

the outline of the original object-picture in a series of distinct, wedge-like impressions made by the square or triangular point of a small bronze or iron tool. As in Egypt, the attempt to preserve the picture outline was gradually abandoned, and the characters, variously modified by the different-speaking races inhabiting Assyria, came to have a variety of meanings.[1] Cuneiform writing has been found even more difficult to interpret than Egyptian hieroglyphics. It has some of the peculiarities of that writing, but has no letter-signs, the cuneiform-writing nations never advancing so far as to analyze the syllable into vowels and consonants. Nearly three hundred different characters have been deciphered, and a large number remain yet unknown.[2]

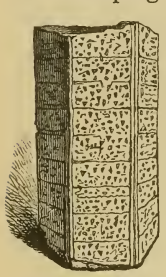
ASSYRIAN CLAY TABLET.

Other Writing Materials, as Alabaster Slabs, Terra-cotta Cylinders, Cylinder Signets, etc.—The Assyrian clay tablets were generally larger than the Chaldean, and for the royal records slabs of fine stone were preferred.

[1] Generally all trace of the original picture disappeared, but in a few cases, such as  , the outline is still visible. A curious example of the pictorial origin of the letters is furnished by the character  , which is the French *une*, the feminine of "one." This character may be traced back through several known forms to an original picture on a Koyunjik tablet,  , where it appears as a double-toothed comb. As this was a toilet article peculiar to women, it became the sign of the feminine gender.

[2] The *Behistun Inscription* furnished the key to Assyrian literature, as did the Rosetta stone to Egyptian. This inscription was carved by order of Darius Hystaspes (p. 91) on the precipitous side of a high rock mountain in Media, 300 feet above its base. It is in three languages,—Persian, Median, and Assyrian. The Persian, which is the simplest of the cuneiform writings, having been mastered, it became, like the Greek on the Rosetta stone, a lexicon to the other two languages. Honorably connected with the opening-up of the Assyrian language in the present century, are the names of Sir Henry Rawlinson, who at great personal risk scaled the Behistun Mountain and made a copy of the inscription, which he afterward published; and M. Oppert, who systematized the newly discovered language, and founded an Assyrian grammar for the use of modern scholars.

These slabs were used as panels in palace walls, where they set forth the glorious achievements of the Assyrian monarchs. Even where figures were sculptured upon the panels, the royal vanity was not deterred, and the self-glorifying narrations were carried uninterruptedly across mystic baskets, sacred trees, and the dresses of worshiping kings and eagle-headed deities. The colossal alabaster bulls and lions which guarded the palace portals were also inscribed, and formal invocations to the gods were written on hollow terra-cotta cylinders, from eighteen to thirty-six inches high, which were placed in the temple corners. The lines are sometimes more closely compacted than those in this paragraph, and the characters so fine that a magnifying glass is required to read them. Little cylinders made of jasper, chalcedony, or other stone were engraved and used as seals by rolling them across the clay tablets. There is no positive proof that anything like paper or parchment was ever in use among the Assryians, though the ruins furnish indirect testimony that it may have been employed in rare instances.



A TERRA-COTTA CYLINDER.

Literature.—*Libraries.*—An Assyrian or Babylonian book consisted of several flat, square clay tablets written on both sides, carefully paged, and piled one upon another in order. Asshurbanipal, who as patron of arts and literature was to Assyria what Rameses II. had been to Egypt 600 years before, established an extensive public library[1] in his palace at Nineveh. Many of the books were copied from borrowed Babylonian tablets, but a large number were evidently composed under his royal patronage. He gathered works on geography, history, law, mathematics, astronomy, astrology, botany, and zoölogy. Complete lists of plants, trees, metals, and minerals were prepared; also a catalogue of every known species of animals, classified in families and genera. "We may well be astonished," says Lenormant, "to learn that the Assyrians had already invented a scientific nomenclature, similar in principle to that of

[1] "Palace of Asshurbanipal, king of the world, king of Assyria, to whom the god Nebo and the goddess Tashmit (the goddess of wisdom) have given ears to hear and eyes to see what is the foundation of government. They have revealed to the kings, my predecessors, this cuneiform writing, the manifestation of the god Nebo, the god of supreme intelligence. I have written it upon tablets, I have signed it, I have placed it in my palace for the instruction of my subjects" (*Inscription*). One of the bricks of this library contains a notice that *visitors are requested to give to the librarian the number of the book they wish to consult, and it will be brought to them.*

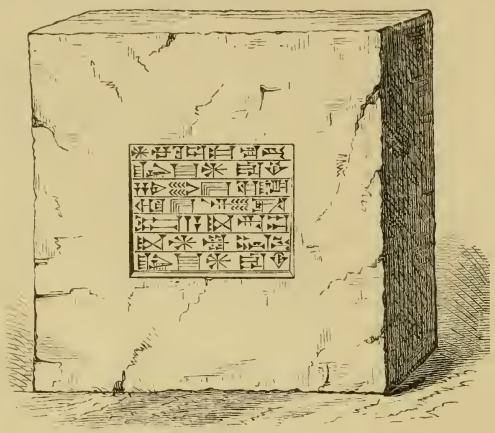
Linnæus." Here, also, were religious books explaining the name, functions, and attributes of each god; magical incantations with which to charm away evil spirits; and sacred poems, resembling in style the Psalms of David. Among the records copied from Babylonian tablets, which were already antiquities in the time of Asshurbanipal, were the Chaldean accounts of the Creation, the Deluge, and the Tower of Babel, which are strikingly like the narrative in Genesis, though written hundreds of years before Moses was born. Most numerous of all were the various grammatical works. The Assyrians found their own language so complex, that lexicons and grammars were multiplied in efforts to explain and simplify it; and these books, written to aid the Assyrian learner over 2500 years ago, have been found invaluable in opening the long-lost language to the student of to-day. All this vast collection of tablets, gathered with so much care by Asshurbanipal, fell with the palace in its destruction under his son, Saracus, and were mostly broken into fragments.[1]

Monuments and Art.—As the *Chaldeans* had no stone, they made their edifices of burnt or sun-dried bricks, strengthening the walls by layers of reed matting cemented with bitumen. Their temples were built in stories, each one smaller in area than the one below, thus forming an irregular pyramid. In later times the number of stories increased, and the outer walls of Babylonian temples were painted in colors consecrated to the heavenly bodies. That of Nebo at Borsippa[2] had its lowest stage black (Saturn); the next orange (Jupiter); then red (Mars), gold (the sun), yellow (Venus), blue (Mercury), and silver (the moon). The gold and

[1] "The clay tablets lay under the ruined palace in such multitudes that they filled the chambers to the height of a foot or more from the floor. The documents thus discovered at Nineveh probably exceed in amount of writing all that has yet been afforded by the monuments of Egypt" (Layard's Nineveh). To Austen Henry Layard, an English archæologist, we are chiefly indebted for the wonderful discoveries made in exploring the mounds which mark the site of Nineveh. The British Museum has a magnificent collection of Assyrian antiquities recovered from these mounds, whole rooms being lined with the alabaster slabs exhumed from the ruins of the palaces of Asshuriziripal at Nimroud, Sennacherib and his grandson Asshurbanipal at Koyunjik, and Sargon at Khorsabad. Most of the remains of Sargon's palace, however, are deposited in the Louvre at Paris, having been excavated for the French government by M. Botta, who has the honor of having made (in 1843) the first discovery of an Assyrian monument.

[2] Borsippa was a town near Babylon. Some authorities include the ruins of this temple, now called the Birs-i-Nimrud, within the outer wall of Babylon, and believe it to have been the true Temple of Belus (p. 59), if not the actual Tower of Babel. A mound called Babil, near the Great Palace, is the other disputed site.

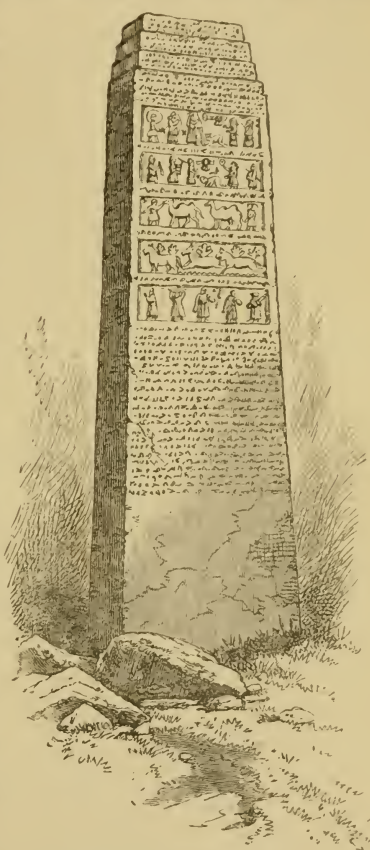
silver stages seem to have been covered with thin plates of those metals. Either the sides or the angles of these structures exactly faced the cardinal points, and the base was strengthened by brick buttresses scientifically arranged. The royal name and titles were engraved upon each building-brick.



BABYLONIAN BRICK.

The Assyrians made their temples simple adjuncts to their palaces, where they were used as observatories. Here the priestly astrologers consulted the stars, and no enterprise was undertaken, however it might otherwise promise success, unless the heavens were declared favorable. Following the example of their Chaldean instructors, the Assyrians continued to build with brick, though they had an abundance of excellent stone. Their edifices, placed, like those in Chaldea, upon high artificial mounds of earth, were incased with bricks used while still soft, so that they adhered to one another without cement, and formed a single, compact mass. As their palaces were constructed of this same weak material, which was liable to disintegrate within twenty or thirty years, they were obliged to make the walls enormously thick, the halls narrow and low as compared with their length, and to limit the height to one story. The roof was loaded with earth as a protection from the fierce summer sun and the heavy winter rains. Their building-plan was always the same. Around immense square courts were arranged halls or chambers of different sizes opening into one another. These halls, though never more than 40 feet wide, were sometimes 180 feet

in length. The sides were lined with alabaster slabs, from eight to fifteen feet high, covered with elaborate sculptures illustrating the sports, prowess, and religious devotion of the king; above these were enameled bricks. The court-yards were paved with chiseled stone or painted bricks, and the beams of Lebanon cedar were sometimes overlaid with silver or gold. The courts themselves were ornamented by gigantic sculptures, and the artificial mound was edged by a terraced wall. Sennacherib's palace at Koyunjik was only second in size and grandeur to the palace temple at Karnak. The ruling idea in Assyrian architecture, however, was not, as in the Egyptian, that of magnitude, much less of durability, but rather of close and finished ornamentation; the bas-reliefs being wrought out with a minuteness of detail which extended to the flowers and rosettes on a king's garment or the intricate pattern of his carved footstool. But Assyrian alabaster was far easier to manage than Egyptian granite, and where masses of hard stone like basalt were used, to which the Egyptians would give the finish of a cameo, the Assyrians produced only coarse and awkward effects. A few stone obelisks have been found — one only, the Black Obelisk of Nimroud, being in perfect preservation. In statuary, the Assyrians signally failed, and in



BLACK OBELISK FROM NIMROUD.

drawing they had no better idea of perspective than the Egyptians. In their water-scenes the fishes are as large as the ships, and the birds in the woods are half as tall as the men who hunt them. They excelled in bas-relief, in which they profusely detailed their religious ideas, home life, and royal greatness. As compared with Egyptian art,[1] the Assyrian was more progressive, and had greater freedom, variety, and taste.

Walls, Temple, Palaces, and Hanging Gardens of Babylon.— The wall of this great city formed a square, each side of which was, according to Herodotus, 14 miles long, 85 feet thick, and 335 feet high.[2] Twenty-five brass gates opened from each of the four sides upon straight, wide streets, which extended across the city, dividing it into squares. A space was left free from buildings for some distance next the walls; within that, beautiful gardens, orchards, and fields alternated with lofty dwellings. The broad Euphrates, instead of skirting the city as did the Tigris at Nineveh, ran midway through the town, and was guarded by two brick walls with brass gates opening upon steps which led down to the water. The river-banks were lined throughout with brick-and-bitumen quays, and the stream was crossed by ferries, and, during the day, by a movable drawbridge resting on stone piers.

On either side of the Euphrates rose a majestic palace, built upon a high platform, and surrounded by triple walls a quarter of a mile apart. The outer wall of the larger palace was nearly seven miles in circumference. The inner walls were faced with enameled brick, representing hunting scenes in gayly colored figures larger than life. The glory of the palace was its *Hanging Gardens*, imitated from those in Assyria, and built by Nebuchadnezzar to please his Median queen, who pined for her native hills. They consisted of a series of platforms resting on arches, and rising one above the other till the summit overtopped the city walls. The soil with which they were covered was deep enough to sustain not only flowers and shrubs, but the largest trees, so that the effect was that of a mountain clothed in verdure. The structure was ascended by broad stairs, and on the several terraces, among fountains, groves, and fragrant shrubs, were stately apartments, in whose cool shade

[1] The Chaldean tomb (p. 65) is without inscription, bas-relief, or painting (contrast with Egyptian tomb). No Assyrian sepulcher has yet (1892) been found.

[2] Other authorities reduce this estimate. In Alexander's time the wall still stood over seventy feet high. Curtius asserts that "nine tenths of Babylon consisted of gardens, parks, fields, and orchards."

the queen might rest while making the tour of her novel pleasure-ground. The *Temple of Belus* was also surrounded by a wall having brass gates. Within the sacred inclosure, but outside the building, were two altars for sacrifice, one of stone and one of gold. At the base of the tower—which was a huge, solid mass of brick-work—was a chapel containing a sitting image of Bel, a golden stand and table, and a human figure eighteen feet high, made of solid gold. The ascent was from the outside, and on the summit was the sacred shrine, containing three great golden images of Bel, Beltis, and Ishtar (p. 61). There were also two golden lions, two enormous silver serpents, and a golden table forty feet long and fifteen broad, besides drinking-cups, censers, and a golden bowl for each deity.

Practical Arts and Inventions.—*Agriculture* was carried to a high degree of perfection in both countries, and the system of irrigation was so complete that it has been said "not a drop of water was allowed to be lost." Their brilliantly dyed and *woven stuffs*, especially the Babylonian carpets, were celebrated throughout the ancient world; and the elaborate designs of their embroideries served as models for the earliest Grecian vases. In *metal-work* they were far advanced, and they must have possessed the art of casting vast masses, since their town and palace gates are said to have been of bronze. Where great strength was required, as in the legs of tripods and tables, the bronze was cast over iron, an ingenious art unknown to moderns until it was learned and imitated from Assyrian antiquities. The beams and furniture of palaces were often cased with bronze, and long bronze friezes with fantastic figures in relief adorned the palace halls. *Gold, silver, and bronze vases*, beautifully chased, were important articles of commerce, as was also the Assyrian pottery, which, being enameled by an entirely different process from that of Egypt, and having a finer paste, brighter hue, and thinner body, was largely exported to the latter country during the XVIIIth dynasty. Mineral tints were used for coloring. Assyrian *terra cotta* was remarkably fine and pure.

Transparent glass was in use in the time of Sargon. A rock-crystal lens has been found at Nimroud, the only object of its kind as yet discovered among the remains of antiquity. In gem-cutting the Assyrians decidedly excelled the Egyptians, and the exceeding minuteness of some work on seals implies the use of powerful magnifiers.

Most of the mechanical powers whereby heavy weights have commonly been moved and raised among civilized nations were under-

stood.[1] The Assyrians imported their steel and iron tools from the neighboring provinces of the Caucasus, where steel had long been manufactured; the carved ivories which ornamented their palaces probably came from Phœnicia. It will be seen that in all the common arts and appliances of life the Assyrians were at least on a par with the Egyptians, while in taste they greatly excelled not only that nation, but all the Orientals. It must not be forgotten, however, that Egyptian civilization was over a thousand years old when Assyria was in its infancy.

3. THE MANNERS AND CUSTOMS.

General Character.—The *Assyrians* were brave, cruel,[2] and aggressive. Isaiah calls them a "fierce people," and Nahum speaks of Nineveh as "full of lies and robbery." The mixed people of Babylonia were more scholarly and less warlike than the purely Semitic Assyrians, but they, also, were "terrible and dreadful, going through the breadth of the land" with chariots "like the whirlwind," and "horses swifter than the leopards and more fierce than the evening wolves." In war savage and pitiless, in peace they were "tender and delicate, given to pleasures, exceeding in dyed attire upon their heads." Their covetousness and luxurious indulgences became a proverb. They were fond of giving banquets in their brilliantly painted saloons, where their visitors, clothed in scarlet robes and resplendent in cosmetics and jewelry, trod on carpets which were the envy of the ancient world, and were served with rich meats and luscious fruits on gold and silver plates. In Babylonia the guests were not formally garlanded, as in Egypt, but a profusion of flowers in elegant vases adorned the rooms. Meantime, while the air was filled with music and heavy with perfumes, the merry revelers drank deeply of the abundant wine, and loudly sang the praises of their favorite gods.

In pleasant contrast to their dissipation appear their learning, enter-

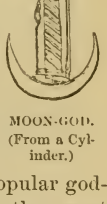
[1] The Assyrians wrought all the elaborate carvings of their colossi before moving them. They then stood the figure on a wooden sledge, supporting it by heavy framework, and bracing it with ropes and beams. The sledge was moved over rollers by gangs of men, levers and wedges being used to facilitate its progress. The entire process of transporting a colossal stone bull is graphically pictured in an extensive bas-relief found at Koyunjik, and now in the British Museum.

[2] The horrible atrocities inflicted on war captives are exultantly detailed on royal inscriptions. It is significant of the two civilizations that while Assyrian kings were thus mutilating and flaying alive their defenseless prisoners, Egypt had abolished the death penalty as a punishment for crime.

prise, and honesty in trade. In their intercourse with strangers, they are said to have cultivated calmness of manner, a virtue probably not natural to them, but which was founded upon an intense pride in their superior culture and scientific attainments.

Religion.—The Assyrians and Babylonians were both, in an idolatrous way, religious nations, though much less so than the Egyptians. The sun, moon, and planets were conspicuous among their gods. Their ideas of one First Cause or Deity were even more obscure than those of the Egyptians, and although *Il* or *Ra*, who stood at the head of the Chaldean Pantheon, was vaguely considered as the fount or origin of Deity, there were several other self-originated gods, each supreme over his own sphere. *Il* was too dimly comprehended to be popular, and had apparently no temple in Chaldea.

Two Triads were next in rank. The first comprised *Ana*, the lord of spirits and demons, who represented original chaos; *Bel* or Bel-Nimrod, the hunter, lord and organizer of the world; and *Hoa*, the lord of the abyss, and regulator of the universe. The second triad embraced *Sin*, the moon-god; *San* (called in Assyria *Shamas)*, the sun-god; and *Vul*, the air-god. Each god had a wife, who received her share of divine honors. After these came the five planetary deities: *Nin* or Saturn, sometimes called the *fish-god*—his emblem in Assyria being the man-bull; *Bel-Merodach* or Jupiter; *Nergal* or Mars—the man-lion of Assyria; *Ishtar* or Venus; and *Nebo* or Mercury. A host of inferior gods made up the Pantheon. In the later Babylonian empire, Bel, Merodach, Nebo, and Nergal were the favorite deities, the last two receiving especial worship at Babylon. The most popular goddesses were *Beltis*, wife of Bel-Nimrod, and "mother of the great gods;" and *Ishtar*, "queen of the gods," who shared with Beltis the titles of goddess of fertility, of war, and of hunting.[1] The gods were symbolized by pictorial emblems, and also by mystic numbers. Thus,



MOON-GOD. (From a Cylinder.)

Hoa = 40, emblem a serpent ; Sin = 30, emblem the moon ; San = 20, emblem the sun .

[1] In all the Pagan religions the characteristics of one deity often trench upon those of another, and in Chaldea the most exalted epithets were divided between a number of gods. Thus, Bel is the "father of the gods, the king of the spirits;" Ana and Merodach are each "the original chief" and "the most ancient;" Nebo is the "lord of lords, who has no equal in power;" Sin is "the king of the gods and the lord of spirits," etc. The same symbol also stands for different gods. Hoa and Nebo, each as the "god of intelligence," "teacher and instructor of men," have for one of their emblems the wedge or arrowhead characters used in cuneiform writing.

Among the emblems symbolizing other, and to us unknown, gods, is a double cross, generally repeated three times. Religious etiquette erected honorary shrines to outside gods in temples consecrated to one chosen favorite; and a Babylonian gentleman wore on his cylinder seal, besides the emblem of his chosen god patron, the complimentary symbols of other deities.

In Assyria, Il was known as *Asshur*,[1] and was the supreme object of worship. He was the guardian deity of king and country, and in the sculptures his emblem is always seen near the monarch. In the midst of battle, in processions of victory, in public worship, or in the pleasures of the chase, Asshur hovers over the scene, pointing his own arrow at the king's enemies, uplifting his hand with the king in worship, or spreading his wings protectingly over the scene of enjoyment. In bas-reliefs representing worship, there also appear a "sacred tree," whose true symbolism is unknown,[2] and winged eagle-headed deities or genii who hand to the king mysterious fruit from a sacred basket. *Sin* and *Shamas* were highly honored in Assyria, and their emblems were worn by the king on his neck. Upon the cylinders they are conjoined, the sun resting in the crescent of the moon.

Bel was also a favorite god;[3] but *Nin* and *Nergal*, the winged bull and lion, the gods who "made sharp the weapons" of kings, and who presided over war and hunting, were most devotedly worshiped. The race of kings was traditionally derived from Nin, and his name was given to the mighty capital (Nineveh).

Below the Great Gods were countless inferior ones, each city having its local deities which elsewhere received small respect. Good and evil spirits were represented as perpetually warring with one another. Pestilence, fever, and all the ills of life, were personified, and man was like a bewildered traveler in a strange land, exposed to a host of unseen foes, whom he could subdue only by charms and exorcisms.

The Assyrians apparently had no set religious festivals. When a feast was to be held in honor of any god, the king made special proclamation. During a fast, not only king, nobles, and people abstained from food and drink, clothed themselves in sackcloth, and sprinkled

[1] In the original language, the name of the country, of the first capital, and the term "an Assyrian," are all identical with the name of this god.

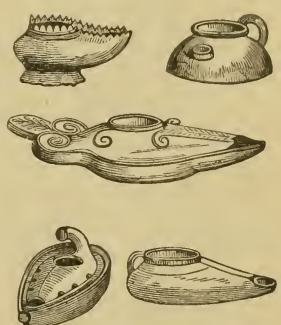
[2] Recent theories identifying the Egyptian lotus with all classic ornamentation assert that the "sacred tree" was a conventional arrangement of lotus palmettes and buds, that the mysterious cone-like fruit was a lotus-bud, and that the Assyrian "rosette" was the ovary stigma of the lotus-flower,—all being symbols of sun-worship. (See Goodyear's Grammar of the Lotus.)

[3] It was common for both Assyrian and Babylonian kings to signify their favorite god by associating his name with their own. The gods most frequently allied with royal names in Assyria were Asshur, Bel, and Nebo; in Babylonia, Nebo and Merodach.

ashes on their heads, but all the animals within the city walls were made to join in the penitential observance (see Jonah iii. 5–9).

Image Worship.—The stone, clay, and metal images which adorned the temple shrines of Assyria and Babylonia were worshiped as real gods. So identified was a divinity with its idol, that, in the inscriptions of kings where the great gods were invoked in turn, the images of the same deity placed in different temples were often separately addressed, as Ishtar of Babylon, Ishtar of Arbela, Ishtar of Nineveh, etc. In worship, living sacrifices and offerings were made and oblations poured, the king taking the chief position, instead of the priest, as in Egypt.

Curious Babylonish Customs.—If we are to believe Herodotus, the Babylonians buried their dead in honey, and married their daughters by auction, the money brought by the handsome ones being given as a dowry to their less favored sisters. The marriage festival took place once a year, and no father could give his daughter at any other time or in any other way. Each bride received a clay model of an olive, on which were inscribed her name and that of her husband, with the date of the ceremony; this was to be worn on her neck. Unlike the Egyptians, the Babylonians had no regular physicians; the sick and infirm were brought out into the market-place, where the passers-by prescribed remedies which had proved effectual in their own experience or that of their friends; it being against the law to pass by a sick person without inquiring into the nature of his disease. Every summer the slaves had a festival, called *Sacees*, when for five days they took command of their masters, one of them, clothed in a royal robe, receiving the honors of a king.



ASSYRIAN LAMPS.

SCENES IN REAL LIFE.

Scene I.—*A Chaldean Home.*—Let us visit the home of an ancient Chaldean as we should have found it over 3500 years ago. Before us rises a high brick platform, supporting an irregular cross-shaped house built of burnt or sun-dried bricks cemented with mud or bitumen. The outside is gayly adorned with colored terra-cotta cones embedded in mud or plaster. Entering, we find long, narrow rooms opening one

into another. If there are windows, they are set high, near the roof or ceiling. Upon the plastered walls, which are often broken by little recesses, are cuneiform inscriptions, varied by red, black, and white bands, or rude, bright-red figures of men and birds.[1] The chairs or stools, of soft, light date-wood, have legs modeled after those of an ox. The invaluable palm-tree, as useful in Chaldea as in Egypt, has not only supplied the table itself, but much of the food upon it. Its fresh or dried fruit appears as bread or sweetmeats; its sap, as wine, vinegar, and honey. The tableware is clay or bronze. The vases which contain the wine are mostly of coarse clay mixed with chopped straw; but here and there one of a finer glaze shows the work of the potter's wheel and an idea of beauty. The master of the house wears a long linen robe, elaborately striped, flounced, and fringed, which, passing over one shoulder, leaves the other bare, and falls to his feet. His beard is long and straight, and his hair either gathered in a roll at the back of his head or worn in long curls. He does not despise jewelry on his own person, and his wife revels in armlets and bracelets, and in rings for the fingers and toes. Bronze and iron—which is so rare as to be a precious metal—are affected most by the Chaldean belle, but her ornaments are also of shell, agate, and sometimes of gold. For the common people, a short tunic tied around the waist and reaching to the knee is a perpetual fashion, suitable for a temperature which ranges from 100° to 130° F. in summer. In the severest winter season, when the thermometer falls to 30° above zero, the Chaldean hunter dons an extra wrap, which covers his shoulders and falls below his tunic; then, barefooted, and with a skull-cap or a camel's-hair band on his head, he goes out, with his bronze arrowhead and bronze or flint knife, to shoot and dissect the wild boar. Our Chaldean gentleman makes out

SIGNET CYLINDER OF URUCH.[2]

(The earliest Chaldean king, of whom many definite remains have been found. Date, perhaps, 2800 B. C. See p. 45.)

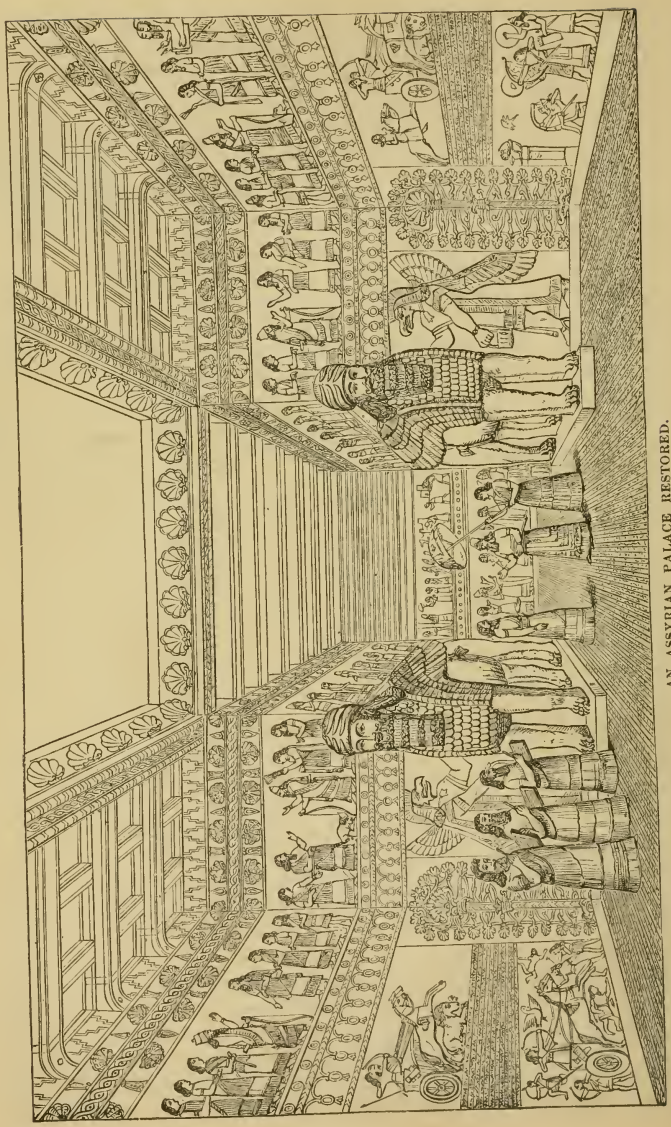
[1] This description is based upon the only two Chaldean residences which have as yet, so far as is known, been exhumed. They are supposed to date from between 1800 and 1600 B. C.

[2] Uruch, King of Ur, lived perhaps before Babylon was founded. He was the first to call himself "King of Shumir and Accad." From his cylinder we learn that the Chaldeans at this early date dressed in delicate fabrics elaborately trimmed, and had tastefully fashioned household furniture.

a deed or writes a letter with a small bronze or ivory tool suited to his minute, cuneiform script, on a bit of moist clay shaped like a tiny pillow (p. 52). He signs it by rolling across the face the little engraved jasper or chalcedony cylinder, which he wears attached by a string to his wrist. Having baked it, he incloses it in a thin clay envelope, upon which he repeats his message or contract, and bakes it again. When the Chaldean dies, his friends shroud him in fine linen, and incase him in two large stone jars, so that the upper part of his body rests in one, and the lower part in the other, after which they cement the two jars together with mud or bitumen; or they lay him upon a brick platform with a reed matting beneath him, and place over him a huge, burnt-clay cover,—a marvel of pottery, formed of a single piece, and shaped like a modern tureen cover; or they put him on the mat in the family arched vault, pillowing his head on a sun-dried brick covered with a tapestry cushion. About him they arrange his ornaments and favorite implements; vases of wine are within his reach, and in the palm of his left hand they rest a bronze or copper bowl filled with dates or other food to strengthen him in his mysterious journey through the silent land.

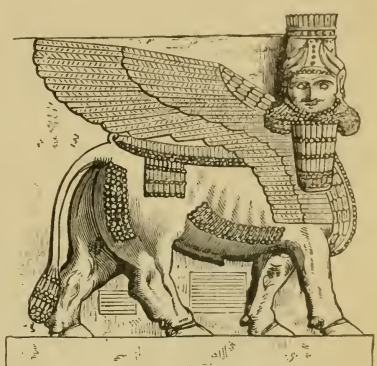
A CYLINDER SEAL.

Scene II.—*A Morning in Nineveh.*—The Assyrian was a cedar in Lebanon, exalted above all the trees of the field, so that all the trees that were in the garden of God envied him, and not one was like unto him in his beauty (Ezek. xxxi.). Six centuries and a half have passed since Chaldea was humbled by her northern neighbor; and Assyria, not dreaming that her own fall is so near, is in the fullness of her splendor and arrogance. It is about the year 650 B. C., and the proud Asshurbanipal is on the throne—Asshurbanipal, who has subdued the land of the Pyramids and the Labyrinth, and made Karnak and Luxor mere adjuncts to his glory. Nineveh, with her great walls one hundred feet in height, upon which three chariots can run abreast, lies before us. The bright spring sun of the Orient looks down upon a country luxuriant with a rich but short-lived verdure. Green myrtles and blossoming oleanders fringe the swollen streams, and the air is filled with the sweet odors of the citron-trees. The morning fog has loaded the dwarf oak with manna, and the rains have crowded the land with flowers. The towers, two hundred feet high, which mark the various city gates, throw long shadows over rows of windowless houses, topped with open domes or high, steep, cone-like roofs. Out from these houses come the people, dressed according to their several stations: bareheaded and barefooted laborers, clothed in one garment, a plain, short-sleeved tunic reaching to the knee; prosperous folk in sandals and fringed tunics, and the wealthy, in long



AN ASSYRIAN PALACE RESTORED.

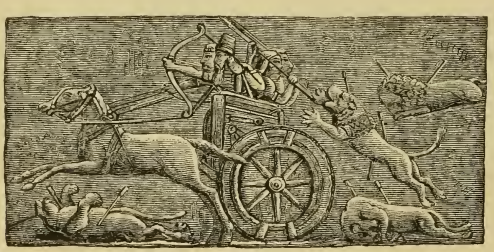
fringed and elegantly girdled robes. Only the higher orders are privileged to cover their heads with a cap, but all, even the meanest, glory in long, elaborately dressed hair. In the dwellings of the rich we may see furniture of elegant design: canopied beds and couches, and curtains of costly tapestry; carved stools and tables with feet fashioned like gazelle-hoofs; and, in the palace, luxurious chairs, and articles sacred to gods and the king. In the west end of the city, abutting the swift-flowing Tigris, is a high platform covering one hundred acres, on which stands the magnificent palace of Asshurbanipal. Near it is the still larger one built by Sennacherib, his grandfather, and about it are parks and hanging gardens. The palaces have immense portals guarded by colossal winged and human-headed bulls and lions; great court-yards paved with elegantly patterned slabs; and arched doorways, elaborately sculptured and faced by eagle-headed deities. We miss the warm, glowing colors so generously lavished on Egyptian temples. There are traces of the painter, but his tints are more subdued and more sparingly used. It is the triumphant day of the sculptor and the enameler. Asshurbanipal sits on his carved chair, arrayed in his embroidered robe and mantle. On his breast rests a large circular ornament wrought with sacred emblems; golden rosettes glitter on his red-and-white tiara, and rosettes and crescents adorn his shoes. He wears a sword and daggers, and holds a golden scepter. Necklaces, armlets, bracelets, and ear-rings add to his costume. Behind him is his parasol-bearer, grasping with both hands a tall, thick pole supporting a fringed and curtained shade. His Grand Vizier—who interprets his will to the people, and whose dress approaches his own in magnificence—stands before him in an attitude of passive reverence to receive the royal orders; the scribes are waiting to record the mandate, and a host of attendants are at hand to perform it.



COLOSSAL HUMAN-HEADED WINGED BULL.

Scene III.—*A Royal Lion-hunt.*—To-day it is a lion-hunt. At the palace gates, surrounded by a waiting retinue, stands the king's chariot, headed by three richly caparisoned horses, champing bronze bits and gayly tinkling the bells on their tasseled collars, while grooms hold other horses to be placed before the chariots of high officials, after

the monarch shall have mounted. As the king steps into the box-like chariot, his two favorite eunuchs adjust the well-stocked quivers, put in the long spears, and enter behind him; the charioteer loosens the reins, and the horses start at full speed. At the park, or "paradise," a large circuit is inclosed by a double rampart of spearmen and archers, and a row of hounds held in leashes. Here the lions kept for the king's sport wait in their cages. Having arrived at the park and received a ceremonious salute, the king gives the order to release the wild beasts. Cautiously creeping out from their cages, they seem at first to seek escape; but the spearmen's large shields and bristling weapons dazzle their eyes; the fierce dogs, struggling in their leashes, howl in their ears; and the king's well-aimed arrows quickly enrage them to combat. Swifter and swifter fly the darts. The desperate beasts spring at the chariot sides only to receive death-thrusts from the spears of the attendants, while the excited king shoots rapidly on



THE ROYAL LION-HUNT (FROM THE SCULPTURES).

in front. Now one has seized the chariot-wheel with his huge paws, and grinds it madly with his teeth; but he, too, falls in convulsions to the ground. The sport fires the blood of the fierce Asshurbanipal. He jumps from his chariot, orders fresh lions to be released, grasps his long spear, selects the most ferocious for a hand-to-hand combat, furiously dispatches him, and, amid the deafening shouts of his admiring courtiers, proclaims his royal content. The hunt is over; the dead lions have been collected for the king's inspection, and are now borne on the shoulders of men in a grand procession to the palace, whither the king precedes them. The chief officers of the royal household come out to welcome him; the cup-bearer brings wine, and, while the king refreshes himself, busily plies his long fly-whisk about the royal head, the musicians meantime playing merrily upon their harps. It remains to offer the finest and bravest of the game to the god of the chase; and four of the largest lions are accordingly selected and arranged side by side before the altar. The king and his attendants,

all keeping time to formal music, march in stately majesty to the shrine, where Asshurbanipal raises the sacred cup to his lips, and slowly pours the solemn libation. A new sculpture depicting the grand event of the day is ordered, and beneath it is inscribed,—

"I, Asshurbanipal, king of the nations, king of Assyria, in my great courage, fighting on foot with a lion terrible for its size, seized him by the ear, and in the name of Asshur and of Ishtar, Goddess of War, with the spear that was in my hand I terminated his life."

Scene IV.—*Asshurbanipal going to War.*—The king goes to war in his chariot, dressed in his most magnificent attire, and attended by a retinue of fan-bearers, parasol-bearers, bow, quiver, and mace-bearers. About these gather his body-guard of foot-spearmen, each one brandishing a tall spear and protected by scale-armor, a pointed helmet, and a great metal shield. The detachment of horse-archers which follows is also dressed in coats of mail, leather breeches, and jack-boots. Before and behind the royal *cortége* stretches the army—a vast array of glancing helmets, spears, shields, and battle-axes; warriors in chariots, on horse, and on foot; heavy-armed archers in helmet and armor, with the strung bow on the shoulders and the highly decorated quiver filled with bronze or iron-headed arrows on the back; light-armed archers with embroidered head-bands and short tunics, and bare arms, limbs, and feet; spearmen who carry great wicker shields, which are made, in case of need, to join and furnish boats; and troops of slingers, mace-bearers, and ax-bearers. The massive throne of the king is in the cavalcade; upon this, when the battle or siege is ended, he will sit in great state to receive the prisoners and spoil. Here, too, are his drinking-cups and washing-bowls, his low-wheeled pleasure-chair, his dressing-table, and other toilet luxuries. Battering-rams, scaling-ladders, baggage-carts, and the usual paraphernalia of a great army make up the rear, where also in carefully closed *arabas* are the king's wives, who, with the whole court, follow him to war. The Ninevites come out in crowds to see the start; the musicians—who, however, remain at home—play a brisk farewell on double-pipes, harps, and drum; the women and children, standing in procession, clap their hands and sing; and so, amid "the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots" (Nahum iii. 2), the Assyrian army sets off.

Scene V.—*A Royal Banquet.*—After many days the host comes back victorious (the sculptors never record defeats), bringing great spoil of gold, silver, and fine furniture, countless oxen, sheep, horses, and camels, prisoners of war, and captured foreign gods. Rejoicing and festivities abound. A royal feast is given in the most magnificent of the sculptured halls, where the tables glitter with gold and silver stands laden with dried locusts, pomegranates, grapes, and citrons.

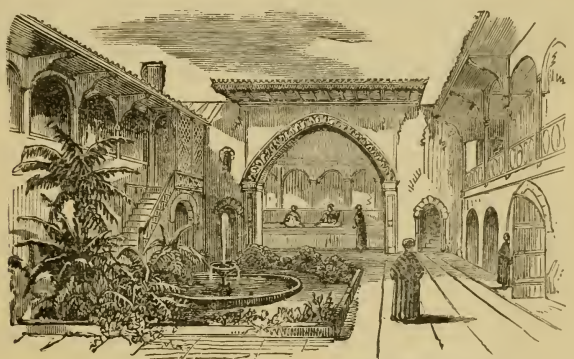
There are choice meats, hare, and game-birds, and an abundance of mixed wine in the huge vases from which the busy attendants fill the beakers of the guests. Afterward the king invites the queen from her seclusion in the beautiful harem to sup with him in the garden. At this banquet the luxurious Asshurbanipal reclines on a couch, leaning his left elbow on a cushioned pillow, and holding in his hand a lotus, here, as in Egypt, the sacred flower. A table with dishes of incense stands by his couch, at the foot of which sits his handsome queen. Her tunic is fringed and patterned in the elaborate Assyrian style, and she is resplendent with jewelry. A grape-vine shelters the royal pair, and behind each of them stand two fan-bearers with long brushes, scattering the troublesome flies. Meantime the king and queen sip wine from their golden cups; the attendants bring in fresh fruits; the harpers play soft music; and, to complete the triumph of the feast, from a neighboring tree surrounded by hungry vultures dangles the severed head of the king's newly conquered enemy.

ASSYRIAN KING AND ATTENDANTS.

4. SUMMARY.

1. Political History.—Our earliest glimpse of Chaldea is of a Turanian people in temple cities. Later come the Semites, a nomadic people, who migrate northward, and finally build the Assyrian cities upon the Tigris. Henceforth war rages between the rival sections, and the seat of power fluctuates between Babylon and Nineveh. About 1300 B. C. Babylon is overwhelmed, and for nearly 700 years Nineveh is the seat of empire. Here the Sargonidæ—Sennacherib, Esarhaddon, and Asshurbanipal—develop the Golden Age of Assyrian rule. The Babylonians, however, continue to revolt, and in 747 B. C. Nabonasser ascends the Babylonian throne, destroys the records of all the kings before his time, and establishes a new era from which to reckon dates. In 606 B. C. Nineveh is finally overthrown by the Babylonians and the Medes, and Nabopolasser establishes the second Babylonian Empire. Nebuchadnezzar subdues the surrounding nations, humiliates Egypt, captures Tyre, crushes Judea, and with his captives brought back to Babylon makes that city the marvel of all eyes. It is, however, the last of her glory. Within the next quarter of a century Babylon is taken by the stratagem of Cyrus the Great, Belshazzar is slain, and the mighty city falls, never again to rise to her ancient glory.

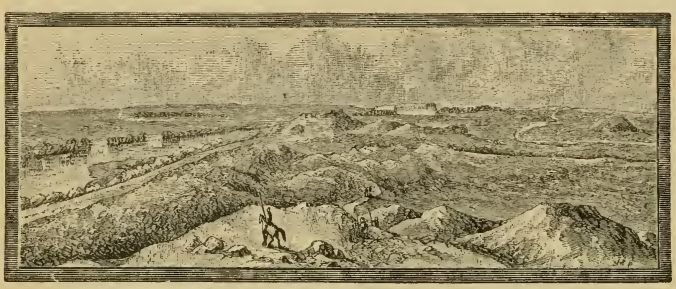
2. Civilization.—*The Early Chaldeans* build vast temples of sun-dried brick cemented with bitumen; write in cuneiform characters on clay tablets; engrave signet cylinders; use implements of stone, flint, and bronze; manufacture cloth; make boats and navigate the sea. They are learned in astronomy and arithmetic; discover the equinoctial precession (Steele's Astronomy, p. 121); divide the day into twenty-four hours; draw maps, record phenomena, invent dials, and calculate a table of squares. They place their houses on high platforms, make their furniture of date-wood, and use tableware of clay or bronze. The palm-tree furnishes them food. Their dead are buried in large clay jars, or in dish-covered tombs, or are laid to rest in arched brick vaults.



INTERIOR COURT-YARD OF A MODERN ORIENTAL HOUSE.

The Assyrians, their Semitic conquerors, are a fierce, warlike race, skillful in agriculture, in blowing glass and shaping pottery, in casting and embossing metals, and in engraving gems. They dye, weave, and are superior in plastic art. They build great palaces, adorning them with sculptured alabaster slabs, colossal bulls and lions, paved courts, and eagle-headed deities. They, too, write upon clay tablets, and cover terra-cotta cylinders with cuneiform inscriptions. Their principal gods are the heavenly bodies. They do not worship animals, like the Egyptians, but place images of clay, stone, or metal in their temples, and treat them as real deities. Magic and sorcery abound. There is no caste among the people, but all are at the mercy of the king. Women are not respected as in Egypt, and they live secluded in their own apartments. Clay books are collected and libraries founded, but most of the learning comes from the conquered race, and the Chaldean is the classic language.

The Babylonians are a luxurious people. Industries flourish and commerce is extensive. Babylonian robes and tapestries surpass all others in texture and hue. Far below Assyria in the art of sculptured bas-relief, Babylonia excels in brick-enameling, and is greatly the supe-



THE SITE OF ANCIENT BABYLON.

rior in originality of invention, literary culture, and scientific attainment. From her Assyria draws her learning, her architecture, her religion, her legal forms, and many of her customs.

"In Babylonia almost every branch of science made a beginning. She was the source to which the entire stream of Eastern civilization may be traced. It is scarcely too much to say that, but for Babylon, real civilization might not even yet have dawned upon the earth, and mankind might never have advanced beyond that spurious and false form of it which in Egypt, India, China, Japan, Mexico, and Peru, contented the aspirations of the people."—*Rawlinson's Ancient Monarchies.*

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Rawlinson's History of Ancient Monarchies.—Fergusson's History of Architecture, and Palaces of Nineveh and Persepolis Restored.—Layard's Monuments of Nineveh, and Nineveh and its Remains.—Records of the Past (New Series).—Sayce's Babylonian Literature; Assyria, its Princes, Priests, and People; and Fresh Lights from Ancient Monuments.—Perrot and Chipiez's History of Art in Chaldea and Assyria.—George Smith's Chaldean Account of Genesis (Revised); Assyrian Discoveries; and Early History of Assyria.—Loftus's Chaldea and Susiana.—Also the General Ancient Histories named on p. 44.

CHRONOLOGY.

	B. C.
Sargon I	3800?
Ur-ĕa (Uruch)	2800?
Khammuragus	2280?
Rise of Assyria	1300
Era of Nabonassar	747
Fall of Nineveh	606?
Cyrus captured Babylon	538
Alexander captured Babylon	331

PHŒNICIA.

The Phœnicians were Semites. They inhabited a barren strip of land on the eastern shore of the Mediterranean, not more than one hundred and eighty miles long and a dozen broad. The country was never united under one king, but each city was a sovereignty by itself. A powerful aristocracy was connected with these little monarchies, but the bulk of the people were slaves brought from foreign countries. The principal cities were Sidon and Tyre,[1] which successively exercised a controlling influence over the others. The chief defense of the Phœnicians lay in their naval power. Situated midway between the east and the west, and at the junction of three continents, they carried on the trade of the world.[2] The Mediterranean became the mere highway of their commerce. They passed the Strait of Gibraltar on one hand, and reached India on the other.

They settled Cyprus, Sicily, and Sardinia. In Spain they founded Gades (now Cadiz); and in Africa, Utica and Carthage, the latter destined to be in time the dreaded rival of Rome. They planted depots on the Persian Gulf and the

Geographical Questions.—Bound Phœnicia. Locate Tyre; Sidon. Name the principal Phœnician colonies. Where was Carthage? Utica? Tarshish? Gades? The Pillars of Hercules?

[1] Tyre, which was founded by Sidonians, has been called the Daughter of Sidon and the Mother of Carthage.

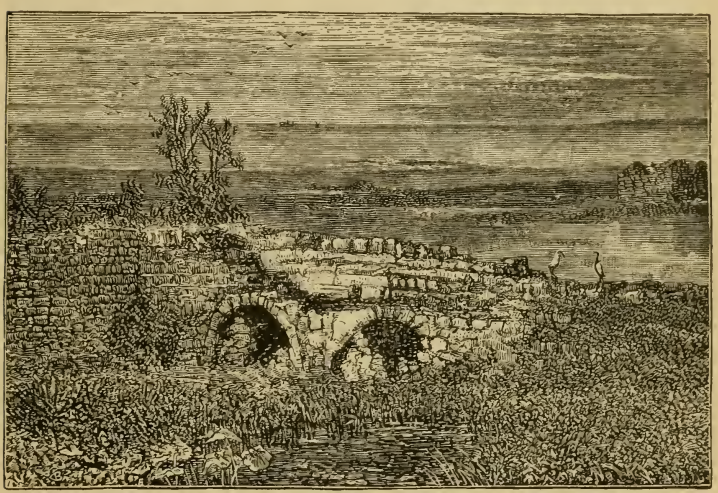
[2] Read the 27th chapter of Ezekiel for a graphic account of the Phœnician commerce in his day.

Red Sea. They obtained tin from the British Isles, amber from the Baltic,[1] silver from Tarshish (southern Spain), and

gold from Ophir (southeastern Arabia). In connection with their maritime trade they established great commercial

[1] Over their land trade routes. Amber also existed near Sidon. They carefully concealed the source of their supplies. An outward-bound Phœnician captain once found himself followed by a Roman ship. To preserve his secret and destroy his follower, he ran his own vessel on the rocks. The government made up his loss.

routes by which their merchants penetrated the interior of Europe and Asia. With the growth of Carthage and the rising power of Greece they lost their naval supremacy. But the land traffic of Asia remained in their hands; and their caravans, following the main traveled route through Palmyra, Baalbec, and Babylon, permeated all the Orient.



THE RUINS OF ANCIENT TYRE.

Loss of Independence.—Rich merchant cities were tempting prizes in those days of strife. From about 850 B. C., Phœnicia became the spoil of each of the great conquerors who successively achieved empire. It was made a province, in turn, of Assyria, Babylonia, Persia, Egypt, Greece, and finally Rome. The Phœnicians patiently submitted to the oppression of these various masters, and paid their tribute at Memphis or Nineveh, as the case might be. To them the mere question of liberty, or the amount of their taxes, was a small one compared with the opening or

closing of their great routes of trade. The general avoidance of war, except as they entered the service of their foreign masters, must have arisen from self-interest, and not from cowardice, since the Phœnician navigator displayed a courage shaming that of the mere soldier.

Carthage,[1] the most famous Phœnician colony, was founded, according to legend, about 880 B. C., by Dido, who came thither with a body of aristocrats fleeing from the democratic party of Tyre. The location of Carthage was African, but its origin and language were Asiatic. The policy of the warlike daughter proved very unlike that of the peaceful mother. The young city, having gained wealth by commerce, steadily pushed her conquests among the neighboring tribes inch by inch, until, by the 7th century B. C., she reached the frontier of Numidia. No ancient people rivaled her in ability to found colonies. These were all kept subject to the parent city, and their tribute enriched her treasury. Of the history of Carthage we know little, and still less of her laws, customs, and life. No Punic orator, philosopher, historian, or poet has left behind any fragment to tell of the thoughts that stirred or the events that formed this wonderful people. Had it not been for the desolating wars that accompanied her fall, we should hardly know that such a city and such a nation ever existed.

[1] Carthage was built on a peninsula about three miles wide. Across this was constructed a triple wall with lofty towers. A single wall defended the city on every side next the sea. The streets were lined with massive houses lavishly adorned with the riches of the Punic traders. Two long piers reached out into the sea, forming a double harbor,—the outer for merchant ships, and the inner for the navy. In the center of the inner harbor was a lofty island crowned with the admiral's palace. Around this island and the entire circumference of the inner harbor extended a marble colonnade of Ionic pillars two stories high; the lower story forming the front of the curved galleries for the protection of the ships; and the upper, of the rooms for workshops, storehouses, etc. The limits of the city were twenty-three miles, and it was probably more populous than Rome. Its navy was the largest in the world, and in the sea-fight with Regulus comprised 350 vessels, carrying 150,000 men.

THE CIVILIZATION.

Civilization.—"Assyria and Egypt were the birthplaces of material civilization, and the Phœnicians were its missionaries." The depots of the Phœnician merchants were centers whence germs of culture were scattered broadcast. To Europe and Africa these traders brought the arts and refinements of the older and more advanced East.

Literature.—But the Phœnicians were more than mere carriers. To them we are said to owe the alphabet,[1] which came to us, with some modifications, through the Greeks and Romans. Unfortunately no remains of Phœnician literature survive. Treatises on agriculture and the useful arts are said to have been numerous; Debir, a Canaanite (probably Phœnician) town of Palestine, was termed the "book-city."

Arts and Inventions.—The Phœnicians were the first to notice the connection of the moon with the tides, and apply astronomy practically to navigation. They carried on vast mining operations, and were marvelous workers in ivory, pottery, and the metals, so that their bronzes and painted vases became the models of early Grecian art. The prize assigned by Achilles for the foot-race at the funeral of Patrocles (Iliad, XXIII., 471) was—

> "A bowl of solid silver, deftly wrought,
> That held six measures, and in beauty far
> Surpassed whatever else the world could boast;
> Since men of Sidon skilled in glyptic art
> Had made it, and Phœnician mariners
> Had brought it with them over the dark sea." [2]

[1] According to general belief, the Phœnicians selected from the Egyptian hieratic twenty-two letters, making each represent a definite articulation. Twelve of these we retain with nearly their Phœnician value. But the age and origin of the alphabet are still under discussion. Mr. Petrie says that the inscribed potsherds found by him (1890) in Egypt "point to the independent existence of the Phœnician and perhaps the Greek alphabet at least 2000 B. C.;" while Prof. Sayce, speaking of recent discoveries (1890) in Arabia, remarks, "Instead of seeking in Phœnicia the primitive home of our alphabet, we may have to look for it in Arabia."

[2] Until recently no specimen of pure Phœnician art was known to exist. Luigi Palma di Cesnola, former Consul to the Island of Cyprus, in his excavations on that island, uncovered the sites of seventeen cities, and opened many thousand tombs. Here he found countless Egyptian, Assyrian, Babylonian, Greek, and Phœnician treasures, dating from before the time of Thothmes III. (p. 17), whose official seal he exhumed. The Phœnician tombs were several feet below the Grecian, one city having perished and another sprung up, "which, in turn, buried its dead, unconscious of the older sepulcher below. Time had left no human remains except a few skulls, to some of which still adhered the gold leaf placed by the Phœnicians over the mouth of their dead."

Sidon was noted for its glass-working, in which the blow-pipe, lathe, and graver were used. The costly purple dye of Tyre, obtained in minute drops from shell-fish, was famous, the rarest and most beautiful shade being worn only by kings. The Phœnicians were celebrated for their perfumes, and had a reputation for nicety of execution in all ornamental arts. When Solomon was about to build the great Jewish Temple, King Hiram sent, at his request, "a cunning man of Tyre, skillful to work in gold, in silver,

SIDON.

in brass, in iron, in stone, and in timber; in purple, in blue, in crimson, and in fine linen; also to grave any manner of graving, and to find out every device which shall be put to him."

Their Religion resembled that of the Chaldeans and Assyrians, but was more cruel. *Baal* and *Moloch* were great gods connected with the sun. They were worshiped in groves on high places, amid the wild cries and self-mutilations of their votaries. Before and after a battle (if victorious) large numbers of human beings

were sacrificed. *Melcarth*, the special god of Tyre, united the attributes of Baal and Moloch. He was a Hercules who pulled back the sun to the earth at the time of the solstices, moderated all extreme weather, and counteracted the evil signs of the zodiac; his symbol was that of the Persian Ormazd,—a never-ceasing flame (p. 98). *Astarte*, or Ashtaroth, goddess of fire and chief divinity of Sidon, became the wife of Melcarth; she symbolized the moon.

Children were the favorite offerings to Moloch. At Jerusalem (2 Kings xxiii. 10) the hollow metal image of the Tyrian god was heated by a fire beneath it, the priest placed the child in the idol's glowing hands, and drums were beaten to drown the little sufferer's cries. So common were such sacrifices, that one historian says the Phœnicians offered some relative on the occasion of any great calamity; and when the Carthaginians were besieged by Agathocles, tyrant of Sicily, they devoted two hundred of their noblest children in a public sacrifice. Even in Roman Carthage these horrible sights were revived, and infants were publicly offered till Tiberius, to put a stop to the revolting practice, crucified the priests on the same trees beneath whose shade they had performed these cruel rites.

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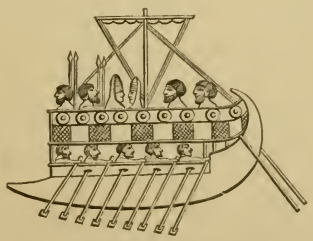
The General Ancient Histories named on pp. 44 *and* 72.—*Chevalier and Lenormant's Manual of Oriental History.*—*Capt. Mago's Adventures, a Phœnician Expedition* 1000 B.C.—*Arnold's History of Rome, Vol. II., pp.* 455–467 (*Carthaginian Institutions*).—*Mommsen's History of Rome, Vol. II., p.* 261 (*Carthage*).—*Rawlinson's Phœnicia; and Church's Carthage* (*Story of the Nations Series*).—*Perrot and Chipiez's History of Art in Phœnicia.*

CHRONOLOGY.

	B. C.
Sidon founded, about	1550
Rise of Tyre, about	1050
Carthage founded, about	880
Phœnicia conquered by Assyria, about	850
Tyre captured by Nebuchadnezzar	585
Tyre captured by Alexander	352



A PHŒNICIAN GALLEY.

JUDEA.

The Hebrews were Semites, and related to the Assyrians and the Phœnicians. Their history opens, in the 20th century B. C., with the coming of Abram from Chaldea into Canaan. There he and his descendants lived, simple shepherds, like the Arabs of to-day, dwelling in tents among their flocks and herds. By a singular fortune, Joseph, his great-grandson, became vizier of A-pe-pi II., one of the shepherd kings of Egypt (p. 17). Being naturally desirous of surrounding himself by foreigners who would support him against a revolt of the people, that monarch invited the Hebrews to settle in Egypt. Here they greatly prospered. But in time the native kings, who "knew not Joseph," were restored. During the XIXth dynasty, Rameses II. greatly oppressed them with hard service on his public works (p. 18). During the next reign (Mineptah's) Moses, one of the profoundest statesmen of history, who was versed in all the learning of the Egyptian court,—then the center of civilization,—rescued his people from their bondage.[1]

Geographical Questions.—Bound Palestine. Locate the Dead Sea, the Sea of Galilee; the Kingdom of Judah; the Kingdom of Israel. Describe the River Jordan. Where was Jerusalem? Samaria? Jericho? Damascus? Palmyra (Tadmor)? Joppa? Why, in going from Galilee to Jerusalem, did Jesus of Nazareth "needs pass through Samaria"? Name the five cities of the Philistines. *Ans.* Ashdod, Gaza, Ascalon, Gath, Ekron.

[1] The wonderful events by which this was accomplished are familiar to every Bible student. The design is here to give only the political history, omitting that

J. WELLS, DEL.

RUSSELL & STRUTHERS, ENG'S N.Y.

The Exodus (about 1300 B. C.).[1]—For forty years Moses led the Jews through the wilderness until the 3,000,000 of slaves became assimilated into a nation of freemen, were won from Egyptian idolatries to the pure worship of the one God of their fathers, were trained to war, and made acquainted with the religious rites and the priestly government which were henceforth to distinguish them as a people.

The Conquest of Palestine was accomplished by Joshua,[2] successor to Moses, in six years of fierce fighting, during which thirty-one Canaanite cities were destroyed, and the country was allotted to the tribes.

The Judges.—Unfortunately, Joshua at his death did not appoint a new leader; and for want of a head, the tribes fell apart. The old spirit of enthusiasm, nationality, and religious fervor waned. Idolatry crept in. For a while the conquered Canaanites made easy prey of the disunited tribes. From time to time there arose heroic men who aroused their patriotism, inspired a new zeal for the Mosaic law, and induced them to shake off the yoke of servitude. These were the days of the Judges—Othniel, Ehud, Gideon, Samson, the prophetess Deborah, and the prophet Samuel.

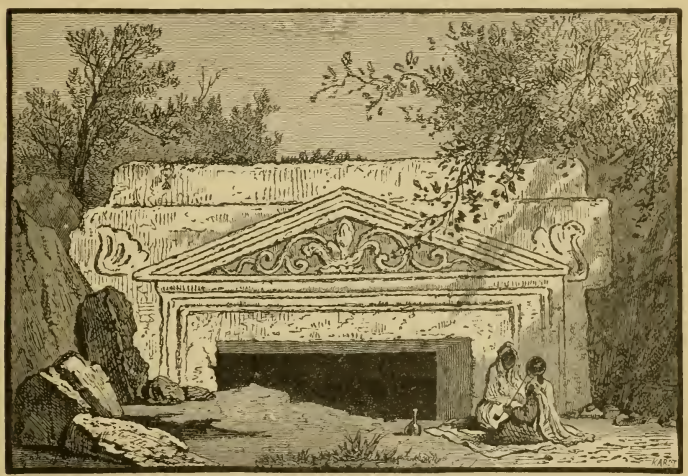
Kingdom of Israel.—During the last days of the Judges, while the Jews and the Canaanites were at war, a new power grew up on their borders. The Philistines

providential oversight more often avowed in the case of the Jews, but not more real than in the life of every nation and individual. It is noticeable that Mineptah, the Pharaoh who, according to a common belief not supported by the Bible record, perished in the Red Sea, lived many years after that disaster, and died in his bed. (See 1 Kings vi. 1.)

[1] This is the date now generally accepted by Egyptologists. Usher, whose chronology is still preferred by some Bible students, says 1491 B. C. (See 1 Kings vi. 1.)

[2] Joshua's plan of crossing the Jordan, capturing Jericho, taking the heights beyond by a night-march, and delivering the crushing blow at Bethhoron (Joshua x. 9), was a masterpiece of strategy, and ranks him among the great generals of the world. His first movement placed him in the center of the country, where he could prevent his enemies from massing against him, and, turning in any direction, cut them up in detail.

formed a strong confederation of five cities along the coast south of Phœnicia, and threatened the conquest of Canaan. In order to make head against them, the people demanded a king. Accordingly, three monarchs were given them in succession,—*Saul*, *David*, and *Solomon*. Each reigned forty years. The first was merely a general, who obeyed the orders of God as revealed through the prophet Samuel. The second was a warrior king. He enlarged the boundaries of Palestine, fixed the capital at Jerusalem, organized an



TOMBS OF THE JUDGES.

army, and enforced the worship of Jehovah as the national religion. The third was a magnificent oriental monarch. His empire reached to the Euphrates, and the splendor of his court rivaled that of Egypt and Assyria. He married an Egyptian princess, built the temple on Mount Moriah in Jerusalem, erected splendid palaces, and sent expeditions to India and Arabia. This was the golden age of Judea, and Jerusalem overflowed with wealth.

The Two Kingdoms.—Luxury, however, brought enervation, commerce introduced idolatry, extravagance led to oppressive taxation. The people, on Solomon's death, demanded of his son a redress of their grievances. This being haughtily refused, a revolt ensued. The empire was rent into the two petty kingdoms of *Israel* and *Judah*,—the former containing ten tribes; the latter, two.

Israel (975 to 722 = 253 years) was idolatrous from the start. It was a continued scene of turmoil and wrong. Its nineteen kings belonged to nine different families, and eight met a violent death. Finally the Assyrians captured Samaria, the capital, and sent the people prisoners into Media. They vanished from history, and are known as the "Lost Tribes." The few remaining Israelites combined with the foreign settlers to form the Samaritans. With this mongrel people pure Hebrews had "no dealings" (John iv. 9).

Judah (975 to 586 = 389 years) retained the national religion. Its twenty kings, save one usurper, were all of the house of David in regular descent. But it lay in the pathway of the mighty armies of Egypt and Assyria. Thrice its enemies held Jerusalem. At last Nebuchadnezzar destroyed the city, and carried many of the principal inhabitants to Babylon.

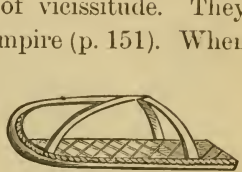
The Captivity lasted about seventy years. The Jews prospered in their adopted country, and many, like Daniel, rose to high favor.

The Restoration.—Cyrus, after the capture of Babylon (p. 51), was friendly to the Jews,[1] and allowed those who chose to return to Judea and rebuild their temple. They were greatly changed by their bondage, and henceforth were faithful to their religion. While they had lost their native

[1] This was owing to (1) similarity in their religions; (2) the foretelling of the victories of Cyrus by the Jewish prophets; and (3) the influence of Daniel. Read Daniel, Nehemiah, and Ezra.

language, they had acquired a love for commerce, and many afterward went to foreign countries and engaged in trade, for which they are still noted.

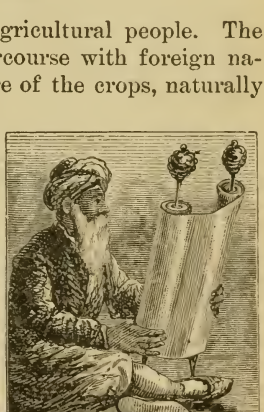
Their Later History was full of vicissitude. They became a part of Alexander's World-Empire (p. 151). When that crumbled, Palestine fell to the Ptolemies of Egypt (p. 154). In the 1st century B. C., Judea was absorbed in the universal dominion of Rome. The Jews, however, frequently rebelled, until finally, after a siege of untold horror, Titus captured Jerusalem and razed it to the ground. The Jewish nation perished in its ruins.



ORIENTAL SANDAL.

THE CIVILIZATION.

Civilization.—The Hebrews were an agricultural people. The Mosaic law discouraged trade and intercourse with foreign nations. The priests, who received a share of the crops, naturally favored the cultivation of the soil. There was no art or science developed. When the Temple was to be built, Solomon obtained not only skilled laborers from the Phœnicians (p. 78), but also sailors for his fleet. Yet this people, occupying a little territory 150 miles long and 50 broad, has, like no other, influenced the world's history. Its sacred books constitute the Bible; its religion has molded the faith of the most progressive and civilized nations; while from its royal family descended Jesus of Nazareth, the grandest factor in all history.



ANCIENT JEWISH BOOK.

The Hebrew Commonwealth was the first republic of which we have definite knowledge. The foundation was the house: thence the ascent was through the family or collection of houses, and the tribe or collection of families, to the nation. There were twelve heads of tribes, or princes, and a senate of seventy elders, but the source of

power was the popular assembly known as the "Congregation of Israel," in which every Hebrew proper had a voice. This, like the centurion assembly of Rome (p. 215), formed the Jewish army.

The Mosaic Laws were mild, far beyond the spirit of the age. The cities of refuge modified the rigors of the custom of personal retaliation, and gave to all the benefits of an impartial trial. The slave was protected against excessive punishment, and if of Hebrew birth was set free with his children at the Jubilee year. Land could not be sold for more than fifty years, and the debtor could always expect on the Jubilee to go back to the home of his fathers. The stranger secured hospitality and kindness. Usury was prohibited. For the benefit of the poor, fruit was left on the tree, and grain in the field, the law forbidding the harvest-land or vineyard to be gleaned. Cruelty to animals was punished, and even the mother-bird with her young could not be taken.

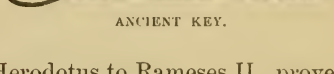
HEBREW PRIEST OFFERING INCENSE.

Learning was held in high esteem. All Hebrews received what we should call a "common-school education." With this, the Levites, the hereditary teachers, blended instruction in the sacred history, the precepts of religion, and their duties to God and their country. Every boy was compelled to learn a trade. Ignorance of some kind of handicraft was discreditable, and the greatest scholars and statesmen had some regular occupation. After the captivity, education seems to have been made compulsory.

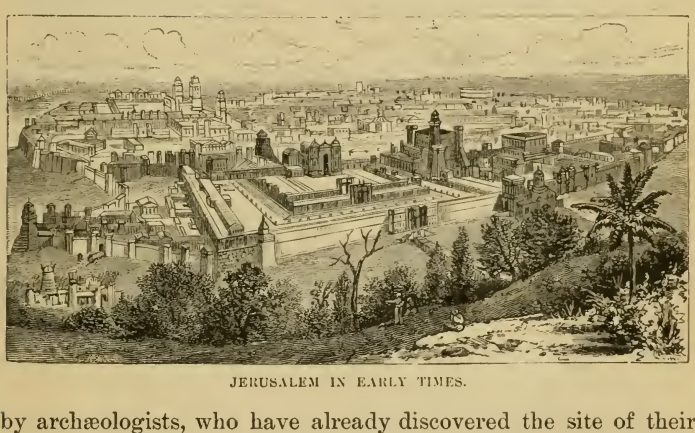
JEWISH SHEKEL.

The Hittites, mentioned in the Old Testament, inhabited the fertile valleys of the Orontes, and spread throughout southern Syria. They were a military and commercial nation, and made great advances in civilization and the fine arts. A court poet is mentioned

on the Egyptian monuments as having been among the retinue of a Hittite king, and the early art discovered in Cyprus by Di Cesnola is supposed to be largely derived from this people, who long resisted both the Assyrians and the Egyptians. The Egyptians called them the Kheta, and the victory of Rameses II. over the "vile chief of Kheta" is celebrated in the poem of Pentaur (p. 25). Some famous sculptured figures along the roads near Ephesus and from Smyrna to Sardis, attributed by Herodotus to Rameses II., prove now to be Hittite monuments. The language and various memorials of this once-powerful people are being eagerly investigated



ANCIENT KEY.



JERUSALEM IN EARLY TIMES.

by archæologists, who have already discovered the site of their commercial capital, Carchemish, in a huge mound on the lower Euphrates. In this mound—a mass of earth, fragments of masonry and *débris*, surrounded by ruined walls and broken towers—important remains with inscriptions are now being found.

CHRONOLOGY.

	B. C.
Abram migrated to Canaan, about	2000
The Exodus, about	1300
Monarchy established	1095
Reign of Solomon	1015–975
Division of the Kingdom	975
Sargon took Samaria	722
Nebuchadnezzar destroyed Jerusalem	588
Titus took Jerusalem	A. D. 70

MEDIA AND PERSIA.

1. THE POLITICAL HISTORY.

The Medes and Persians, two Aryan nations, were early conquered by the Assyrians. The Medes were the first to assert their independence. Under Cyax′ares they destroyed Nineveh (606 B. C.) and divided Assyria between themselves and the Babylonians, who had aided them in this conquest (p. 47). Asty′ages, successor of Cyaxares, had been acknowledged superior by the Persian king Cambyses, whose son, Cy′rus, became a hostage at the Median court. But the Medes were better fighters than organizers, and, besides, were soon enfeebled by the luxury that follows conquest.

Cyrus [1] was bold, athletic, and ambitious, and soon came

Geographical Questions.—Bound Persia; Media. Locate Persepolis; Susa; Pasargadæ. Name the countries of Asia Minor. Where was Lydia? Sardis? The river Halys? What was the extent of the Persian Empire at the time of Alexander the Great?

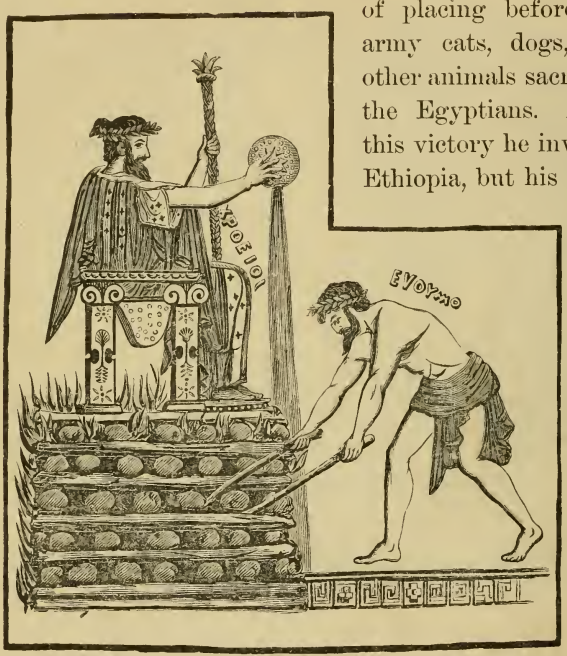
[1] According to one of many legends, Cyrus was the grandson, on his mother's side, of King Astyages. His future greatness, and through him that of Media's rival, Persia, were revealed to Astyages in a dream. Harpagus, who was ordered to kill the child, gave him to a herdsman to expose on a mountain (compare Greek and Roman customs, pp. 178, 286; and Romulus, p. 205). The herdsman, in pity, saved the child as his own. A boyish quarrel sent Cyrus before the Median king, who, struck by his noble bearing, sent for Harpagus, and, finally learning the truth, quietly directed him to send his son to be a companion for the young prince, and himself to attend a banquet at the palace. Cyrus was kept at court; but Harpagus, at the royal feast which he was directed to attend, was served with the roasted flesh of his own son. In time Harpagus roused Cyrus to revolt, betrayed the Median army to the young prince, and became his most devoted general.

to despise the now effeminate Medes. Arousing his warlike countrymen to revolt, he not only achieved their independence, but conquered Media and established the Medo-Persian, the second great empire of western Asia. His reign was a succession of wars and conquests. He defeated Crœsus, King of Lydia,[1] thus adding to his dominions all Asia Minor west of the Halys. He captured Babylon (p. 51) and overthrew the Assyrian Empire. With the fall of Babylon the fabric of Semitic grandeur was shattered, and Aryan Persia took the lead in all western Asia. When Cyrus died, the Medo-Persian kingdom reached from the borders of Macedonia to the banks of the Indus. The extensive conquests and noble character of this king won for him the title of Cyrus the Great.

A BAS-RELIEF OF CYRUS.

[1] Lydia was an exceedingly rich country. Her mountains abounded in precious ores; and the sands of the river Pactolus, which coursed her capital, Sardis, were heavy with electrum,—a mixture of gold and silver. Of this electrum, the first known coins were made in the 8th century B. C. Crœsus was so rich that his name has become proverbial. He was now doomed to die. Legend relates that, as he watched the flames surmounting his funeral pile, he exclaimed "Solon! Solon!" that in response to the queries of Cyrus he answered that the great Athenian statesman (p. 122) had once visited him, and had made light of his wonderful riches, saying, "No man can be judged happy till the manner of his death is known;" and that Cyrus, moved by the incident, thereupon released him, and became his faithful friend. Chronological difficulties in regard to Crœsus and Solon have discredited this legend, so charmingly told by Herodotus.

Cambyses (529 B. C.), his son, succeeded to the throne. He conquered Egypt (p. 19) in a single battle, using, it is said, the stratagem of placing before his army cats, dogs, and other animals sacred to the Egyptians. After this victory he invaded Ethiopia, but his army



CRŒSUS ON THE FUNERAL PYRE (FROM AN ANCIENT VASE).

nearly perished in the burning sands of the desert, and he returned, disgraced, to Memphis. On his journey back to Persia he died (522 B. C.) in Syria of a wound from his own sword.[1] The Persians called the gracious Cyrus "Father;" the reckless Cambyses was branded as "Despot."

[1] He had just learned of the assumption of the "False Smerdis" (p. 91). Hastily mounting his horse, his sword fell from its sheath, and, "killing himself, he died," says the Behistun Inscription. Differing authorities interpret this as a suicide or an accident.

Darius I. (521 B. C.)[1] organized the vast kingdom which Cyrus had conquered. There were twenty-three provinces, all restless and eager to be free. Insurrections were therefore frequent. Darius divided the empire into twenty great "satrapies," each governed by a satrap appointed by the king. The slightest suspicion of treachery was the signal for their instant death. To secure prompt communication with distant portions of the empire, royal roads were established with couriers to be relieved by one another at the end of each day's journey. Every satrapy paid a regular tribute, but retained its native king, laws, and religion.[2] The capital of the empire was fixed at Susa.

Darius I. is called the Second Founder of the Persian Monarchy. To his ability as an organizer was added the ambition of a conqueror. Having by one masterly move grasped the riches of India on the east, he essayed the conquest of Greece on the west. The story of his defeat we shall study in Greece.

The Later History of Persia presents the usual characteristics of oriental despotisms. There were scenes of cruelty, treachery, and fraud. Brothers murdering brothers, queens slaying their rivals, eunuchs bartering the throne and assassinating the sovereign, were merely ordinary events. At last the empire itself crumbled before the triumphant advance of Alexander.

[1] During the absence of Cambyses in Egypt, the Magi made one Gomates king, representing him to be Smerdis, the son of Cyrus. Cambyses, however, had secretly murdered this brother before his departure from Persia. Darius, conspiring with six other nobles, slew the "False Smerdis." The seven noblemen agreed to ride out at sunrise of the following day, and that he whose horse first neighed should become king. Darius secured the prize, Herodotus says, by a trick of his groom in placing a horse well known to his master's horse near where they were to pass.

[2] The satraps rivaled the king himself in the magnificence of their courts. Each had several palaces with pleasure gardens, or "paradises," as they called them, attached. The income of the satrap of Babylon is said to have been four bushels of silver coin per day.

2. THE CIVILIZATION.

Society.—*The King*, as in Assyria and Babylonia, held at his disposal the lives, liberties, and property of his people. He was bound by the national customs as closely as his meanest subject, but otherwise his will was absolute. His command, once given, could not be revoked even by himself: hence arose the phrase, "Unchangeable as the laws of the Medes and Persians." His every caprice was accepted without question. If he chose, in pure wantonness, to shoot an innocent boy before the eyes of his father, the parent, so far from expressing horror at the crime, would praise his skillful archery; and offenders, bastinadoed by royal order, declared themselves delighted that his majesty had condescended to notice them even with his displeasure. The king was the state. If he fell in battle, all was lost; if he were saved, it outweighed every calamity.

The Seven Princes (Esther i. 14; Ezra vii. 14) were grandees next to the king. One was of the royal family; the others were chiefs of the six great houses from which the king was legally bound to choose his legitimate wives. No one except the Seven Princes could approach the royal person unless introduced by a court usher. They sat beside the king at public festivals, entered his apartment at their pleasure, and gave him advice on public and private matters.

The Court was principally composed of *Magi* (p. 97), who judged all moral and civil offenses.

The People seem to have been divided into two general classes: those who lived in towns and cities and who generally cultivated the soil, and the roving or pastoral tribes. Social grades were strongly marked, and court etiquette was aped among all classes, special modes of salutation being prescribed for a man's superior, his equal, and his inferior. Trade and commerce were held in contempt, and the rich boasted that they neither bought nor sold.

Writing.—*Cuneiform Letters.*—The Persian characters were formed much more simply than the Assyrian. They were, so far as now known, less than forty in number, and were written from left to right. For public documents the rock and chisel were used; for private, prepared skin and the pen. Clay tablets seem never to have been employed, and papyrus brought from Egypt was too costly. As the cuneiform letters are not adapted to writing on parchment, it is probable that some cursive characters were also in

use. The Persian writing which has survived is almost entirely on stone, either upon the mountain side or on buildings, tablets, vases, and signet cylinders.

Science and Literature.—To science the Persians contributed absolutely nothing. They had fancy, imagination, and a relish for poetry and art, but they were too averse to study to produce anything which required patient and laborious research. In this respect they furnish a striking contrast to the Babylonians.

The *Avesta*, or Sacred Text, written in Zend, the ancient idiom of Bactria, is all that remains to us of their literature. It is composed of eight distinct parts or books, compiled from various older works which have been lost, and purports to be a revelation made by Ormazd (p. 98) to Zoroaster,[1] the founder of the Persian religion. The principal books are the *Vendidad* and the *Yaçna:* the former contains a moral and ceremonial code somewhat corresponding to the Hebrew Pentateuch; the latter consists of prayers, hymns, etc., for use during sacrifice. The contents of the Zend-Avesta date from various ages, and portions were probably handed down by oral tradition for hundreds of years before being committed to writing.

FROM THE ZEND-AVESTA.

"Zoroaster asked Ahura Mazda: 'Ahura Mazda, holiest spirit, creator of all existent worlds, the truth loving! What was, O Ahura Mazda, the word existing before the heaven, before the water, before the earth, before the cow, before the tree, before the fire, the son of Ahura Mazda, before man the truthful, before the Devas and carnivorous beasts, before the whole existing universe, before every good thing created by Ahura Mazda and springing from truth?'

"Then answered Ahura Mazda: 'It was the All of the Creative Word, most holy Zoroaster. I will teach it thee. Existing before the heaven, before the water, before the earth,' etc. (as before).

"'Such is the All of the Creative Word, most holy Zoroaster, that even when neither pronounced, nor recited, it is worth one hundred other proceeding prayers,

[1] Zoroaster was a reformer who lived in Bactria, perhaps as early as 1500 B. C. Little is known of his actual history. The legends ascribe to him a seclusion of twenty years in a mountain cave, where he received his doctrines direct from Ormazd. His tenets, though overlaid by superstition, were remarkably pure and noble, and of all the ancient creeds approach the nearest to the inspired Hebrew faith. Their common hatred of idolatry formed a bond of sympathy between the early Persians and the Jews, Ormazd and Jehovah being recognized as the same Lord God (Isa. xliv. 28; Ezra i. 2, 3). At the time of the Persian conquest by Alexander, the Zoroastrian books were said to number twenty-one volumes. During the five hundred years of foreign rule they were scattered and neglected. Under the Sassanian kings (226–651 A. D.) the remaining fragments were carefully collected, and translated, with explanatory notes, into the literary language of the day. This translation was called Avesta-u-Zend (text and comments). By some mistake the word "Zend" was applied to the original language of the text, and is now generally used in that sense: hence "Zend-Avesta."

neither pronounced, nor recited, nor chanted. And he, most holy Zoroaster, who in this existing world remembers the All of the Creative Word, utters it when remembered, chants it when uttered, celebrates when chanted, his soul will I thrice lead across the bridge to a better world, a better existence, better truth, better days. I pronounced this speech containing the Word, and it accomplished the creation of Heaven, before the creation of the water, of the earth, of the tree, of the four-footed beast, before the birth of the truthful, two-legged man.'"

A Hymn.—"We worship Ahura Mazda, the pure, the master of purity.

"We praise all good thoughts, all good words, all good deeds which are or shall be; and we likewise keep clean and pure all that is good.

"O Ahura Mazda, thou true, happy being! We strive to think, to speak, and to do only such actions as may be best fitted to promote the two lives [*i. e.*, the life of the body and the life of the soul].

"We beseech the spirit of earth for the sake of these our best works [*i. e.*, agriculture] to grant us beautiful and fertile fields, to the believer as well as to the unbeliever, to him who has riches as well as to him who has no possessions."

Education.—"To ride, to draw the bow, and to speak the truth," were the great ends of Persian education. When a boy was five years old, his training began. He was made to rise before dawn, to practice his exercises in running, slinging stones, and the use of the bow and javelin. He made long marches, exposed to all weathers, and sleeping in the open air. That he might learn to endure hunger, he was sometimes given but one meal in two days. When he was seven years old, he was taught to ride and hunt, including the ability to jump on and off his horse, to shoot the bow, and to use the javelin, all with his steed at full gallop. At the age of fifteen he became a soldier. Books and reading seem to have formed no part of an ordinary Persian education. The king himself was no exception. His scribes learned his wishes, and then wrote his letters, edicts, etc., affixing the royal seal without calling upon him even to sign his name.[1]

Monuments and Art.—As the followers of Zoroaster worshiped in the open air, we need not look in Persia for temples, but must content ourselves with palaces and tombs. The palaces at Persepolis[2] were as magnificent as those at Nineveh and Babylon had been, though different in style and architecture. Like them they stood on a high platform, but the crude or burnt brick of Assyria

[1] "Occasionally, to beguile weary hours, a monarch may have had the 'Book of the Chronicles of the Kings of Persia and Media' read before him; but the kings themselves never opened a book or studied any branch of science or learning."—*Rawlinson.*

[2] Remains of a large palace have been discovered at Susa, which is supposed to be the identical one described in the Book of Esther. On the bases of the pillars it is stated that the palace was erected by Darius and Xerxes, but repaired by Artaxerxes Memnon, who added the inscriptions.

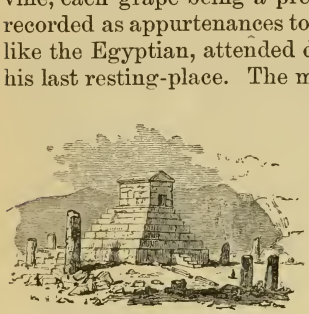
and Babylon gave place to enormous blocks of hewn stone,[1] fastened with iron clamps. The terraced platform, and the broad, gently sloping, elaborately sculptured staircases, wide enough to allow ten horsemen to ride abreast, were exceedingly grand and imposing. The subjects of sculpture were much like those in Assyria: the king in combat with mythical monsters, or seated on his throne surrounded by his attendants; long processions of royal guards, or of captives bringing tribute; and symbolical combats be-

PERSIAN SUBJECTS BRINGING TRIBUTE TO THE KING.

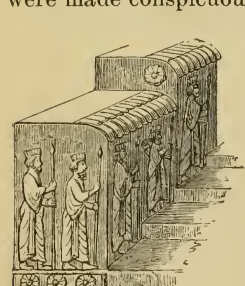
tween bulls and lions. Colossal winged and human-headed bulls, copied from Assyria, guarded the palace portals. For effect, the Persians depended upon elegance of form, richness of material, and splendor of coloring, rather than upon immense size, as did the Egyptians and Chaldeans. The Great Hall of Xerxes, however, was larger than the Great Hall of Karnak, and in proportion and design far surpassed anything in Assyria. What enameled brick was to Babylon, and alabaster sculpture to Assyria, the portico and pillar were to Persia. Forests of graceful columns, over sixty feet high, with richly carved bases and capitals, rose in hall and colonnade, between which were magnificent hangings, white,

[1] An idea borrowed from the conquered Egyptians.

green, and violet, "fastened with cords of fine linen and purple to silver rings and pillars of marble" (Esther i. 6). Pavements "of red, blue, white, and black marble," with carpets from Sardis spread for the king to walk upon; walls covered with plates of gold and silver; the golden throne of the king, under an embroidered canopy, supported by pillars of gold inlaid with precious stones; a golden palm-tree; gold and silver couches; and over the royal bed a golden vine, each grape being a precious stone of enormous value,—are recorded as appurtenances to the royal palace. The Persian king, like the Egyptian, attended during his lifetime to the building of his last resting-place. The most remarkable of the Persian tombs is that of Cyrus at Pasargadæ, which has been called "a house upon a pedestal." Upon a pyramidal base made of huge blocks of beautiful white marble was erected a house of the same material, crowned with a stone roof. Here, in a small chamber entered by a low and narrow door, were deposited in a golden coffin the remains of the great conqueror. A colonnade of twenty-four pillars, whose broken shafts are still seen, seems to have inclosed the sacred spot. With this exception, all the royal sepulchers that remain are rock tombs, similar in situation to those in Egypt. Unlike those, however, they were made conspicuous, as if intended to catch the eye of an observer glancing up the mountain side. A spot difficult of approach having been chosen, the recessed chamber was excavated in the solid rock, and marked by a porticoed and sculptured front, somewhat in the shape of a Greek cross. The sarcophagi, cut in the rock floor of the recesses, were covered by stone slabs.



TOMB OF CYRUS AT PASARGADÆ.



THE GREAT STAIRCASE AT PERSEPOLIS.

Persian Architecture is distinguished for simplicity and regularity, in most buildings one half being the exact duplicate of the other. Although many ideas were borrowed from the nations we have already considered, Persian art, in its best features, such as the grand sculptured staircases and the vast groves of tall and slender

pillars,[1] with their peculiar ornamentation, was strikingly original. The Persian fancy seems to have run toward the grotesque and monstrous. When copying nature, the drawing of animals was much superior to that of the human form. Statuary was not attempted.

The Practical Arts and Inventions were almost entirely wanting. No enameling, no pottery, no metal castings, no wooden or ivory carvings, were made. A few spear and arrow heads, coins, and gem cylinders are all the small objects which have been discovered among the ruins. Persia thus presents a marked contrast to the other nations we have been studying. It was, indeed, the boast of the Persians that they needed not to toil, since by their skill in arms they could command every foreign production. "The carpets of Babylon and Sardis, the shawls of Kashmir and India, the fine linen of Borsippa and Egypt, the ornamental metal-work of Greece, the coverlets of Damascus, the muslins of Babylonia, and the multiform manufactures of the Phœnician towns," poured continually into Persia as tributes, gifts, or merchandise, and left among the native population no ambition for home industries.

3. THE MANNERS AND CUSTOMS.

General Character.—The Persian was keen-witted and ingenious, generous, warm-hearted, hospitable, and courageous. He was bold and dashing in war; sparkling, vivacious, and given to repartee in social life. Except in the presence of the king, where no sadness was allowed, he never checked the expression of his emotions, but childishly, regardless of all spectators, laughed and shouted when pleased, or wept and shrieked when in sorrow. In this he was very unlike the Babylonian gentleman, who studied calmness and repose of manner. He was self-indulgent and luxurious, but chary of debt. The early Persians were remarkable for truthfulness, lying being abhorred as the special characteristic of the evil spirit.

Religion.—That of the Persians was Mazdeism, from Ahura Mazda (Ormazd), their great and good god; it was also called Zoroastrianism, after its founder (p. 93). That of the Medes was Magism, so named from the priests, who were of a caste called Magi.

Mazdeism taught the existence of two great principles,—one good, the other evil,—which were in perpetual and eternal conflict.

[1] In Assyria the pillar was almost unknown, while in Egypt it was twice as broad in proportion to its height as in Persia.

Ormazd was the "all-perfect, all-powerful, all-wise, all-beautiful, all-pure; sole source of true knowledge, of real happiness; him who hath created us, him who sustains us, the wisest of all intelligences" (*Yaçna*). Having created the earth, he placed man thereon to preserve it. He was represented by the sun, fire, and light.

SYMBOL OF ORMAZD.
(Copied by the Persians from that of the Assyrian god Asshur.)

Ahriman was the author of evil and death, causing sin in man, and barrenness upon the earth. Hence the cultivation of the soil was considered a religious duty, as promoting the interests of Ormazd and defeating the malice of his opposer. Those who yielded to the seductions of Ahriman were unable to cross the terrible bridge to which all souls were conducted the third night after death; they fell into the gulf below, where they were forced to live in utter darkness and feed on poisoned banquets. The good were assisted across the bridge by an angel, who led them to golden thrones in the eternal abode of happiness. Thus this religion, like the Egyptian, contained the doctrine of the immortality of the soul and of future reward and punishment. Ormazd and Ahriman had each his councilors and emissaries, but they were simply genii or spirits, and not independent gods, like the lesser deities of the Egyptians and Assyrians.

Zoroastrian Worship consisted mainly in prayer and praises to Ormazd and his court, the recital of Gathas or hymns, and the Homa ceremony. In the last, during the recitation of certain prayers, the priests extracted the juice of a plant called "homa,"[1] formally offering the liquid to the sacrificial fire, after which a small portion was drunk by one of the priests, and the rest by the worshipers.

Magism taught not only the worship of Ormazd, but also that of Ahriman, who, under another name, was the serpent-god of the Turanians. In Media, Ahriman was the principal object of adoration, since a good god, so it was reasoned, would not hurt men, but an evil

[1] A kind of milkweed, sometimes called the "moon-plant." In India it was called "soma," and was similarly used.

one must be appeased by honor and sacrifice. Sorcery and incantations, which were expressly forbidden by Zoroaster, were the outgrowth of the Median faith.

The Magi apparently held their office by hereditary succession. In time, Magism and Mazdeism became so assimilated that the Magi were accepted as the national priests of Persia. As we have seen the Egyptian religion characterized by animal and sun worship, and the Chaldeo-Assyrian by that of the sun, moon, and planets, so we find the Persian distinguished by the *worship of the elements.* The sun, fire, air, earth, and water were all objects of adoration and sacrifice. On lofty heights, whence they could be seen from afar, stood the fire-altars, crowned by the sacred flame, believed to have been kindled from Heaven, and never suffered to expire. It was guarded by the Magi, who so jealously kept its purity that to blow upon it with the breath was a capital offense. By these holy fires, flickering on lonely mountain-tops, the Magi, clad in white robes and with half-concealed faces, chanted day after day their weird incantations, and, mysteriously waving before the awe-stricken spectators a bundle of tamarisk twigs (divining-rods), muttered their pretended prophecies.

Sacrifice was not offered at the altar of the eternal flame, but on fires lighted from it, a horse being the favorite victim. A small part of the fat having been consumed by the fire, and the soul of the animal having been, according to the Magi, accepted by the god, the body was cut into joints, boiled and eaten, or sold by the worshipers. Sacrifices to water were offered by the side of lakes, rivers, and fountains, care being taken that not a drop of blood should touch the sacred element. No refuse was allowed to be cast into a river, nor was it even lawful to wash the hands in a stream. The worship of these elements rendered the disposal of the dead a difficult matter. They could not be burnt, for that would pollute fire; nor thrown into the river, for that would defile water; nor buried in the ground, for that would corrupt earth. The Magi solved the problem by giving their own dead to be devoured by beasts of prey. The people revolted from this, and incased the lifeless bodies of their friends in a coating of wax; having made this concession to the sacred earth, they ventured to bury their dead in its bosom.

Domestic Life.—The early Persians were noted for their simple diet. They ate but one meal a day, and drank only water. With their successes their habits changed. They still ate only one meal each day, but it began early and lasted till night. Water gave place to wine, and each man prided himself on the quantity he could drink. Drunkenness at last became a sort of duty. Every serious family council ended in a debauch, and once a year, at the feast of Mithras, part of the royal display was the intoxication of the king. Love of

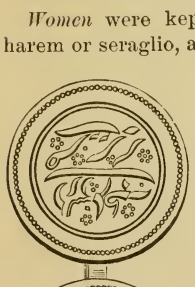
L. & C.

dress increased, and to the flowered robes and tunics, embroidered trousers, tiaras, and shoes of their Median predecessors, the Persians now added the hitherto unwonted fineries of gloves and stockings. They wore massive gold collars and bracelets, and studded the golden sheaths and handles of their swords and daggers with gems.

ORDINARY PERSIAN COSTUME.

They not only drank wine from gold and silver cups, as did their fallen neighbors the Babylonians, but they plated and inlaid the tables themselves with the precious metals. Even the horses felt the growing extravagance and champed bits made of gold instead of bronze. Every rich man's house was crowded with servants, each confining himself to a single duty. Not the least of these were the "adorners," who applied cosmetics to their master's face and hands, colored his eyelids, curled his hair and beard, and adjusted his wig. The perfume-bearer, who was an indispensable valet, took charge of the perfumes and scented ointments, a choice selection of which was a Persian gentleman's pride.

Women were kept secluded in their own apartments, called the harem or seraglio, and were allowed no communication with the other sex.[1] So rigid was etiquette in this respect, that a Persian wife might not even see her own father or brother. When she rode, her litter was closely curtained, yet even then it was a capital offense for a man simply to pass a royal litter in the street.[2]



ANCIENT PERSIAN SILVER COIN.

The King's Household numbered 15,000 persons. The titles of some of his servants reveal the despotism and dangers of the times. Such were the "Eyes" and "Ears," who were virtually spies and detectives; and the "Tasters," who tried every dish set before the king, to prove it not poisoned. A monarch who held the life of his subjects so lightly as did the Persian kings might well be on the alert for treachery and conspiracy against himself. Hence the court customs and etiquette were extremely rigorous. Even to touch the king's carpet in crossing the

[1] Even at the present day it is considered a gross indecorum to ask a Persian after the health of his wife.

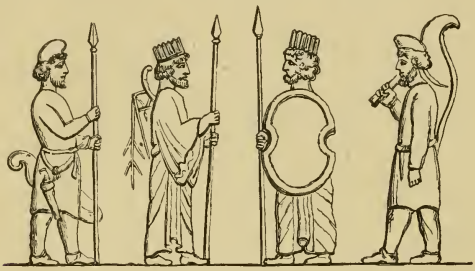
[2] It is curious to notice that the same custom obtained in Russia a few centuries ago. In 1674 two chamberlains were deprived of their offices for having accidentally met the carriage of the Tsaritsa Natalia.

courts was a grave offense; and to come into his chamber unannounced, unless the royal scepter was extended in pardon, was punished by instant death. Every courtier prostrated himself in the attitude of worship on entering the royal presence, and kept his hands hidden in his sleeve during the entire interview. Even the king was not exempt from restrictions of etiquette. He was required to live in seclusion; never to go on foot beyond the palace walls; and never to revoke an order or draw back from a promise, however he might desire it. He took his meals alone, excepting occasionally, when he might have the queen and one or two of his children for company. When he gave a great banquet, his guests were divided into two classes; the lower were entertained in an outer court, and the higher, in a chamber next his own, where he could see them through the curtain which screened himself. Guests were assigned a certain amount of food; the greater the number of dishes, the higher the honor conferred; what was left on their plates they were at liberty to take home to their families. Sometimes at a "Banquet of Wine," a select number were allowed to drink in the royal presence, but not of the same wine or on the same terms with the king; he reclined on a golden-footed couch, and sipped the costly wine of Helbon; they were seated on the floor, and were served a cheaper beverage.

The Persians in War.—*Weapons, etc.*—The Persian footman fought with bow and arrows, a sword and spear, and occasionally with a battle-ax and sling. He defended himself with a wicker shield, similar to the Assyrian, and almost large enough to cover him. He wore a leather tunic and trousers, low boots, and a felt cap; sometimes he was protected by a coat of mail made of scale-armor, or of quilted linen, like the Egyptian corselet. In the heavy cavalry, both horse and horsemen wore metal coats of mail, which made their movements slow and hesitating; the light cavalry were less burdened, and were celebrated for quick and dexterous maneuvering. The special weapon of the horseman was a javelin,—a short, strong spear, with a wooden shaft and an iron point. Sometimes he was armed with a long leather thong, which he used with deadly effect as a lasso. The war-chariots, which we have seen so popular in Egyptian and Assyrian armies, were regarded by the Persians with disfavor. Kings and princes, however, rode in them, both on the march and in action, and sometimes a chariot force was brought into the field. The wheels of the Persian chariot were armed with scythes, but this weapon does not seem to have caused the destruction intended, since, as it was drawn by from two to four horses, and always contained two or more occupants, it furnished so large a mark for the missiles of the enemy, that a chariot advance was usually checked before reaching the opposing line of battle. Military engines seem rarely if ever used, and the

siege-towers and battering-rams, so familiar in Egyptian and Assyrian sculptures, are never mentioned in Persian inscriptions. Elephants were sometimes employed in battle; and at Sardis, Cyrus gained his victory over Crœsus by frightening the Lydian horses with an array of camels.

Organization of the Army.—The Persians trusted for success mainly to numbers. The army was commanded personally by the king, or some one appointed by him. In the division of men under officers a decimal system prevailed, so that, grading upward, there were the captains of tens, of hundreds, of thousands, and of tens of thousands. Sometimes a million men were brought into service.[1]



PERSIAN FOOT-SOLDIERS.

On the March.—The Persians, like the Assyrians, avoided fighting in winter, and led out their armies in early spring. They marched only by day, and, as before the time of Darius there were neither roads nor bridges, their immense cavalcade made slow progress. The baggage-train, composed of a vast multitude of camels, horses, mules,

[1] The troops were drawn from the entire empire, and were marshaled in the field according to nations, each tribe accoutered in its own fashion. Here were seen the gilded breastplates and scarlet kilts of the Persians and Medes; there the woolen shirt of the Arab, the leathern jerkin of the Berber, or the cotton dress of the native of Hindustan. Swart savage Ethiops from the Upper Nile, adorned with a war-paint of white and red, and scantily clad with the skins of leopards or lions, fought in one place with huge clubs, arrows tipped with stone, and spears terminating in the horn of an antelope. In another, Scyths, with their loose, spangled trousers and their tall pointed caps, dealt death around from their unerring blows; while near them Assyrians, helmeted, and wearing corselets of quilted linen, wielded the tough spear or the still more formidable iron mace. Rude weapons, like cane bows, unfeathered arrows, and stakes hardened at one end in the fire, were seen side by side with keen swords and daggers of the best steel, the finished productions of the workshops of Phœnicia and Greece. Here the bronze helmet was surmounted with the ears and horns of an ox; there it was superseded by a fox-skin, a leathern or wooden skull-cap, or a head-dress fashioned out of a horse's scalp. Besides horses and mules, elephants, camels, and wild asses diversified the scene, and rendered it still more strange and wonderful to the eye of a European.—*Rawlinson.*

oxen, etc., dragging heavy carts or bearing great packs, was sent on in advance, followed by about half the troops in a long, continuous column. Then, after a considerable break, came a picked guard of a thousand horse and a thousand foot, preceding the most precious treasures of the nation,—its sacred emblems and its king. The former consisted of the holy horses and cars, and perhaps the silver altars on which flamed the eternal fire. The monarch followed, riding on a car drawn by Nisæan steeds. After him came a second guard of a thousand foot and a thousand horse; then ten thousand picked foot—probably the famous *"Immortals"* (p. 130)—and ten thousand picked horsemen. Another break of nearly a quarter of a mile ensued, and then the remainder of the troops completed the array. The wives of the chief officers often accompanied the army, and were borne in luxurious litters amid a crowd of eunuchs and attendants. On entering a hostile land, the baggage-train was sent to the rear, horsemen were thrown out in front, and other effective changes made.

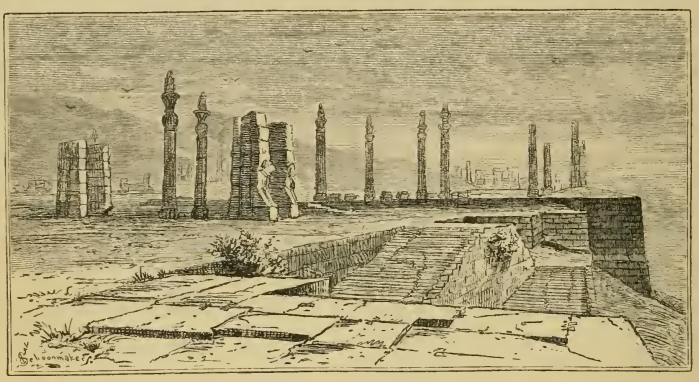
In Battle the troops were massed in deep ranks, the bravest in front. Chariots, if used, led the attack, followed by the infantry in the center, and the cavalry on the wings. If the line of battle were once broken, the army lost heart; the commander usually set the example of flight, and a general stampede ensued.

4. SUMMARY.

1. Political History.—In the 7th century B. C. the hardy Medes threw off the Assyrian yoke and captured Nineveh. But the court of Astyages became as luxurious as that of Asshurbanipal had been, and the warlike Persians pushed to the front. Under Cyrus they conquered Media, Lydia, Babylonia, and founded an empire reaching from India to the confines of Egypt. Cambyses, helped by Phœnicians, subdued Egypt, but most of his army perished in the Ethiopia desert. Meanwhile a Magian usurped the throne in the name of Smerdis, the murdered brother of Cambyses. Darius unseated the Pseudo-Smerdis, and organized the empire which Cyrus had conquered. He invaded India, Scythia, and finally Greece, but his hosts were overthrown on the field of Marathon (see p. 126).

2. Civilization.—Every Persian, even though one of the Seven Princes, held his life at the mercy of the king. Truthful and of simple tastes in his early national life, he grew in later days to be luxurious and effeminate. Keen-witted and impulsive, having little love for books or study, his education was with the bow, on the horse, and in the field. In architecture he delighted in broad, sculptured staircases, and tall, slender columns. He expressed some original taste and de-

sign, but his art was largely borrowed from foreign nations, and his inventions were few or none. He wrote in cuneiform characters, using a pen and prepared skins for epistles and private documents; his public records were chiseled in stone. He had little respect for woman, and kept his wife and daughters confined in the harem. He went to war with a vast and motley cavalcade, armed by nations, and relied upon



THE RUINS OF PERSEPOLIS.

overwhelming numbers for success. He worshiped the elements, and the Magi—his priests—guarded a holy flame on mountain heights. When he died, his friends incased his body in wax and buried it, or exposed it to be destroyed by the vultures and wild beasts.

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The General Ancient Histories named on pp. 44 and 72.—Rawlinson's Five Great Monarchies.—Vaux's Nineveh and Persepolis.—Fergusson's Palaces of Nineveh and Persepolis restored.—Loftus's Chaldea and Susiana.—Haug's Essays on the Sacred Language, Writings, and Religion of the Parsees.—Ebers's Egyptian Princess (p. 44) contains a vivid description of the times of Cambyses and the Pseudo-Smerdis.—Rawlinson's Translation of Herodotus.—Müller's Sacred Books of the East (Vols. IV. and V.).—Benjamin's Story of Persia.—Media and Persia in the various Cyclopædias.

CHRONOLOGY.

	B. C.
Cyaxares destroyed Nineveh	606?
Cyrus subdued the Medes	558
Cyrus defeated Crœsus, and captured Sardis	547?
Cyrus subdued the far East	553-540
Cyrus captured Babylon	538
Cambyses ascended the Throne	529
Cambyses conquered Egypt	527
Darius Hystaspes ascended the Throne	521
Darius invaded Greece	490

INDIA.

The Hindoos, like the Persians, were Aryans. In all respects, except color, they resemble the Europeans. They are thought to have emigrated from Iran (p. 12) earlier than 1500 B. C. They never materially influenced the steady flow of history,[1] and are only incidentally mentioned when foreigners went thither for purposes of trade or conquest. The first authentic event recorded is that of the invasion of Darius (518 B. C.), and the next that of Alexander (p. 152).

THE CIVILIZATION.

Civilization.—The character of their civilization was early stereotyped. By mixing with the dark races of the country, the fair-skinned invaders lost the Aryan progressiveness and energy. What Alexander found in India meets the traveler there to-day,—a teeming, peaceable population; fabulous riches; arts and industries passing unchanged from generation to generation; and a religion whose rigorous rules and ceremonies regulate all the details of life. The products of Indian looms were as eagerly sought anciently as now; and the silks, pearls, precious stones, spices, gold, and ivory of India have in successive ages enriched Phœnicia, the Italian republics, and England.

Society.—*Castes* were established by the early Aryans: (1) the *Brahmans*, or priests, who had the right of interpreting the sacred books, and possessed a monopoly of knowledge; (2) the *Kshatriyas*,

[1] There is little, if anything, in the Indian annals worthy the name of history. The Hindoo mind, though acute and intelligent, is struck, not by the reasonableness or truth of a statement, but by its grandeur. Thus, in the Brahman mythology we hear of Râhu, an exalted being, 76,800 miles high and 19,200 miles across the shoulders. While the Egyptian engraved on stone the most trivial incident of daily life, the Hindoo disregarded current events, and was absorbed in metaphysical subtleties.

or soldiers; (3) the *Vaisya*, or traders and farmers; and (4) the *Sudras*, or laborers, who consisted of the conquered people, and were slaves. The *Pariahs*, or outcasts, ranked below all the others, and were condemned to perform the most menial duties. Intermarriage between the castes was forbidden, and occupations descended rigidly from father to son.

Literature.—*The Sanskrit* (perfected), the language of the conquerors, is preserved among the Hindoos, as is the Latin with us, through grammars and dictionaries. Its literature is rich in fancy and exalted poetry, and embalms the precious remains of that language which was nearest the speech of our Aryan forefathers. Thousands of Sanskrit works are still in existence. No man's life is long enough to read them all. A certain Hindoo king is said to have had the contents of his library condensed into 12,000 volumes! A portion of the VEDAS, the sacred books of Brahma, was compiled 1200 B. C. The Rig-Veda contains 1028 hymns, invoking as gods the sun, moon, and other powers of nature. The following extract is a beautiful litany:—

1. "Let me not yet, O Varuna [the god of water], enter into the house of clay. Have mercy, Almighty, have mercy!

2. "If I go along trembling, like a cloud driven by wind, have mercy, Almighty, have mercy!

3. "Through want of strength, thou Strong One, have I gone to the wrong shore. Have mercy, Almighty, have mercy!

4. "Thirst came on the worshiper, in the midst of the waters. Have mercy, Almighty, have mercy!

5. "Wherever we men, O Varuna, commit an offense before the heavenly host; wherever we break thy law through thoughtlessness, have mercy, Almighty, have mercy!"

Religion.—*Brahmanism*, the Hindoo faith, teaches *pantheism*,[1] a system which makes God the soul of the universe, so that "whatever we taste, or see, or smell, or feel, is God." It also contains the doctrine of the transmigration of souls; *i. e.*, that after death good spirits will be absorbed into the Supreme Being, but wicked ones will be sent back to occupy the bodies of animals to begin afresh a round of purification and elevation. The idea of prayer, meditation, sacrifice, and penance,[2] in order to secure this final

[1] The doctrine of the Hindoo Trinity, *i. e.*, that God reveals himself in three forms,—Brahma the creator, Vishnu the preserver, and Siva the destroyer,—is now known to be a modern one. It grew out of an attempt to harmonize all the views that were hostile to Buddhism.

[2] Travelers tell us that Hindoo fanatics carry this idea of penance to such an extent as to keep their hands clinched until the nails grow through the palms, and to hold their arms upright until they become paralyzed.

absorption which is the highest good, constitutes the key to Brahmanism, and explains why in its view the hermit and devotee are the truly wise. By acts of benevolence and sacrifice performed in different stages of transmigration, one may accumulate a vast stock of merit, so as finally to attain to a godlike intelligence. Several of these divine sages are believed to have arisen from time to time.

BUDDHIST PRIESTS.

Buddhism (500 B. C.) was an effort to reform Brahmanism by inculcating a benevolent and humane code of morals. It teaches the necessity of a pure life, and holds that by the practice of six transcendent virtues —alms, morals, science, energy, patience, and charity—a person may hope to reach Nirvana or eternal repose. BUDDHA, the founder of this system, is said to have "previously existed in four hundred millions of worlds. During these successive transmigrations he was almost every sort of fish, fly, animal, and man. He had acquired such a sanctity millions of centuries before as to permit him to enter Nirvana, but he preferred to endure the curse of existence in order to benefit the race." Buddha is an historic character. His life was marvelously pure and beautiful; but his religion was a practical atheism, and his teachings led to a belief in annihilation and not absorption in Brahma, or God, as the chief end of existence. The Buddhists were finally expelled from India. But they took refuge in Ceylon; their missionaries carried their doctrines over a large part of the East, and Buddhism now constitutes the religion of

over one fourth of the world's population. There are almost endless modifications of both these faiths, and they abound in sentiments imaginative and subtle beyond conception. Mingled with this lofty ideality is the grossest idolatry, and most grotesque images are the general objects of the Hindoo worship.

The Sacred Writings of the Hindoos contain much that is simple and beautiful, yet, like all such heathen literature, they are full of silly and repulsive statements. Thus the *Institutes of Vishnu* declare that "cows are auspicious purifiers;" that "drops of water falling

A BRAHMAN AT PRAYER.

from the horns of a cow have the power to expiate all sin;" and that "scratching the back of a cow destroys all guilt." The Brahmans assert that prayer, even when offered from the most unworthy motives, compels the gods to grant one's wishes. The *Institutes of Gautama* (Buddha) forbid the student to recite the text of the Veda "if the wind whirls up the dust in the day-time." The Buddhists declare that all animals, even the vilest insects, as well as the seeds of plants, have souls.

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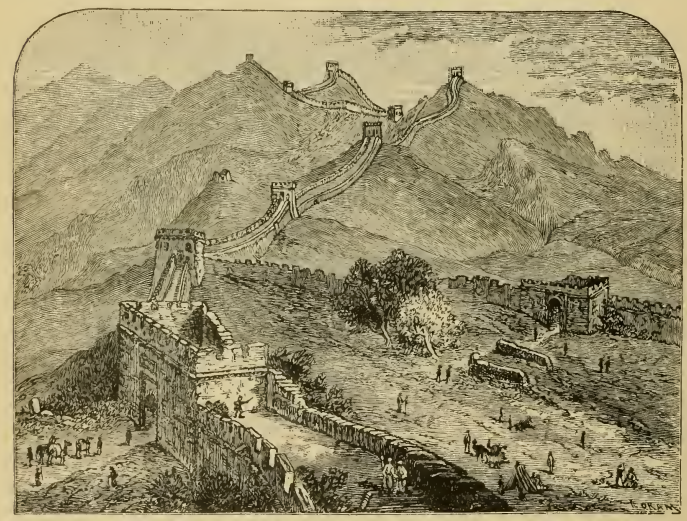
CHINA.

The Chinese were Turanians (p. 10). Their historical records claim to reach far back of all known chronology, but these are largely mythical. Good authorities place the foundation of the empire at about 2800 B. C. Since then more than twenty dynasties of kings have held sway. From early times the country has been disturbed by incursions of the Tartars (Huns or Mongols). The Emperor Che Hwang-te, the Chinese national hero, expelled these wild barbarians, and to keep them out began (214 B. C.) the Great Wall of China along the northern frontier. This wall is fifteen to thirty feet high, wide enough for six horsemen to ride abreast upon the top, and extends over mountains and valleys a distance of over twelve hundred miles. Che Hwang-te died six years before it was finished.

In the 13th century the great Asiatic conqueror Genghis Khan invaded the empire, and paved the way for the establishment of the first Mongol dynasty, which held the kingdom for nearly one hundred years. During this period the famous traveler Marco Polo (Brief Hist. U. S., p. 19) visited China, where he remained seventeen years. On his return to Europe he gave a glowing description of the magnificence of the Eastern monarch's court. Again, in the 17th century, the Tartars obtained the throne, and founded the dynasty which now governs the empire.

THE CIVILIZATION.

Civilization.—The Chinese have always kept themselves isolated from the other nations: consequently China has influenced history even less than has India. Law and tradition have done for the former what a false religion has for the latter. Everything came to a stand-still ages ago.[1] The dress, the plan of the house, the mode of bowing, the minutest detail of life, are regulated by three thou-



THE GREAT WALL OF CHINA.

sand ceremonial laws of almost immemorial usage. No man presumes to introduce any improvement or change. The only hope is to become as wise as the forefathers by studying the national classics.

[1] Herodotus says that in dealing with foreigners the Chinese were wont to deposit their wool or silk in a certain place, and then go away. The merchants came up, laid beside the goods the sum of money they were willing to pay, and retired. The Chinese then ventured out again, and, if satisfied, took the money and left the goods; if not, they left the money and carried off the goods. There is a marked resemblance between this people and the ancient Egyptians. Both have the same stereotyped character, the same exceptional mode of writing, the same unwillingness to mingle with surrounding nations, the same mode of reckoning time by dynasties, and the same enjoyment in the contemplation of death.

Such is the esteem in which agriculture is held, that once a year the emperor exhibits himself in public, holding a plow. The ingenuity of the Chinese is proverbial. They anticipated by centuries many of the most important inventions of modern Europe, such as gunpowder, printing, paper, porcelain, and the use of the compass. A Chinese chart of the stars represents the heavens as seen in that country 2300 B. C., thus showing how early astronomy was cultivated by this people.

The Literature is very extensive. The writings of Confucius (551–478 B. C.) are the chief books perused in the schools. All appointments to the civil service are based on examinations, which include the preparation of essays and poems, and the writing of classical selections.

TRADITIONAL LIKENESS OF CONFUCIUS.

Three Religions, Buddhism, Taôism or Rationalism, and Confucianism, exist. Such is the liberty of faith, that a man may believe in them all, while the mass of the people will pray in the temples of any one indiscriminately. All these faiths agree in the worship of one's ancestors. *Buddhism* was introduced from India (p. 107), and by its gorgeous ritual and its speculative doctrines, powerfully appeals to the imagination of its devotees. *Taôism* is a religion of the supreme reason alone. *Confucianism* is named from its founder, who taught a series of elevated moral precepts, having reference solely to man's present, and not his future, state. Confucius died eight years before the birth of the Greek philosopher Socrates (p. 174).

SAYINGS OF CONFUCIUS.—"He who exercises government by means of his virtue may be compared to the north polar star which keeps its place, and all the (other) stars turn towards it."

"What you do not like when done to yourself, do not do to others."

"I am not concerned that I have no place (office); I am concerned how I may fit myself for one. I am not concerned that I am not known; I seek to be worthy to be known."

"Slow in words and earnest in action. Act before speaking, and then speak according to your actions."

EXTRACT FROM THE CLASSIC OF FILIAL PIETY.—"The services of love and reverence to parents when alive, and those of grief and sorrow to them when dead:—these completely discharge the fundamental duty of living men."

The Chinese call their country the "Middle Kingdom," from a notion that it is in the center of the world. Their map of the globe is a parallelogram, of the habitable part of which China occupies nine tenths or more. "I felicitate myself," says a Chinese essayist, "that I was born in China, and not beyond the seas in some remote part of the earth, where the people, far removed from the converting maxims of the ancient kings, and ignorant of the domestic relations, are clothed with the leaves of plants, eat wood, and live in the holes of the earth."

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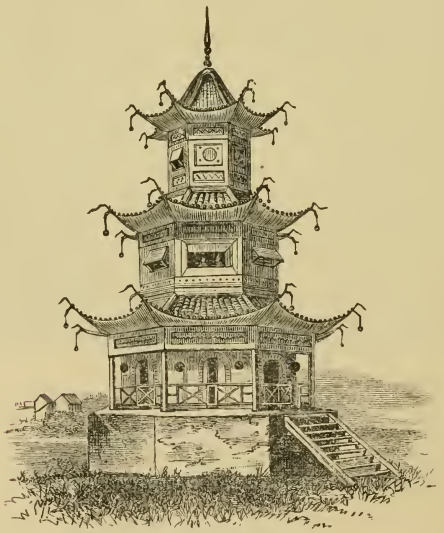


CHINESE TEMPLE

HELLAS or GREECE,
AND THE COLONIES
Olbia
Masalia
CYRNOS I. (Corsica)
Malla
SARDO I. (Sardinia)
Etrusci
Umbri
Tiber R.
Rome
Latini
Samnium
Tarentum
Cumæ
Posidonia
Thurii
Crotona
Locri
Messana
Himera
Ulica
Carthage
Selinus
Agrigentum
Gela
Catana
Syracuse
Camarina
Syrtis Minor
AFRICA
MEDITERRANEAN SEA
TYRRHENIAN SEA
ADRIATIC SEA
MAGNA GRÆCIA
SICILY
Epidamnus
Apollonia
Corcyra
Epirus
ILLYRIA
THRACE
SCYTHÆ
Ister R. (Danube)
Istria
Pæonia
Macedonia
HÆMUS MTS.
RHODOPE MTS.
Hebrus
Strymon
Thessalonica
Byzantium (Constantinople)
Propontis
Hellespont
Abydos
Lesbos
Leucas
Cephallenia
Corinth
PELOPONNESUS
Sparta
AEGEAN SEA
Ephesus
Miletus
CRETE
Gortyna
Lyctus
Rhodes
Syrtis Major
Hesperides
Cyrene
CYRENE
Chersonesus
L. Mœotus
Sea of Azov
Panticapæum
Phanagoria
Cimmerian Bosporus
EUXINE or BLACK SEA
CAUCASUS MTS.
Pityus
Dioscuriaa
Sinope
Trapezus
Phasis
COLCHIS
Heraclea
Chrysopolis
PAPHLAGONIA
BITHYNIA
MYSIA
ASIA
Ancyra
GALATIA
Critalla
PONTUS
Micrones
ARMENIA
PHRYGIA
MINOR
CAPPADOCIA
Ipsus
CARIA
PISIDIA
LYCAONIA
PAMPHYLIA
CILICIA
Tarsus
Issus
Antioch
LYCIA
Sidé
Patara
CYPRUS I.
SYRIA
Tyre
Damascus
PALESTINE
Mesopotamia
Euphrates R.
Tigris R.
Cunaxa
Babylon

HELLAS
OR
GRECI
Scale of English Miles
0
50
IONIAN SEA
ZACYNTHOS I.
CEPHALLENIA I.
Cyllene
Elis
Olympia
Alpheus R.
Pylus
Messenia
Sphacteria I.
Pylus
Methone
Coryphasium
Navarino
Modon
Modon R.
Aleria
Thalamæ
LACONIA
Cape Matapan
Cape Malea
Cythera I.
Cape Tænarum
Gythium
Sparta
Eurotas R.
Amyclæ
Helos
Taygetus Mts.
Cape Grosso
Cape Ténaro
Cape Matapan
Cape Malea
Cythera I.
Cape Tænarum
Gythium
Sparta
Eurotas R.
Amyclæ
Helos
Taygetus Mts.
Cape Grosso
Cape Ténaro
PAXOS I.
LEUCAS
Actium
Nicopolis
Ambracia
Ambracian Gulf
Aracthus R.
Argos Amphilochicum
Amphilochia
ACARNANIA
ÆTOLIA
Calydon
Pleuron
Chalcis
Naupactus
Gulf of Corinth
Corinth
Isthmus of Corinth
Sicyon
Cape Papas
Cape Araxus
Patræ
Dyme
Cape Rhium
Cape Drepanum
Cape Khelonata
Cape Khelonata
Cape Papas
Cape Araxus
Patræ
Dyme
Cape Rhium
Cape Drepanum
Mistone
Amantia
Apollonia
Aous R.
Dyrrhachium
Lychnidus L.
Genusus R.
Apsus R.
Tomarus Mts.
Dodona
Pindus Mts.
Aous R.
Dyrrhachium
Lychnidus L.
Genusus R.
Apsus R.
Tomarus Mts.
Dodona
Pindus Mts.

RUSSELL & STRUTHERS, ENG'S N.Y.

GREECE.

1. THE POLITICAL HISTORY.

Seat of Civilization Changed.—Thus far we have traced the beginnings of civilization among the oldest peoples of antiquity. Our study has been confined to the Orient. We now turn to Europe. Its history, so far as we know, began in Greece. The story of that little peninsula became, about the time of the Persian wars (p. 91), the record of civilization and progress, to which the history of the East is thenceforth but an occasional episode.

The Difference between Eastern and Western Civilization is marked. The former rose to a considerable height, but, fettered by despotism, caste, and polygamy, was soon checked. The monarchs were absolute, the empires vast, and the masses passive. In Greece, on the contrary, we find the people astir, every power of the mind in full play, and little states all aglow with patriotic ardor. Assyrian art, Egyptian science, and the Phœnician alphabet were absorbed, but only as seeds for a new and better growth. Much of the life we live to-day, with its political, social, and

Geographical Questions.—Bound Greece. Name the principal Grecian states; the principal Grecian colonies (map, p. 11); the chief islands in the Ægē'an Sea. Locate the Peloponnesus; Arcadia. Where was Ionia? Æolis? Athens? Sparta? Thebes? Argos? Corinth? Delphi? Marathon? Platæa? The pass of Thermopylæ? Ilium The Hellespont? The isle of Rhodes? Mount Parnassus? Vale of Tempe? Mount Ossa? Mount Pelion? Salamis Island? Syracuse? Magna Græcia? Chæronea?

intellectual advantages; its music, painting, oratory, and sculpture; its thirst for knowledge, and its free institutions,—was kindled on the shores of the Æge'an Sea, was transmitted by the Greek to the Roman, by him to the Teuton, and so handed down to us.

The Geographical Features of Greece had much to do with fixing the character of its inhabitants. The coast was indented, like no other, with bays having bold promontories reaching far out to sea, and forming excellent harbors. Nature thus afforded every inducement to a sea-faring life. In striking contrast to the vast alluvial plains of the Nile and the Euphrates, the land was cut up by almost impassable mountain ranges, isolating each little valley, and causing it to develop its peculiar life. A great variety of soil and climate also tended to produce a versatile people.

The Early Inhabitants were our Aryan kinsfolk (p. 12). The Pelasgians,[1] a simple, agricultural people, were the first to settle the country. Next the Helle'nes, a warlike race, conquered the land. The two blended, and gave rise to the Grecian language and civilization, as did in later times the Norman and Anglo-Saxon to the English.

Hellas and Hellenes.—The Greeks did not use the name by which we know them, but called their country Hellas, and themselves Hellenes. Even the settlements in Asia Minor, and in the isles of the Æge'an and Mediterranean, were what Freeman happily styles "patches of Hellas." All those nations whose speech they could not understand they called Barbarians.

Grecian Unity.—The different Grecian states, though always jealous and often fighting, had much in common.

[1] Remains of the Pelasgian architecture still survive. They are rude, massive stone structures. The ancients considered them the work of the Cyclops,—a fabulous race of giants, who had a single eye in the middle of the forehead.

All spoke the same language, though there were several dialects. They had many common customs, and a common inheritance in the poems of Homer (p. 162) and the glory of the Hellenic name. There were, moreover, two great "holding-points" for all the Greeks. One was the half-yearly meeting of the Amphictyonic Council,[1] and the other the national games or festivals (p. 186). All Hellenes took part in the latter, and thus the colonies were united to the parent state. The Grecian calendar itself was based on the quadrennial gathering at Olympia, the FIRST OLYMPIAD dating from 776 B. C.[2]

Legendary History.—The early records of Greece are mythical. It is not worth the effort to pick out the kernels of truth around which these romantic legends grew. They chronicle the achievements of the Heroic Age of the poets. Then occurred the Argonautic Expedition in search of the Golden Fleece, the Twelve Labors of Hercules, the Siege of "Troy divine," the Hunt of the Calydonian Boar, and the exploits of heroes whose adventures have been familiar to each succeeding age, and are to-day studied by the youth of every civilized land.[3]

[1] In early times twelve tribes in the north agreed to celebrate sacrifices together twice a year,—in the spring to Apollo at Delphi, and in the autumn to Ceres at Anthela, near Thermopylæ. Their deputies were called the Amphictyonic Council (council of the neighbors or co-religionists), and the meetings, from being at first purely religious, became great centers of political influence. The temple at Delphi belonged to all the states, and the Delphic Oracle attained celebrity not only among the Greeks, but also among foreign nations.

[2] This was twenty-nine years before the era of Nabonassar (p. 46), and half a century before the Captivity of the Ten Tribes by Sargon (p. 84).

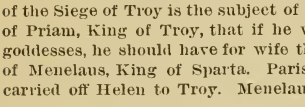
[3] Thus read the legends: (1) *Jason*, a prince of Thessaly, sailed with a band of adventurers in the good ship Argo. The Argonauts went through the Dardanelles, past the present site of Constantinople, to the eastern coast of the Euxine Sea. Jason there planted a colony, took away the famous Golden Fleece, carried off the beautiful princess Medea, and returned to Thessaly in triumph. (2) *Hercules* was the son of Jupiter and Alcmena. Juno, Queen of Heaven, sent two serpents to strangle him in his cradle, but the precocious infant killed them both, and escaped unharmed. Afterward his half-brother, Eurystheus, imposed upon him twelve difficult undertakings, all of which he successfully accomplished. (3) Soon after the return of the

Primitive Governments.—In legendary times, as we learn from the Iliad, each little city or district had its hereditary king, supposed to be descended from the gods. He

THE DEPARTURE OF ACHILLES (FROM AN ANCIENT VASE).

was advised by the *Council of the Elders* and the *Assembly*, the latter being a mass meeting, where all the citizens gath-

Argonautic expedition several of the Grecian warriors—Meleager, Theseus, and others—joined in an Æolian war, which the poets termed the "Hunt of the Calydonian Boar." Æneus, king of Calydon, father of Meleager, having neglected to pay homage to Diana, that goddess sent a wild boar, which was impervious to the spears of ordinary huntsmen, to lay waste his country. All the princes of the age assembled to hunt him down, and he was at last killed by the spear of Meleager. (4) The story of the Siege of Troy is the subject of Homer's Iliad. Venus had promised Paris, son of Priam, King of Troy, that if he would pronounce her the most beautiful of the goddesses, he should have for wife the handsomest woman of his time, Helen, wife of Menelaus, King of Sparta. Paris granted the boon, and then going to Sparta carried off Helen to Troy. Menelaus, smarting under this wrong, appealed to the Grecian princes for help. They assembled under his brother Agamemnon, King of Mycenæ. A hundred thousand men sailed away in eleven hundred and eighty-six ships across the Ægē'an, and invested Troy. The siege lasted ten years. Hector, "of the beamy helm," son of Priam, was the bravest leader of the Trojans. Achilles, the first of Grecian warriors, slew him in single combat, and dragged his body at his chariot-wheels in insolent triumph around the walls of the city. But the "lion-hearted" Achilles fell in turn, "for so the Fates had decreed." Troy was finally taken by stratagem. The Greeks feigned to retire, leaving behind them as an offering to Minerva a great wooden horse. This was reported to be purposely of such vast bulk, in order to prevent the Trojans from taking it into the city, as that would be fatal to the Grecian cause. The deluded



PROW OF AN EARLY GREEK SHIP.

ered about the king and the elders to discuss political[1] affairs. The power of the kings gradually diminished until most of the cities became republics, or commonwealths. In some cases the authority was held by a few families. If good, it was styled an *aristocracy* (*aristos*, best); but if bad, an *oligarchy* (*oligos*, few). In a *democracy* any citizen could hold office and vote in the assembly. At Sparta there were always two kings, although in time they lost most of their power.

The Dorian Migration was one of the first clearly defined events of Grecian history. After the Trojan war the ties which had temporarily held the princes together were loosed, and a general shifting of the tribes ensued. The Dorians—a brave, hardy race—descended from the mountains, and moved south in search of new homes.[2] They conquered the Achæans in the Peloponnesus, and occupied the chief cities,—Argos, Corinth, and Sparta. This was about the 11th century B. C.

Grecian Colonies.—Hellas was greatly extended in consequence of these changes. A part of the Achæans fled northward, dispossessing the Ionians, many of whom emigrated to Asia Minor, where they founded the *Ionic colonies*,[3] among which were Ephesus (Acts xix. 1; xx. 15) and Mile′-

inhabitants fell into the snare, and eagerly dragged the unwieldy monster within their walls. That night a body of men concealed in the horse crept out, threw open the gates, and admitted the Grecians, who had quietly returned. From the terrible massacre which ensued, Æne′as, a famous Trojan chief, escaped with a few followers. His subsequent adventures form the theme of Virgil's Æne′id. Homer's Odyssey tells the wanderings of the crafty Ulysses, king of Ithaca, on his journey home from Troy, and the trials of his faithful wife Penelope during his absence.

[1] The word "politics" is derived from the Greek word for city, and meant in its original form only the affairs of the city. The Hellenes, unlike most other Aryans (except the Italians), from the very first gathered in cities.

[2] This event is known in Grecian history as "The Return of the Heraclei′dæ." The Dorians were induced by the descendants of Hercules to support their claim to the throne of Argos, whence their ancestor had been driven by the family of Pelops.

[3] Some authorities make the Ionic colonies the parents of Greece.

tus. Similarly, the Æolians had already founded the *Æolic colonies*. Finally the Dorians were tempted to cross the sea and establish the *Doric colonies*, chief of which was Rhodes (map, p. 11). In subsequent times of strife many Greek citizens grew discontented, and left their homes to try their fortune in new lands. The colonial cities also soon became strong enough to plant new settlements. Every opportunity to extend their commerce or political influence was eagerly seized by these energetic explorers. In the palmy days of Greece, the Euxine and the Propontis (Sea of Marmora) were fringed with Hellenic towns. The Ionian cities, at the time of the Persian conquest (p. 125), "extended ninety miles along the coast in an almost uninterrupted line of magnificent quays, warehouses, and dwellings." On the African shore was the rich Cyrene, the capital of a prosperous state. Sicily, with her beautiful city of Syracuse, was like a Grecian island. Southern Italy was long called Magna Græcia (Great Greece). The Phœnicians, the seamen and traders of these times, almost lost the commerce of the eastern Mediterranean. On the western coast the Greeks possessed the flourishing colony of Massilia (Marseilles), and, had it not been for the rising power of Carthage, would have secured nearly the entire shore, and transformed the Mediterranean into a "Grecian lake."

Wherever the Greek went, he remained a Greek. He carried with him into barbarian lands the Hellenic language, manners, and civilization. In the colonies the natives learned the Grecian tongue, and took on the Grecian mode of thought and worship. Moreover, the transplanted Greek matured faster than the home growth. So it happened that in the magnificent cities which grew up in Asia Minor, philosophy, letters, the arts and sciences, bloomed even sooner than in Greece itself.

HELLAS or GREECE.
IN THE HEROIC AGE
Æolians
Ionians
Achæans
Dorians
PÆONIA
Mt. Olympus
Mt. Ossa
Mt. Pelion
Edones
LEMNOS I.
Hellespont
TENEDOS I.
Chaones
Thesproti
Dodona
Peneus R.
Magnetes
Bœoti
PINDUS MTS.
Hellas
Pelasgi
Dolopes
LESBOS I.
Acarnanes
Dryopes
Œta Mt.
Dores
Locri
Abantes
Chalcis
Parnassus
Mt. Pelasgi
Cadmii
Ætoli
Locri
ITHACA
CEPHALLENES
Corinthian G.
Caucones
Pelasgi
Sicyon
Corinth
Athens
Dryopes
ANDROS I.
Mycenæ
Argos
Tiryns
TENOS I.
IACARIA I.
Tegea
Trœzen
Dryopes
Leleges
NAXOS I.
LACEDÆMON
Sparta
Pylus
Amyclæ
SERIPHOS I.
SIPHNOS I.
PAROS I.
MELOS I.
Phœnices
CYTHERA
THERA I.
CRETE
Eteocretes
ILLYRIA
PÆONIA
THRACE
PROPONTIS
Edones
THRACIAN SEA
Sestos
Abydus
LEMNOS I.
TROAS
Antandrus
Dodona
CORCYRA I.
EPIRUS
THESSALY
Magnetes
Achaia Phthiotis
Methymna
MYSIA
ASIA
MINOR
Dolopes
LESBOS I.
SCYROS I.
Mytilene
Hermus R.
Sardis
CEPHALLENES
ITHACA
ÆTOLIA
LOCRIS
CHOCIS
LOCRIS
BŒOTIA
ATTICA
CHIOS I.
Smyrna
Ephesus
ACHAIA
Athens
ANDROS I.
SAMOS
Mycenæ
Argos
Trœzen
Meander R.
Miletus
PELOPONNESUS
MESSENIA
Sparta
Amyclæ
NAXOS I.
Halicarnassus
Cythium
MELOS I.
Cnidus
Tænarium Pr.
Malea Pr.
THERA I.
CYTHERA I.
I. OF RHODES
CRETE
Polyrrhenia
Gortyna
Cnossus
Lyctus
CARPATHOS I.
HELLAS or GREECE.
AFTER THE DORIC MIGRATION.
Æolians
Ionians
Achæans
Dorians
J. WELLS, DEL.
Russell & Struthers, Engr's, N.Y.

Sparta and Athens.—The Dorians and the Ionians came to be the leading races in Greece. Their diverse characteristics had a great influence on its history. The Dorians were rough and plain in their habits, sticklers for the old customs, friends of an aristocracy, and bitter enemies of trade and the fine arts. The Ionians, on the other hand, were refined in their tastes, fond of change, democratic, commercial, and passionate lovers of music, painting, and sculpture. The rival cities, Sparta and Athens, represented these opposing traits. Their deep-rooted hatred was the cause of numerous wars which convulsed the country; for in the sequel we shall find that the Grecians spent their best blood in fighting among themselves, and that Grecian history is mostly occupied with the doings of these two cities.

SPARTA.

Early History.—One of the Dorian bands occupied Lacedæmon, called also Sparta from its grain-fields (*spartē*, sown land). The former owners (termed *periœ'ki*, dwellers-around) were allowed to keep the poorest of the lands, and to be tradesmen and mechanics. But they could neither have voice in the government nor intermarry with their Dorian conquerors, who now came to be called Spartans. The latter took the best farms, and compelled their slaves (helots) to work them. The helots were captives or rebels, and were at first few, but in the succeeding wars rapidly increased. The Spartans (only nine thousand strong in the time of Lycurgus), planted thus in the midst of a hostile population, were forced to live like soldiers on guard.

In the rest of the Peloponnesus the Dorians betook themselves to peaceful pursuits, and mingled with the na-

tives. But in Sparta there was no relaxation, no blending. The Dorians there kept on their cold, cruel way. They were constantly quarreling among themselves, and so little gain did they make, that two centuries and a half passed and the Achæans were still fortified only little over two miles away from Sparta.

Lycurgus,[1] according to tradition, was a statesman of royal birth who crystallized into a constitution all the peculiarities of the Spartan character. His whole aim was to make the Spartans a race of soldiers. Trade and travel were prohibited. No money was allowed except cumbrous iron coins, which no foreigner would take. Most property, as slaves, horses, dogs, etc., was held in common. Boys were removed from home at the age of seven, and educated by state officers. The men ate at public tables, slept in barracks, and only occasionally visited their homes. Private life was given up for the good of the state, and devoted to military drill.

The two kings were retained; but their power was limited by a senate of twenty-eight men over sixty years old, and an assembly of all the citizens. The five *ephors* (overseers) chosen annually by the assembly were the real rulers. No popular discussion was allowed, nor could a private citizen speak in the assembly without special leave from a magistrate. Thus the government became in fact an oligarchy under the guise of a monarchy. The people having promised to live under this constitution until he should return, Lycurgus left Sparta, never to return.

The Supremacy of Sparta dates from this time. "A mere garrison in a hostile country, she became the mistress

[1] Lycurgus, like many other legendary heroes, has been banished by modern critics into the region of myth. There seems, however, good evidence that he existed about the 9th century B. C. Just what his laws included, and how far they were his own creations, is uncertain.

of Laconia." The conquest of Messenia, in two long, bloody wars, made her dominant in the Peloponnesus. This was preceded and followed by several minor wars, all tending to increase her territory and establish her authority over her neighbors. At the beginning of the 5th century B. C. the Spartans had already repeatedly carried their arms across the isthmus into Attica, and were ready to assert their position as the leaders in Grecian affairs, when, at this juncture, all Greece was threatened by the Persian forces (p. 124).

ATHENS.

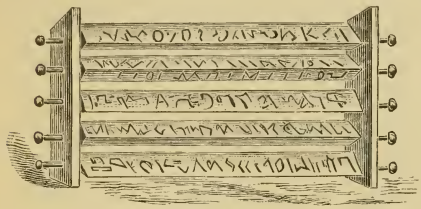
Early History.—Athens, like the other Grecian cities, was governed for a time by kings. *Cecrops*, the first ruler, according to the legends, taught the people of Attica navigation, marriage, and the culture of the olive. *Codrus*, the last monarch, fell (1050 B. C.) while resisting the Dorians. After his death the nobles selected one of the royal family as *archon*, or chief. At first the archon ruled for life; afterward the term was shortened to ten years, and finally to one, the nobles choosing nine archons from their own number. Thus Athens became an aristocratic republic.

COIN OF ATHENS.

Draco's Code (621 B. C.).—But democratic spirit was rife. The people complained that they got no justice from the nobles, and the demand for *written laws* became so urgent that Draco was directed to prepare a code. His laws were so merciless that they were said to have been written

in blood, every offense being punished with death. To avoid the popular indignation, Draco fled, and his name is to this day synonymous with cruelty. His code shows (1) the barbarity of the age, and its lack of sympathy with the poor; (2) the growing spirit of democracy.

Solon's Constitution[1] (594 B. C.).—Party strife was now prevalent. The state being threatened with anarchy, Solon was appointed to draft a new constitution. He repealed the harsh edicts of Draco; relieved debtors;[2] redeemed many slaves; forbade parents to sell or pawn their children; ordered every father to teach his sons a trade; and required sons to support their aged father if he had educated them. He aimed to weaken the nobles and strengthen the people. He therefore gave every free-born native of Attica a vote in the assembly, where laws were enacted, archons elected, and the conduct of officers reviewed. The business presented in this assembly was prepared by a senate of four hundred, selected annually by lot.



SOLON'S TABLETS.

Property, instead of birth, now gave rank. The people were divided into four classes, according to their income. Only the three richest classes could hold office, but they had to pay the taxes and to equip themselves as soldiers. The wealthiest could serve as archons; those who had thus served were eligible to the Court of Areopagus.[3] This court

[1] This famous Athenian lawgiver, descended from the ancient kings, was forced by poverty to earn a livelihood. He gained a fortune by commerce, retired from business, and then traveled to the East in search of knowledge. He was reckoned one of the Seven Wise Men of Greece (Appendix).

[2] In that age a debtor might be sold into slavery (Nehemiah v. 3, 5; 2 Kings iv. 1).

[3] So called because it met on the hill known by that name (Acts xvii. 19).

repealed laws hurtful to the state, looked after public morals, and rebuked any person who was not properly bringing up his children, or who otherwise lived unworthy an Athenian.

Tyrants.[1]—Athens prospered under Solon's wise management. The people got their rights. The mortgage-pillars[2] disappeared. But moderate measures pleased neither extreme of society. Class factions strove for power. One day *Pisis'tratus*, a noble aspiring to office, rushed, besmeared with blood, into the market place, and, pointing to his self-inflicted wounds, asked for a guard, pretending that the other nobles had attacked him because he was the people's friend.[3] Solon detected the sham, but the people granted the request. Pisistratus soon seized the Acropolis (p. 194), and became the first tyrant of Athens. His use of his craftily secured place was beneficent. He established Solon's laws, erected beautiful public buildings, encouraged art, and founded the first library.

The *Pisistrat'idæ*, Hippias and Hipparchus, trod in their father's steps. But the assassination of Hipparchus imbittered his brother, so that he became moody and cruel. His enemies, led by the Alcmæon'idæ,[4] bribed the oracle

[1] The Greeks applied this name at first to a person who became king in a city where the law did not authorize one. Afterward the Tyrants became cruel, and the word took on the meaning which we now give it.

[2] A mortgaged farm was known by a stone pillar marked with amount of loan and name of lender.

[3] Solon, though under obligations to his kinsman, Pisistratus, resisted his ambitions. He now exclaimed: "You are but a bad imitation of Ulysses. He wounded himself to delude his enemies, you to deceive your countrymen."

[4] At the time Draco's laws aroused so much feeling, a noble named Cylon attempted to make himself tyrant. He seized the Acropolis, but was defeated; and his followers, half dead with hunger, were forced to take refuge at the altars of the gods. The archon Megăcles induced them to surrender on the promise of their lives; but they had scarcely left the altars, when his soldiers cut them down. Soon afterward a plague broke out, and the Athenians, believing that a judgment had fallen on their city, forced the Alcmæonidæ (the clan of Megăcles) into exile. To atone for their impiety, the Alcmæonidæ, who were rich, rebuilt the burned temple at Delphi. The contract called for common stone, but they faced the building with fine marble, and thus gained the favor of the Delphic oracle.

at Delphi, so that when the Lacedæmonians consulted the priestess, they received the reply, "Athens must be freed." The Spartans accordingly invaded Attica and drove away the tyrant (510 B. C.). Hippias went over to the Persian court, and was henceforth the declared enemy of his native city. We shall hear from him again.

Democracy Established.—Aristocratic Sparta had only paved the way for a republic. Solon's work now bore fruit. *Cleis'thenes*, an Athenian noble, head of the Alcmæonidæ but now candidate of the people's party, became archon. All freemen of Attica were admitted to citizenship. To break up the four old tribes, and prevent the nobles from forming parties among the people of their clans, or according to local interests, he divided the country into districts, and organized ten new tribes by uniting non-adjacent districts; each tribe sent fifty representatives to the senate, and also chose a *strategus*, or general, the ten generals to command the army in daily turn. To protect the rising democracy from demagogues, he instituted ostracism,[1] or banishment by popular vote (p. 129).

The triumph of democracy was complete. Four times a month all Athens met to deliberate and decide upon questions affecting the public weal. "The Athenians then," says Herodotus, "grew mighty, and it became plain that liberty is a brave thing."

It was now near the beginning of the 5th century B. C. Both Sparta and Athens had risen to power, when all Greece was threatened by a new foe. The young civilization of the West was for the first time called to meet the old civilization of the East. In the presence of a common danger, the warring states united. The next twenty years were stirring ones in the annals of freedom.

[1] Strangely enough, Cleisthenes was the first man ostracized.

THE PERSIAN WARS.

Cause.—The Persian empire now reached the borders of Thessaly. The Grecian colonies in Asia Minor had fallen into the hands of Cyrus; and the conquering armies of Darius were already threatening the freedom of Greece itself, when an act of Athens hastened the struggle. The

Ionian cities having tried to throw off the Persian yoke, the mother city sent them aid.[1] The Great King subdued the Ionic revolt, and then turned to punish the haughty foreign-

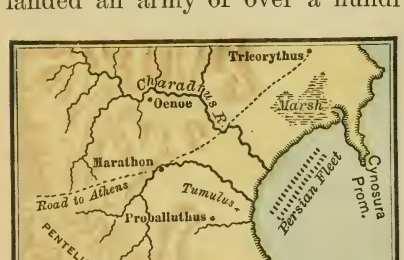
[1] During the brief campaign of the Athenians in Asia Minor, Sardis, the capital of Lydia, was accidentally burned. When Darius received this news, he took a bow and shot an arrow to the sky, with a prayer to Ahura Mazda (p. 93) for help; and that he might not forget the insult, he ordered that at dinner each day a servant should call out thrice, "Master, remember the Athenians."

ers who had dared to meddle in the affairs of his empire, and also to force the Athenians to receive back Hippias (p. 124) as their tyrant.

The First Expedition (493 B. C.) against Greece was sent out under Mardonius, the son-in-law of Darius. The land troops were defeated in Thrace, and the fleet was shattered while rounding Mount Athos. Mardonius returned without having set foot into the region he went to conquer.

The Second Expedition.—Darius, full of fury, began at once raising a new army. Meanwhile heralds were dispatched to demand the surrender of the Grecian cities. Many sent back earth and water, the oriental symbols of submission; Sparta and Athens refused, Sparta throwing the envoys into a deep well, and bidding them find there the earth and water they demanded.

Battle of Marathon (490 B. C.).—The Persian fleet of six hundred triremes (p. 192) safely crossed the Ægean, and landed an army of over a hundred thousand on the field of Marathon, twenty-two miles from Athens. Miltiades (to whom the other strategi had been led by Aristides to surrender their command) went out to meet them with but ten thousand soldiers. The usual prayers and sacrifices were offered, but it was late in the day before the auspices became favorable to an attack. Finding that the Persians had placed their best troops at the center, Miltiades put opposite them a weak line of men, and stationed heavy files of his choicest soldiers on the wings. Giving the enemy no time to hurl their jave-



PLAIN OF MARATHON

VIEW OF THE PLAINS OF MARATHON.

lins, he immediately charged at full speed, and came at once to a hand-to-hand fight. The powerful wings swept everything before them, and then, wheeling, they fell upon both flanks of the victorious Persian center. In a few moments the Asiatic host were wildly fleeing to their ships.[1]

[1] The Spartans had promised aid, but from religious scruples the troops were unwilling to march until the full moon, and so did not arrive till after the battle. A thousand men from Platæa—all the little city had—stood by the side of the Athenians on that memorable day. When the victory was gained, Eucles, the swiftest runner in Greece, ran with the tidings, and, reaching Athens, had breath only to tell the news, when he fell dead in the street. Seven of the Persian vessels were captured by the pursuing Greeks. The brother of Æschylus, the poet, is said to have caught a trireme by the stern, and to have held it until his hand was hacked off by the enemy. Hardly had the Persians and Athenians separated from the last conflict on the beach, when the attention of both was arrested by a flash of light on the summit of Mount Pentelicus. It was the reflection of the setting sun on the glittering surface of an uplifted shield. Miltiades at once saw in this a signal from the traitors in Athens, inviting the fleet to join them before he returned. Not a moment was to be lost, and he ordered an instant march to the city. When the Persian ships arrived, they found the heroes of Marathon drawn up on the beach, awaiting them.

The Effect[1] of this victory was to render the reputation of Athens for valor and patriotism equal, if not superior, to that of Sparta. The Persian invasion had made a union of the Hellenic states possible, and Marathon decided that Athens should be its leader.

Greece was saved, and her deliverer, Miltiades, was for a time the favorite hero; but a disgraceful expedition to the Isle of Paros cost him his popularity, and soon after his return he died.

Themistocles and Aristides, generals associated with Miltiades at Marathon, now came to be the leading men in Athens. The former was an able but often unscrupulous statesman; the latter, a just man and an incorruptible patriot. Themistocles foresaw that the Persians would make another attempt to subdue Greece; and that Athens, with its excellent harbor and commercial facilities, could be far stronger on sea

[1] "So ended what may truly be called the birthday of Athenian greatness. It stood alone in their annals. Other glories were won in after times, but none approached the glory of Marathon. It was not merely the ensuing generation that felt the effects of that wonderful deliverance. It was not merely Themistocles whom the marble trophy of Miltiades would not suffer to sleep. It was not merely Æschylus, who, when his end drew near, passed over all his later achievements in war and peace, at Salamis, and in the Dionysiac theater, and recorded in his epitaph only the one deed of his early days,—that he had repulsed the 'long-haired Medes at Marathon.' It was not merely the combatants in the battle who told of supernatural assistance in the shape of the hero Theseus, or of the mysterious peasant, wielding a gigantic plowshare. Everywhere in the monuments and the customs of their country, and for centuries afterward, all Athenian citizens were reminded of that great day, and of that alone. The frescoes of a painted portico—the only one of the kind in Athens—exhibited in lively colors the scene of the battle. The rock of the Acropolis was crowned on the eastern extremity by a temple of Wingless Victory, now supposed to have taken up her abode forever in the city; and in its northern precipice, the cave, which up to this time had remained untenanted, was consecrated to Pan, in commemoration of the mysterious voice which rang through the Arcadian mountains to cheer the forlorn messenger on his empty-handed return from Sparta. The one hundred and ninety-two Athenians who had fallen on the field received the honor—unique in Athenian history—of burial on the scene of their death (the tumulus raised over their bodies by Aristides still remains to mark the spot), their names were invoked with hymns and sacrifices down to the latest times of Grecian freedom; and long after that freedom had been extinguished, even in the reign of Trajan and the Antonines, the anniversary of Marathon was still celebrated, and the battle-field was believed to be haunted night after night by the snorting of unearthly chargers and the clash of invisible combatants."

than on land. He therefore urged the building of a fleet. Aristides, fond of the old ways, condemned this measure. Themistocles, dreading the opposition, secured the ostracism [1] of his rival.

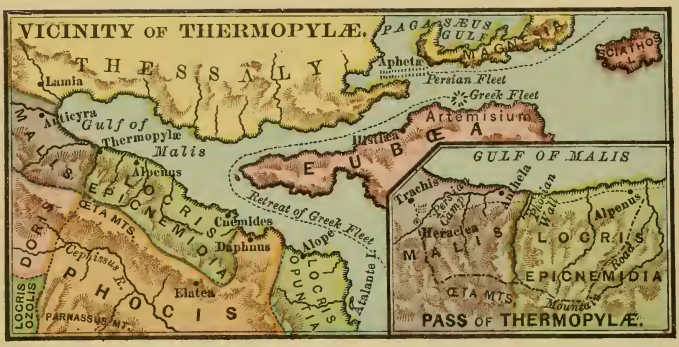
Third Expedition.—Darius died before he could make a new attempt to punish Athens. But his son Xerxes assembled over a million soldiers, whom he led in person across the Hellespont and along the coast of Thrace and Macedonia. A fleet of twelve hundred war-ships and three thousand transports kept within easy reach from the shore.[2]

Battle of Thermopylæ (480 B. C.).—At the Pass of Thermopylæ his march was checked by seven thousand Greeks under Leonidas, a Spartan. Xerxes sent a messenger to demand their arms. He received the laconic reply, "Come and take them." For two days the Greeks repulsed every attack, and the terrified Persians had to be driven to the assault with whips. On the third day, a traitor having pointed out to Xerxes a mountain-path, he sent the Immortals over it, to the rear of the Grecian post. Spartan law bade a soldier to die rather than yield. So Leonidas, learning of the peril, sent away his allies, retaining only three hundred Spartans and seven hundred Thespians, who wished to share in the glory of the day. The little band prepared

[1] For the origin of ostracism see p. 124. Into an urn placed in the assembly any citizen could drop a shell (*ostrakon*) bearing the name of the person he wished exiled. Six thousand votes against a man banished him for ten years. It is said that on this occasion a countryman coming to Aristides, whom he did not know, asked him to write Aristides on his shell. "Why, what wrong has he done?" inquired the patriot. "None at all," was the reply, "only I am tired of hearing him called the Just." Six years later Aristides was recalled.

[2] Two magnificent bridges of boats which he built across the Hellespont having been injured in a storm, the story is that Xerxes ordered the sea to be beaten with whips, and fetters to be thrown into it to show that he was its master. The vast army was seven days in crossing. The king sat on a throne of white marble, inspecting the army as it passed. It consisted of forty-six different nations, each armed and dressed after its own manner, while ships manned by Phœnicians covered the sea. Xerxes is said to have burst into tears at the thought that in a few years not one of all that immense throng would be alive.

for battle,—the Spartans combing their long hair, according to custom,—and then, scorning to await the attack, dashed



down the defile to meet the on-coming enemy. All perished, fighting to the last.[1]

[1] "Xerxes could not believe Demaratus, who assured him that the Spartans at least were come to dispute the Pass with him, and that it was their custom to trim their hair on the eve of a combat. Four days passed before he could be convinced that his army must do more than show itself to clear a way for him. On the fifth day he ordered a body of Median and Cissian troops to fall upon the rash and insolent enemy, and to lead them captive into his presence. He was seated on a lofty throne from which he could survey the narrow entrance of the Pass, which, in obedience to his commands, his warriors endeavored to force. But they fought on ground where their numbers were of no avail, save to increase their confusion, when their attack was repulsed: their short spears could not reach their foe; the foremost fell, the hinder advancing over their bodies to the charge; their repeated onsets broke upon the Greeks idly, as waves upon a rock. At length, as the day wore on, the Medians and Cissians, spent with their efforts and greatly thinned in their ranks, were recalled from the contest, which the king now thought worthy of the superior prowess of his own guards, the ten thousand Immortals. They were led up as to a certain and easy victory; the Greeks stood their ground as before; or, if they ever gave way and turned their backs, it was only to face suddenly about, and deal tenfold destruction on their pursuers. Thrice during these fruitless assaults the king was seen to start up from his throne in a transport of fear or rage. The combat lasted the whole day; the slaughter of the barbarians was great; on the side of the Greeks a few Spartan lives were lost; as to the rest, nothing is said. The next day the attack was renewed with no better success; the bands of the several cities that made up the Grecian army, except the Phocians, who were employed in defending the mountain-path by which the defile was finally turned, relieved each other at the post of honor; all stood equally firm, and repelled the charge not less vigorously than before. The confidence of Xerxes was changed into despondence and perplexity."

The Sacrifice of Leonidas became the inspiration of all Greece, and has been the admiration of the lovers of freedom in every age. The names of the three hundred were

LEONIDAS AT THE PASS OF THERMOPYLÆ.

familiar to their countrymen, and, six hundred years after, a traveler spoke of seeing them inscribed on a pillar at Sparta. Upon the mound where the last stand was made

a marble lion was erected to Leonidas, and a pillar to the three hundred bore this inscription, written by Simonides (p. 164):—

"Go, stranger, and to Lacedæmon tell
That here, obeying her behests, we fell."

Battle of Sal'amis.—At first, however, the loss at Thermopylæ seemed in vain, and the Asiatic deluge poured south over the plains of Greece. Warned by the oracle that the safety of Athens lay in her "wooden walls," the inhabitants deserted the city, which Xerxes then burned. The ocean, however, seemed to "fight for Greece." In a storm the Persian fleet lost two hundred ships. But it was still so much superior, that the Greeks were fearful, and as usual quarreling,[1] when Themistocles determined to bring on the battle, and accordingly sent a spy to the enemy to say that his countrymen would escape if they were not attacked immediately. Thereupon the Persians blockaded the Hellenic fleet in the harbor of Salamis. Animated by the spirit of Thermopylæ, the Grecians silenced their disputes and rushed to the fray. They quickly defeated the Phœnician ships in the van, and then the very multitude of the vessels caused the ruin of the Persian fleet: for while some were

[1] "All the Thessalians, Locrians, and Bœotians, except the cities of Thespiæ and Platæa, sent earth and water to the Persian king at the first call to submit, although these tokens of subjection were attended by the curses of the rest of the Greeks, and the vow that a tithe of their estates should be devoted to the city of Delphi. Yet of the Greeks who did not favor Persia, some were willing to assist only on condition of being appointed to conduct and command the whole; others, if their country could be the first to be protected; others sent a squadron, which was ordered to wait till it was certain which side would gain the victory; and others pretended they were held back by the declarations of an oracle." An oft-told story, given in connection with this engagement, illustrates the jealousy of the Grecian generals. They were met to decide upon the prize for skill and wisdom displayed in the contest. When the votes were collected, it appeared that each commander had placed his own name first, and that of Themistocles second. While the Grecian leaders at Salamis were deliberating over the propriety of retreat, and Themistocles alone held firm, a knock was heard at the door, and Themistocles was called out to speak with a stranger. It was the banished Aristides. "Themistocles," said he, "let us be rivals still, but let our strife be which best may serve our country." He had crossed from Ægina in an open boat to inform his countrymen that they were surrounded by the enemy.

trying to escape, and some to come to the front, the Greeks, amid the confusion plying every weapon, sunk two hundred vessels, and put the rest to flight.

Xerxes, seated on a lofty throne erected on the beach, watched the contest. Terrified by the destruction of his fleet, he fled into Asia, leaving three hundred and fifty thou sand picked troops under Mardonius to continue the war.

Battle of Himĕra.—While the hosts of Xerxes were pouring into Hellas on the northeast, she was assailed on the southwest by another formidable foe. An immense fleet, three thousand ships-of-war, sailing from Carthage to Sicily, landed an army under Hamilcar,[1] who laid siege to Himera. Gelo, tyrant of Syracuse, marched to the relief of Himera, and on the very day of Salamis utterly routed the Phœnician forces. The tyranny of the commercial oligarchy of Carthage might have been as fatal to the liberties of Europe as the despotism of Persia.

Battle of Platæa (479 B. C.).—Mardonius wintered in Thessaly, and the next summer invaded Attica. The half-rebuilt houses of Athens were again leveled to the ground. Finally the allies, over one hundred thousand strong, took the field under Pausanias, the Spartan. After the two armies had faced each other for ten days, want of water compelled Pausanias to move his camp. While *en route*, Mardonius attacked his scattered forces. The omens were unfavorable, and the Grecian leader dare not give the signal to engage. The Spartans protected themselves with their shields as best they could against the shower of arrows. Many Greeks were smitten, and fell, lamenting, not that they must fall, but that they could not strike a blow for their country. In his distress, Pausanias lifted up his streaming eyes toward the temple of Hera, beseeching the goddess, that,

[1] This was an ancestor of the Hamilcar of Punic fame (p. 230).

if the Fates forbade the Greeks to conquer, they might die like men. Suddenly the sacrifices became auspicious. The Spartans, charging in compact rank, shield touching shield, with their long spears swept all before them. The Athenians, coming up, stormed the intrenched camp. Scarcely forty thousand Persians escaped. The booty was immense. Wagons were piled up with vessels of gold and silver, jewels, and articles of luxury. One tenth of all the plunder was dedicated to the gods. The prize of valor was adjudged to the Platæans, and they were charged to preserve the graves of the slain, Pausanias promising with a solemn oath that the battle-field should be sacred forever.

That same day the Grecian fleet, having crossed the Ægean, destroyed the Persian fleet at MYCALE in Asia Minor.

The Effect of Marathon, Thermopylæ, Salamis, Platæa, and Mycăle was to give the death-blow to Persian rule in Europe. Grecian valor had saved a continent from eastern slavery and barbarism. More than that, the Persian wars gave rise to the real Hellenic civilization, and Marathon and Salamis may be looked upon as the birthplaces of Grecian glory.

Athenian Supremacy.—Greece was now, to paraphrase the language of Diodorus, at the head of the world, Athens at the head of Greece, and Themistocles at the head of Athens. The city of Athens was quickly rebuilt. During the recent war the Spartan soldiers had taken the lead, but Pausanias afterward proved a traitor, and, as Athens was so strong in ships, she became the acknowledged leader of all the Grecian states. A league, called the *Confederation of Delos* (477 B. C.), was formed to keep the Persians out of the Ægean. The different cities annually contributed to Athens a certain number of ships, or a fixed sum of money for the support of the navy. The ambition of Themistocles was to form a grand maritime empire, but, his share in the treason

of Pausanias having been discovered, he was ostracized. Aristides, seeing the drift of affairs, had changed his views, and was already the popular commander of the fleet.

Though the head of the party of the nobles, he secured a law abolishing the property qualification, and allowing any person to hold office.[1]

AGE OF PERICLES.

(479–429 B. C.)

The Leading Men at Athens, after the death of Aristides, were *Pericles* and *Cimon*. The heroes of the Persian invasions had passed from the stage, and new actors now appeared.

[1] The thoughtful student of history cannot but pause here to consider the fate of these three great contemporary men,—Pausanias, Themistocles, and Aristides. Pausanias fled to the temple of Minerva. The Spartans, not daring to violate this sanctuary, blocked the door (the traitor's mother laying the first stone), tore off the roof, guarded every avenue, and left the wretch to die of cold and hunger. Themistocles was welcomed by Artaxerxes, then King of Persia, and assigned the revenue of three cities. He lived like a prince, but finally ended his pitiable existence, it is said, with poison. Aristides the Just went down to his grave full of honors. The treasurer of the league, he had yet been so honest that tradition says he did not leave enough money to meet his funeral expenses. The grateful republic paid these rites, finished the education of his son, and portioned his daughters.

Cimon[1] renewed the glory of his father Miltiades, the victor at Marathon. He pushed on the war in Asia Minor against Persia with great vigor, finally routing her land and sea forces in the decisive battle of the *Eurymĕdon* (466 B. C.). As the head of the nobles, he was naturally friendly to aristocratic Sparta. The Helots and Messenians, taking advantage of an earthquake which nearly destroyed that city, revolted, and a ten-years' struggle (known in history as the Third Messenian War) ensued. The haughty Spartans were driven to ask aid from Athens. By the influence of Cimon, this was granted. But the Spartans became fearful of their allies, and sent the army home. All Athens rose in indignation, and Cimon was ostracized (461 B. C.) for exposing his city to such insult.

Pericles,[2] who was the leader of the democracy, now

[1] Cimon was the richest man in Athens. He kept open table for the public. A body of servants laden with cloaks followed him through the streets, and gave a garment to any needy person whom he met. His pleasure-garden was free for all to enter and pluck fruit or flowers. He planted oriental plane-trees in the market place; bequeathed to Athens the groves, afterward the Academy of Plato, with its beautiful fountains; built marble colonnades where the people were wont to promenade; and gave magnificent dramatic entertainments at his private expense.

[2] "To all students of Grecian literature, Pericles must always appear as the central figure of Grecian history. His form, manner, and outward appearance are well known. We can imagine that stern and almost forbidding aspect which repelled rather than invited intimacy; the majestic stature; the long head,—long to disproportion,—already, before his fiftieth year, silvered over with the marks of age; the sweet voice and rapid enunciation—recalling, though by an unwelcome association, the likeness of his ancestor Pisistratus. We knew the stately reserve which reigned through his whole life and manners. Those grave features were never seen to relax into laughter, twice only in his long career to melt into tears. For the whole forty years of his administration he never accepted an invitation to dinner but once, and that to his nephew's wedding, and then staid only till the libation [p. 199]. That princely courtesy could never be disturbed by the bitterest persecution of aristocratic enmity or popular irritation. To the man who had followed him all the way from the assembly to his own house, loading him with the abusive epithets with which, as we know from Aristophanes, the Athenian vocabulary was so richly stored, he paid no other heed than, on arriving at his own door, to turn to his torch-bearer with an order to light his reviler home. In public it was the same. Amidst the passionate gesticulations of Athenian oratory, amidst the tempest of an Athenian mob, his self-possession was never lost, his dress was never disordered, his language was ever studied and measured. Every speech that he delivered he wrote down previously. Every time that he spoke he offered up a prayer to Heaven that no word might escape his lips which he should wish unsaid. But when he did speak the effect was almost

had everything his own way. A mere private citizen, living plainly and unostentatiously, this great-hearted man, by his eloquence, genius, adroitness, and wisdom, shaped the policy of the state. Opposing foreign conquest, he sought home development. He was bent on keeping Athens all-powerful in Greece, and on making the people all-powerful in Athens. He had perfect confidence in a government by the people, if they were only properly educated. There were then no common schools or daily papers, and he was forced to use what the times supplied. He paid for all service in the army, on juries, at religious festivals and civil assemblies, so that the poorest man could take part in public affairs. He had the grand dramas of Æschylus, Euripides, and Sophocles performed free before the multitude. He erected magnificent public buildings, and adorned them with the noblest historical paintings. He enriched the temples of the gods with beautiful architecture and the exquisite sculptures of Phidias. He encouraged poets, artists, philosophers, and orators to do their best work. Under his fostering care, the Age of Pericles became the finest blossom and fruitage of Hellenic civilization.

Athens Ornamented and Fortified.—Matchless colonnades and temples were now erected, which are yet the wonder of the world. The Acropolis was so enriched with

awful. The 'fierce democracy' was struck down before it. It could be compared to nothing short of the thunders and lightnings of that Olympian Jove whom in majesty and dignity he resembled. It left the irresistible impression that he was always in the right. 'He not only throws me in the wrestle,' said one of his rivals, 'but when I have thrown him, he will make the people think that it is I and not he who has fallen.' What Themistocles, what Aristides, what Cimon, said, has perished from memory; but the condensed and vivid rhetorical images of Pericles were handed down from age to age as specimens of that eloquence which had held Athens and Greece in awe. 'The lowering of the storm of war' from Peloponnesus—'the spring taken out of the year' in the loss of the flower of Athenian youths—the comparison of Greece to 'a chariot drawn by two horses'—of Ægina to 'the eyesore of the Piræus'—of Athens to 'the school of Greece'—were traditionary phrases which later writers preserved, and which Thucydides either introduced or imitated in the 'Funeral Oration' which he has put in his mouth."

magnificent structures that it was called "the city of the gods." The Long Walls were built two hundred yards apart, and extended over four miles from Athens to Piræus —its harbor. Thus the capital was connected with the sea, and, while the Athenians held the command of the ocean, their ships could bring them supplies, even when the city should be surrounded by an enemy on land.

A SCENE IN ATHENS IN THE TIME OF PERICLES.

The Wonderful Spirit and enterprise of the Athenians are shown from the fact that, while they were thus erecting great public works at home, they were during a single year (458 B. C.) waging war in Cyprus, in Egypt, in Phœnicia, off

Ægina, and on the coast of Peloponnesus. The Corinthians, knowing that the Athenian troops were occupied so far from home, invaded Megara, then in alliance with Athens, but the "boys and old men" of Athens sallied out and routed them. So completely was the tide turned, that (450 B. C.) Artaxerxes I. made a treaty with Athens, agreeing to the independence of the Grecian cities in Asia Minor, and promising not to spread a sail on the Ægean Sea, nor bring a soldier within three days' march of its coast.

PELOPONNESIAN WAR.

(431–404 B. C.)

Causes of the War.—The meddling of Athens in the affairs of her allies, and the use of their contributions (p. 134) to erect her own public buildings, had aroused bitter hatred. Sparta, jealous of the glory and fame of her rival, watched every chance to interfere. At last an opportunity came. A quarrel arose between Corinth and her colony of Corcyra. Athens favored Corcyra; Sparta, Corinth. Nearly all Greece took sides in the dispute, according to race or political sympathy; the real question at issue being the broad one, whether the ruling power in Hellas should be Athens—Ionic, democratic and maritime; or Sparta—Doric, aristocratic and military. The Ionians and the democracy naturally aided Athens; the Dorians and the aristocracy, Sparta. Both parties were sometimes found within the same city, contending for the supremacy.

Allies of Athens.

All the islands of the Ægean (except Melos and Thera), Corcyra, Zacynthos, Chios, Lesbos, and Samos; the numerous Greek colonies on the coast of Asia Minor, Thrace, and Macedon; Naupactus, Platæa, and a part of Acarnania.

Allies of Sparta.

All the states of the Peloponnesus (except Argos and Achaia, which remained neutral); Locris, Phocis, and Megara; Ambracia, Anactorium, and the island of Leucas; and the strong Bœotian League, of which Thebes was the head.

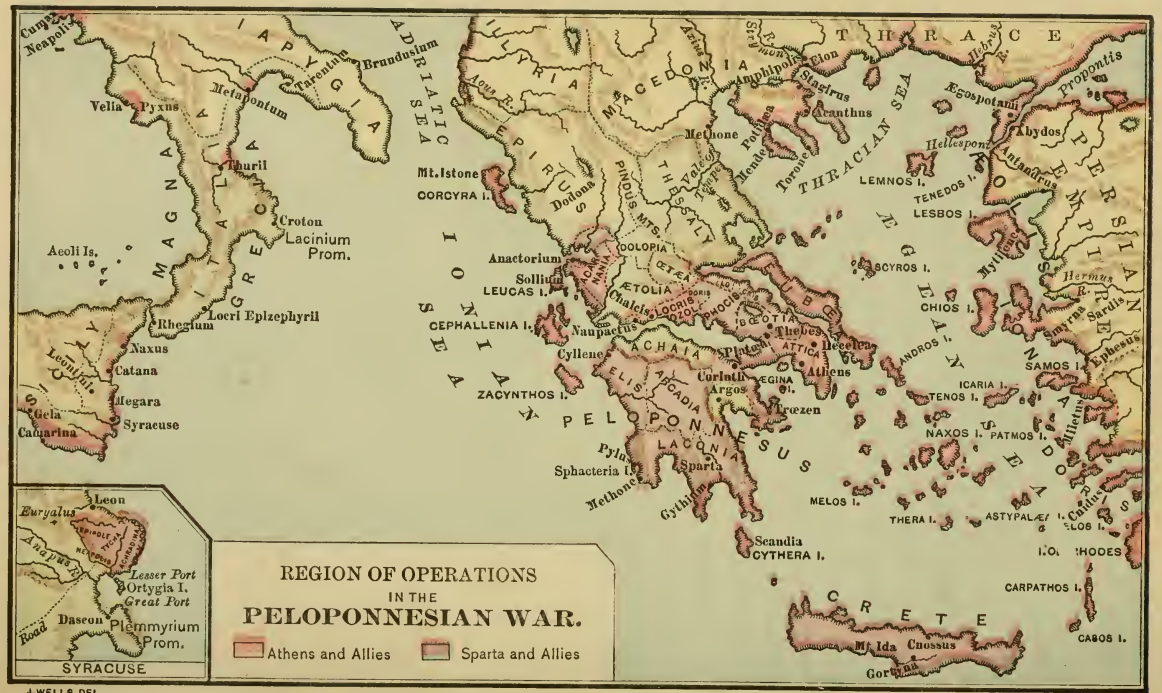
Conduct of the War.—The Spartan plan was to invade Attica, destroy the crops, and persuade the Athenian allies to desert her. As Sparta was strong on land, and Athens on water, Pericles ordered the people of Attica to take refuge within the Long Walls of the city, while the fleet and army ravaged the coast of the Peloponnesus. When, therefore, Archida'mus, king of Sparta, invaded Attica, the people flocked into the city with all their movable possessions. Temporary buildings were erected in every vacant place in the public squares and streets, while the poorest of the populace were forced to seek protection in squalid huts beneath the shelter of the Long Walls. Pitiable indeed was the condition of the inhabitants during these hot summer days, as they saw the enemy, without hindrance, burning their homes and destroying their crops, while the Athenian fleet was off ravaging the coast of Peloponnesus. But it was worse the second year, when a fearful pestilence broke out in the crowded population. Many died, among them Pericles himself (429 B. C.).[1] This was the greatest loss of all, for there was no statesman left to guide the people.

[1] "When, at the opening of the Peloponnesian war, the long enjoyment of every comfort which peace and civilization could bring was interrupted by hostile invasion; when the whole population of Attica was crowded within the city of Athens; when, to the inflammable materials which the populace of a Grecian town would always afford, were added the discontented land-owners and peasants from the country, who were obliged to exchange the olive glades of Colonus, the thymy slopes of Hymettus, and the oak forests of Acharnæ, for the black shade of the Pelasgicum and the stifling huts along the dusty plain between the Long Walls; when without were seen the fire and smoke ascending from the ravage of their beloved orchards and gardens, and within the excitement was aggravated by the little knots which gathered at every corner, and by the predictions of impending evil which were handed about from mouth to mouth,—when all these feelings, awakened by a situation so wholly new in a population so irritable, turned against one man as the author of the present distress, then it was seen how their respect for that one man united with their inherent respect for law to save the state. Not only did Pericles restrain the more eager spirits from sallying forth to defend their burning property, not only did he calm and elevate their despondency by his speeches in the Pnyx and Ceramicus, not only did he refuse to call an assembly, but no attempt at an assembly was ever made. The groups in the streets never grew into a mob, and, even when to the horrors of a blockade were added those of a pestilence, public tranquillity was never for a moment disturbed, the order of the constitution was never for a moment infringed.

Demagogues now arose, chief among whom was *Cleon*, a cruel, arrogant boaster, who gained power by flattering the populace. About this time, also, the Spartans began to build ships to dispute the empire of the sea, on which Athens had so long triumphed.

The Memorable Siege of Platæa, which began in the third year of the war, illustrates the desperation and destruction that characterized this terrible struggle of twenty-seven years. In spite of Pausanias's oath (p. 134), Archida'mus with the Spartan army attacked this city, which was defended by only four hundred and eighty men. First the Spartan general closed every outlet by a wooden palisade, and constructed an inclined plane of earth and stone, up which his men could advance to hurl their weapons against the city. This work cost seventy days' labor of the whole army, but the garrison undermined the mound and destroyed it entirely. Next the Spartans built around the

And yet the man who thus swayed the minds of his fellow-citizens was the reverse of a demagogue. Unlike his aristocratic rival, Cimon, he never won their favor by indiscriminate bounty. Unlike his democratic successor, Cleon, he never influenced their passions by coarse invectives. Unlike his kinsman, Alcibiades, he never sought to dazzle them by a display of his genius or his wealth. At the very moment when Pericles was preaching the necessity of manful devotion to the common country, he was himself the greatest of sufferers. The epidemic carried off his two sons, his sister, several other relatives, and his best and most useful political friends. Amidst this train of calamities he maintained his habitual self-command, until the death of his favorite son Paralus left his house without a legitimate representative to maintain the family and its hereditary sacred rites. On this final blow,—the greatest that, according to the Greek feeling, could befall any human being,—though he strove to command himself as before, yet at the obsequies of the young man, when it became his duty to place a garland on the dead body, his grief became uncontrollable, and he burst into tears. Every feeling of resentment seems to have passed away from the hearts of the Athenian people before the touching sight of the marble majesty of their great statesman yielding to the common emotion of their own excitable nature. Every measure was passed which could alleviate this deepest sorrow of his declining age. But it was too late, and he soon sank into the stupor from which he never recovered. As he lay apparently passive in the hands of the nurse, who had hung round his neck the amulets which in life and health he had scorned, whilst his friends were dwelling with pride on the nine trophies which on Bœotia and Samos, and on the shores of Peloponnesus, bore witness to his success during his forty-years' career, the dying man suddenly broke in with the emphatic words, 'That of which I am most proud you have left unsaid: No Athenian, through my fault, was ever clothed in the black garb of mourning.' "—*Quarterly Review.*



REGION OF OPERATIONS IN THE PELOPONNESIAN WAR.

Athens and Allies

Sparta and Allies

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city two concentric walls, and roofed over the space between them so as to give shelter to the soldiers on guard. For two long years the Platæans endured all the horrors of a siege. Provisions ran low, and one stormy December night a part of the men stole out of the gate, placed ladders against the Spartan wall, climbed to the top, killed the sentinels, and escaped through the midst of the enemy with the loss of only one man. The rest of the garrison were thus enabled to hold out some time longer. But at length their food was exhausted, and they were forced to surrender. The cruel Spartans put every man to death, and then, to please the Thebans, razed the city to the ground. Heroic little Platæa was thus blotted out of the map of Greece.[1]

Alcibi'ades, a young nobleman, the nephew of Pericles and pupil of Socrates, by his wealth, beauty, and talent, next won the ear of the crowd. Reckless and dissolute, with no heart, conscience, or principle, he cared for nothing except his own ambitious schemes. Though peace had then come through the negotiations of Nicias, the favorite Athenian general, it was broken by the influence of this demagogue, and the bloody contest renewed.

Expedition to Sicily (415 B. C.).—The oppressions of the tyrants of Syracuse, a Dorian city in Sicily, gave an excuse for seizing that island, and Alcibiades advocated this brilliant scheme, which promised to make Athens irresistible. The largest fleet and army Hellas had yet sent forth were accordingly equipped. One morning, just before their departure, the busts of Hermes, that were placed along the roads of Attica to mark the distance, and in front of the Athenian houses as protectors of the people, were found to be mutilated. The populace, in dismay, lest a curse should fall on the city, demanded the punishment of those who had com-

[1] It was restored 387 B. C., again destroyed 374 B. C., and again rebuilt 338 B. C.

mitted this sacrilegious act. It was probable that some drunken revelers had done the mischief; but the enemies of Alcibiades made the people believe that he was the offender. After he sailed he was cleared of this charge, but a new one impended. This was that he had privately performed the Eleusinian mysteries (p. 184) for the amusement of his friends. To answer this heinous offense, Alcibiades was summoned home, but he escaped to Sparta, and gave the rival city the benefit of his powerful support. Meanwhile the exasperated Athenians condemned him to death, seized his property, and called upon the priests to pronounce him accursed.

The expedition had now lost the only man who could have made it a success. Nicias, the commander, was old and sluggish. Disasters followed apace. Finally Gylippus, a famous Spartan general, came to the help of Syracuse. Athens sent a new fleet and army, but she did not furnish a better leader, and the reënforcement served only to increase the final ruin. In a great sea-fight in the harbor of Syracuse the Athenian ships were defeated, and the troops attempting to flee by land were overtaken and forced to surrender (413 B. C.).

Fall of Athens.—The proud city was now doomed. Her best soldiers were dying in the dungeons of Syracuse. Her treasury was empty. Alcibiades was pressing on her destruction with all his revengeful genius. A Spartan garrison held Decelea, in the heart of Attica. The Athenian allies dropped off. The Ionic colonies revolted. Yet with the energy of despair Athens dragged out the unequal contest nine years longer. The recall of Alcibiades gave a gleam of success. But victory at the price of submission to such a master was too costly, and he was dismissed. Persian gold gave weight to the Lacedæmonian sword and

equipped her fleet. The last ships of Athens were taken by Lysander, the Spartan, at Ægospŏtămi in the Hellespont (405 B. C.). Sparta now controlled the sea, and Athens, its harbor blockaded, suffered famine in addition to the horrors of war. The proud city surrendered at last (404 B. C.). Her ships were given up; and the Long Walls were torn down amid the playing of flutes and the rejoicings of dancers, crowned with garlands, as for a festival. "That day was deemed by the Peloponnesians," says Xenophon, "the commencement of liberty for Greece."

Thus ended the Peloponnesian war, twenty-seven years after its commencement, and seventy-six years after Salamis had laid the foundation of the Athenian power. Athens had fallen, but she possessed a kingdom of which Sparta could not deprive her. She still remained the mistress of Greece in literature and art.

The Thirty Tyrants.—A Spartan garrison was now placed on the Acropolis at Athens, and an oligarchy of thirty persons established. A reign of terror followed. The "Thirty Tyrants" put hundreds of citizens to death without form of trial. After they had ruled only eight months, the Athenian exiles returned in arms, overthrew the tyrants, and reëstablished a democratic government.

Retreat of the Ten Thousand (401 B. C.).—Now that peace had come at home, over ten thousand restless Greeks[1] went away to help Cyrus the Younger, satrap of Asia Minor, dethrone his elder brother, Artaxerxes. At *Cunaxa*, near Babylon, they routed the Persians. But Cyrus fell, and, to complete their misfortune, their chief officers were induced to visit the enemy's camp, where they were treacherously taken prisoners. Left thus in the heart of the Persian Em-

[1] Greece at this time was full of soldiers of fortune,—men who made war a trade, and served anybody who was able to pay them.

pire, the little army chose new captains, and decided to cut its way home again. All were ignorant alike of the route and the language of the people. Hostile troops swarmed on every side. Guides misled them. Famine threatened them. Snows overwhelmed them. Yet they struggled on for months. When one day ascending a mountain, there broke from the van the joyful shout of "The sea! The sea!" It was the Euxine,—a branch of that sea whose waters washed the shores of their beloved Greece.

About three-fourths of the original number survived to tell the story of that wonderful march (p. 172). Such an exploit, while it honored the endurance of the Greek soldier, revealed the weakness of the Persian Empire.

LACEDÆMON AND THEBAN DOMINION.

Lacedæmon Rule (405–371 B. C.).—Tempted by the glittering prospect of Eastern conquest, Sparta sent Agesila'us into Asia. His success there made Artaxerxes tremble for his throne. Again Persian gold was thrown into the scale. The Athenians were helped to rebuild the Long Walls, and soon their flag floated once more on the Ægean. Conon, the Athenian admiral, defeated the Spartan fleet off *Cnidus*, near Rhodes (394 B. C.). In Greece the Spartan rule, cruel and coarse, had already become unendurable. In every town Sparta sought to establish an oligarchy of ten citizens favorable to herself, and a *harmost*, or governor. Wherever popular liberty asserted itself, she endeavored to extinguish it by military force. But the cities of Corinth, Argos, Thebes, and Athens struck for freedom. Sparta was forced to recall Agesilaus. Strangely enough, she now made friends with the Persian king, who dictated the *Peace of Antalci-*

das[1] (387 B. C.). This ended the war, and gave Asia Minor to Persia. So low had Hellas fallen since the days of Salamis and Platæa!

Theban Rule (371–362 B. C.).—At the very height of Sparta's arrogance her humiliation came. The Bœotian League (p. 139) having been restored, and the oligarchical governments favorable to Sparta overthrown, a Spartan army invaded that state. At this juncture there arose in Thebes a great general, Epaminondas, who made the Theban army the best in the land. On the famous field of *Leuctra* (371 B. C.), by throwing heavy columns against the long lines of Spartan soldiers, he beat them for the first time in their history.[2] The charm of Lacedæmonian invincibility was broken. The stream of Persian gold now turned into Thebes. The tyrannical Spartan *harmosts* were expelled from all the cities. To curb the power of Sparta, the independence of Messenia, after three centuries of slavery, was reëstablished (p. 121). Arcadia was united in a league, having as its head Megalopŏlis, a new city now founded. A wise, pure-hearted statesman, Epaminondas sought to combine Hellas, and not, like the leaders of Athens or Sparta,

[1] So named from the Spartan envoy who managed it. This peace was a mournful incident in Grecian history. Its true character cannot be better described than by a brief remark and reply cited in Plutarch: "Alas, for Hellas!" observed some one to Agesilaus, "when we see our Laconians Medizing!"—"Nay," replied the Spartan king, "say rather the Medes (Persians) Laconizing."

[2] The Spartan lines were twelve ranks deep. Epaminondas (fighting *en échelon*) made his, at the point where he wished to break through, fifty ranks deep. At his side always fought his intimate friend Pelopidas, who commanded the Sacred Band. This consisted of three hundred brothers-in-arms,—men who had known one another from childhood, and were sworn to live and die together. In the crisis of the struggle Epaminondas cheered his men with the words, "One step forward!" While the bystanders after the battle were congratulating him over his victory, he replied that his greatest pleasure was in thinking how it would gratify his father and mother. Soon after Epaminondas returned from the battle of Leuctra, his enemies secured his election as public scavenger. The noble-spirited man immediately accepted the office, declaring that "the place did not confer dignity on the man, but the man on the place," and executed the duties of this unworthy post so efficiently as to baffle the malice of his foes.

selfishly to rule it. Athens at first aided him, and then, jealous of his success, sided with Lacedæmon. At *Mantinea* (362 B. C.), in Arcadia, Epaminondas fought his last battle, and died at the moment of victory.[1] As he alone had made Thebes great, she dropped at once to her former level.

Three states in succession—Athens, Sparta, and Thebes—had risen to take the lead in Greece. Each had failed. Hellas now lay a mass of quarreling, struggling states.

MACEDONIAN EMPIRE.

Rise of Macedonia.—The Macedonians were allied to the Greeks, and their kings took part in the Olympian games. They were, however, a very different people. Instead of living in a multitude of free cities, as in Greece, they dwelt in the country, and were all governed by one king. The polite and refined Athenian looked upon the coarse Macedonian as almost a barbarian. But about the time of the fall of Athens these rude northerners were fast taking on the Greek civilization.

Philip (359–336 B. C.) came to the throne of Macedonia well schooled for his career. A hostage for many years at the Theban court, he understood Grecian diplomacy and military art. He was now determined to be recognized not only as a Greek among Greeks, but as the head of all Greece. To this he bent every energy of his strong, wily nature. He extended his kingdom, and made it a compact empire. He thoroughly organized his army, and formed the famous

[1] He was pierced with a javelin, and to extract the weapon would cause his death by bleeding. Being carried out of the battle, like a true soldier he asked first about his shield, then waited to learn the issue of the contest. Hearing the cries of victory, he drew out the shaft with his own hand, and died a few moments after.

Macedonian phalanx,[1] that, for two centuries after, decided the day on every field on which it appeared. He craftily mixed in Grecian affairs, and took such an active part in the Sacred War[2] (355–346 B. C.), that he was admitted to the Amphictyonic Council (p. 115). Demosthenes, the great Athenian orator, seemed the only man clear-headed enough to detect Philip's scheme. His eloquent "Philippics" (p. 202) at last aroused his apathetic countrymen to a sense of their danger. The Second Sacred War, declared by the Amphictyons against the Locrians for alleged sacrilege, having been intrusted to Philip, that monarch marched through Thermopylæ, and his designs against the liberties of Greece became but too evident. Thebes and Athens now took the field. But at *Chærone'a* (338 B. C.) the Macedonian phalanx annihilated their armies, the Sacred Band perishing to a man.

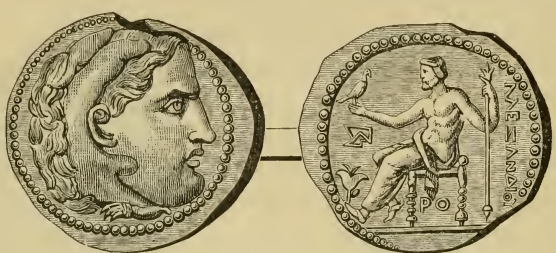
PORTRAIT OF PHILIP OF MACEDON.

Greece was prostrate at Philip's feet. In a congress of

[1] The peculiar feature of this body was that the men were armed with huge lances twenty-one feet long. The lines were placed so that the front rank, composed of the strongest and most experienced soldiers, was protected by a bristling mass of five rows of lance-points, their own extending fifteen feet before them, and the rest twelve, nine, six, and three feet respectively. Formed in a solid mass, usually sixteen ranks deep, shield touching shield, and marching with the precision of a machine, the phalanx charge was irresistible. The Spartans, carrying spears only about half as long, could not reach the Macedonians.

[2] The pretext for the First Sacred War is said to have been that the Phocians had cultivated lands consecrated to Apollo. The Amphictyonic Council, led by Thebes, inflicted a heavy fine upon them. Thereupon they seized the Temple at Delphi, and finally, to furnish means for prolonging the struggle, sold the riches accumulated from the pious offerings of the men of a better day. The Grecians were first shocked and then demoralized by this impious act. The holiest objects circulated among the people, and were put to common uses. All reverence for the gods and sacred things was lost. The ancient patriotism went with the religion, and Hellas was forever fallen from her high estate. Everywhere her sons were ready to sell their swords to the highest bidder.

all the states except Sparta, he was appointed to lead their united forces against Persia. But while preparing to start he was assassinated (336 B. C.) at his daughter's marriage feast.



A TETRADRACHM OF ALEXANDER THE GREAT.

Alexander,[1] his son, succeeded to Philip's throne and ambitious projects. Though only twenty years old, he was

[1] On the day of Alexander's birth, Philip received news of the defeat of the Illyrians, and that his horses had won in the Olympian chariot-races. Overwhelmed by such fortune, the monarch exclaimed, "Great Jupiter, send me only some slight reverse in return for so many blessings!" That same day also the famous Temple of Diana, at Ephesus, was burned by an incendiary. Alexander was wont to consider this an omen that he should himself kindle a flame in Asia. On his father's side he was said to be descended from Hercules, and on his mother's from Achilles. He became a pupil of Aristotle (p. 176), to whom Philip wrote, announcing Alexander's birth, saying that he knew not which gave him the greater pleasure,—that he had a son, or that Aristotle could be his son's teacher. The young prince at fourteen tamed the noble horse Bucephalus, which no one at the Macedonian court dared to mount; at sixteen he saved his father in battle, and at eighteen defeated the Sacred Band upon the field at Chæronea. Before setting out upon his Persian expedition, he consulted the oracle at Delphi. The priestess refused to go to the shrine, as it was an unlucky day. Alexander thereupon grasped her arm. "Ah, my son," exclaimed she, "thou art irresistible!"—"Enough," shouted the delighted monarch, "I ask no other reply." He was equally happy of thought at Gordium. Here he was shown the famous Gordian knot, which, it was said, no one could untie except the one destined to be the conqueror of Asia. He tried to unravel the cord, but, failing, drew his sword and severed it at a blow. Alexander always retained a warm love for his mother, Olympias. She, however, was a violent woman. Antip'ater, who was left governor of Macedon during Alexander's absence, wrote, complaining of her conduct. "Ah," said the king, "Antipater does not know that one tear of a mother will blot out ten thousand of his letters." Unfortunately, the hero who subdued the known world had never conquered himself. In a moment of drunken passion he slew Clitus, his dearest friend, who had saved his life in battle. He shut himself up for days after this horrible deed, lamenting his crime, and refusing to eat or to transact any business. Yet in soberness and calmness he tortured and hanged Callisthenes, a Greek author, because he would not worship him as a god. Carried away by his success, he finally sent to Greece, ordering his name to be enrolled among the deities. Said the Spartans in reply, "If Alexander will be a god, let him."

more than his father's equal in statesmanship and military skill. Thebes having revolted, he sold its inhabitants as slaves, and razed the city, sparing only the temples and the house of Pindar the poet. This terrible example quieted all opposition. He was at once made captain-general of the Grecian forces to invade Persia, and, soon after, he set out upon that perilous expedition from which he never returned.

Alexander's Marches and Conquests.—In 334 B. C. Alexander crossed the Hellespont with thirty thousand infantry and four thousand five hundred cavalry. He was the first to leap on the Asiatic shore.[1] Pressing eastward, he defeated the Persians in two great battles,—one at the river *Granicus*, and the other at *Issus*.[2] Then he turned south and besieged Tyre. To reach the island on which the city stood, he built a stone pier two hundred feet wide and half a mile long, on which he rolled his ponderous machines, breached the wall, and carried the place by a desperate assault. Thence passing into Egypt, that country fell without a blow. Here he founded the famous city of Alexandria (p. 154). Resuming his eastern march, he routed the Persian host, a million strong, on the decisive field of *Arbéla*. Babylon was entered in triumph. Persepolis (p. 94) was burned to avenge the destruction of Athens one hundred and fifty years before (p. 132). Darius was pursued so closely, that, to prevent his falling into the conqueror's possession, he was slain by a noble.

[1] Alexander was a great lover of Homer (p. 162), and slept with a copy of the Iliad under his pillow. While his army was now landing, he visited the site of Troy, offered a sacrifice at the tomb of Achilles, hung up his own shield in the temple, and, taking down one said to have belonged to a hero of the Trojan war, ordered it to be henceforth carried before him in battle.

[2] Just before this engagement Alexander was attacked by a fever in consequence of bathing in the cold water of the Cydnus. While sick he was informed that his physician Philip had been bribed by Darius to poison him. As Philip came into the room, Alexander handed him the letter containing the warning, and then, before the doctor could speak, swallowed the medicine. His confidence was rewarded by a speedy recovery.

The mysterious East still alluring him on, Alexander, exploring, conquering,[1] founding cities, at last reached the river Hyph′asis, where his army refused to proceed further in the unknown regions. Instead of going directly back, he built vessels, and descended the Indus; thence the fleet cruised along the coast, while the troops returned through Gedro′sia (Beloochistan), suffering fearful hardships in its inhospitable deserts.[2] When he reached Babylon, ten years had elapsed since he crossed the Hellespont.

The next season, while just setting out from Babylon upon a new expedition into Arabia, he died (323 B. C.). With him perished his schemes and his empire.

Alexander's Plan was to mold the diverse nations which he had conquered into one vast empire, with the capital at Babylon. Having been the Cyrus, he desired to be the Darius of the Persians. He sought to break down the distinctions between the Greek and the Persian. He married the Princess Roxana, the "Pearl of the East," and induced many of his army to take Persian wives. He enlisted twenty thousand Persians into the Macedonian phalanx, and appointed natives to high office. He wore the Eastern dress, and adopted oriental ceremonies in his court. He respected the religion and the government of the various countries, restrained the satraps, and ruled more beneficently than their own monarchs.

The Results of the thirteen years of Alexander's reign have not yet disappeared. Great cities were founded by

[1] Porus, an Indian prince, held the banks of the Hydaspes with three hundred war-chariots and two hundred elephants. The Indians being defeated, Porus was brought into Alexander's presence. When asked what he wished, Porus replied, "Nothing except to be treated like a king." Alexander, struck by the answer, gave him his liberty, and enlarged his territory.

[2] One day while Alexander was parched with thirst, a drink of water was given him, but he threw it on the ground lest the sight of his pleasure should aggravate the suffering of his men.

EMPIRE OF ALEXANDER THE GREAT

Boundary dark-red

DISTRIBUTION OF THE TERRITORY AFTER THE BATTLE OF IPSUS 301 B. C.

Territory received by Ptolemy

" " by Lysimachus

Territory received by Selecus

" " by Cassander

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him, or his generals, which are still marts of trade. Commerce received new life. Greek culture and civilization spread over the Orient, and the Greek language became, if not the common speech, at least the medium of communication among educated people from the Adriatic to the Indus. So it came about, that, when Greece had lost her national liberty, she suddenly attained, through her conquerors, a world-wide empire over the minds of men.

But while Asia became thus Hellenized, the East exerted a reflex influence upon Hellas. As Rawlinson well remarks,—

"The Oriental habits of servility and adulation superseded the old free-spoken independence and manliness; patriotism and public spirit disappeared; luxury increased; literature lost its vigor; art deteriorated; and the people sank into a nation of pedants, parasites, and adventurers."

ALEXANDER'S SUCCESSORS.

Alexander's Principal Generals, soon after his death, divided his empire among themselves. A mortal struggle of twenty-two years followed, during which these officers, released from the strong hand of their master, "fought, quarreled, grasped, and wrangled like loosened tigers in an amphitheater." The greed and jealousy of the generals, or kings as they were called, were equaled only by the treachery of their men. Finally, by the decisive battle of *Ipsus* (301 B. C.), the conflict was ended, and the following distribution of the territory made:—

Ptolemy	*Lysimachus*	*Seleucus*	*Cassander*
received Egypt, and conquered all of Palestine, Phœnicia, and Cyprus.	received Thrace and nearly all of Asia Minor.	received Syria and the East, and he afterward conquered Asia Minor, Lysimachus being slain.	received Macedon and Greece.

Ptolemy founded a flourishing Greek kingdom in Egypt. The Greeks, attracted by his benign rule, flocked thither in

multitudes. The Egyptians were protected in their ancient religion, laws, and customs, so that these stiff-necked rebels against the Persian rule quietly submitted to the Macedonian. The Jews[1] in large numbers found safety under his paternal government. This threefold population gave to the second civilization which grew up on the banks of the Nile a peculiarly cosmopolitan character. The statues of the Greek gods were mingled with those of Osiris and Isis; the same hieroglyphic word was used to express a Greek and a lower Egyptian; and even the Jews forgot the language of Palestine, and talked Greek. Alexandria thus became, under the Ptolemies, a brilliant center of commerce and civilization. The building of a commodious harbor and a superb lighthouse, and the opening of a canal to the Red Sea, gave a great impetus to the trade with Arabia and India. Grecian architects made Alexandria, with its temples, obelisks, palaces, and theaters, the most beautiful city of the times. Its white marble lighthouse, called the Pharos, was one of the Seven Wonders of the World (p. 601). At the center of the city, where its two grand avenues crossed each other, in the midst of gardens and fountains, stood the Mausoleum, which contained the body of Alexander, embalmed in the Egyptian manner.

The Alexandrian Museum and Library founded by Ptolemy I. (Soter), but greatly extended by Ptolemy II. (Philadelphus), and enriched by Ptolemy III. (Euergetes), were the grandest monuments of this Greco-Egyptian kingdom. The Library comprised at one time, in all its collections, seven hundred thousand volumes. The Museum was a stately marble edifice surrounded by a portico, beneath which the philosophers walked and conversed. The pro-

[1] They had a temple at Alexandria similar to the one at Jerusalem, and for their use the Old Testament was translated into Greek (275–250 B. C.). From the fact that seventy scholars performed this work, it is termed the Septuagint.

fessors and teachers were all kept at the public expense. There were connected with this institution a botanical and a zoölogical garden, an astronomical observatory, and a chemical laboratory. To this grand university resorted the scholars of the world (see Steele's New Astronomy, p. 9). At one time in its history there were in attendance as many as fourteen thousand persons. While wars shook Europe and Asia, Archimedes and Hero the philosophers, Apelles the painter, Hipparchus and Ptolemy the astronomers, Euclid the geometer, Eratosthenes and Strabo the geographers, Manetho the historian, Aristophanes the rhetorician, and Apollonius the poet, labored in quiet upon the peaceful banks of the Nile. Probably no other school of learning has ever exerted so wide an influence. When Cæsar wished to revise the calendar, he sent for Sosigenes the Alexandrian. Even the early Christian church drew, from what the ancients loved to call "the divine school at Alexandria," some of its most eminent Fathers, as Origen and Athanasius. Modern science itself dates its rise from the study of nature that began under the shadow of the Pyramids.

Last of the Ptolemies.—The first three Ptolemies were able rulers. Then came ten weak or corrupt successors. The last Ptolemy married his sister,[1] the famous Cleopatra (p. 254), who shared his throne. At her death Egypt became a province of Rome (30 B. C.).

Seleucus was a conqueror, and his kingdom at one time stretched from the Ægean to India, comprising nearly all the former Persian empire. He was a famous founder of cities, nine of which were named for himself, and sixteen for his son Antiochus. One of the latter, Antioch in Syria (Acts xi. 26, etc.), became the capital instead of Babylon. The descendants of Seleucus (Seleucidæ) were unable to

[1] This kind of family intermarriage was common among the Pharaohs.

retain his vast conquests, and one province after another dropped away, until the wide empire finally shrank into Syria, which was grasped by the Romans (65 B. C.).

Several Independent States arose in Asia during this eventful period. *Pergamus* became an independent kingdom on the death of Seleucus I. (280 B. C.), and, mainly through the favor of Rome, absorbed Lydia, Phrygia, and other provinces. The city of Pergamus, with its school of literature and magnificent public buildings, rivaled the glories of Alexandria. The rapid growth of its library so aroused the jealousy of Ptolemy that he forbade the export of papyrus; whereupon Eumenes, king of Pergamus, resorted to parchment, which he used so extensively for writing that this material took the name of *pergamena*. By the will of the last king of Pergamus, the kingdom fell to Rome (p. 237). *Parthia* arose about 255 B. C. It gradually spread, until at one time it stretched from the Indus to the Euphrates. Never absorbed into the Roman dominion, it remained throughout the palmy days of that empire its dreaded foe. The twenty-ninth of the Arsacidæ, as its kings were called, was driven from the throne by Artaxerxes, a descendant of the ancient line of Persia, and, after an existence of about five centuries, the Parthian Empire came to an end. It was succeeded by the new Persian monarchy or kingdom of the Sassanidæ (226–652 A. D.). *Pontus*, a rich kingdom of Asia Minor, became famous through the long wars its great king Mithridates V. carried on with Rome (p. 243).

Greece and Macedonia, after Alexander's time, present little historic interest.[1] The chief feature was that nearly all the Grecian states, except Sparta, in order to make

[1] In 279 B. C. there was a fearful irruption of the Gauls under Brennus (see Brief Hist. France, p. 10). Greece was ravaged by the barbarians. They were finally expelled, and a remnant founded a province in Asia Minor named Galatia, to whose people in later times St. Paul directed one of his Epistles.

head against Macedonia, formed leagues similar to that of our government during the Revolution. The principal ones were the *Achæan* and the *Ætolian*. But the old feuds and petty strifes continued until all were swallowed up in the world-wide dominion of Rome, 146 B. C. (p. 236).

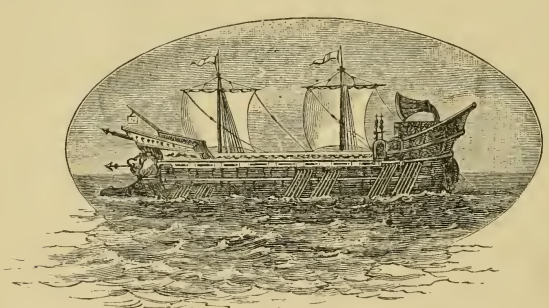
Athens under the Romans was prosperous. Other centers of learning existed,—Alexandria, Marseilles, Tarsus; but scholars from all parts of the extended empire of Rome still flocked to Athens to complete their education. True, war had laid waste the groves of Plato and the garden in which Epicurus lived, yet the charm of old associations continued to linger around these sacred places, and the Four Schools of Philosophy (p. 175) maintained their hold on public thought.[1] The Emperor Hadrian (p. 261) established a library, and built a pantheon and a gymnasium. The Antonines endowed university professorships. So late as the close of the 4th century A. D. a writer describes the airs put on by those who thought themselves "demigods, so proud are they of having looked on the Academy and Lyceum, and the Porch where Zeno reasoned." But with the fall of Paganism and the growth of legal studies—so peculiar to the Roman character—Athens lost her importance, and her schools were closed by Justinian (529 A. D.).

[1] It is strange to hear Cicero, in De Finibus, speak of these scenes as already classic ground: "After hearing Antiochus in the Ptolemæum, with Piso and my brother and Pomponius, . . . we agreed to take our evening walk in the Academy. So we all met at Piso's house, and, chatting as we went, walked the six stadia between the Gate Dipylum and the Academy. When we reached the scenes so justly famous, we found the quietude we craved. 'Is it a natural sentiment,' asked Piso, 'or a mere illusion, which makes us more affected when we see the spots frequented by men worth remembering than when we merely hear their deeds or read their works? It is thus that I feel touched at present, for I think of Plato, who, as we are told, was wont to lecture here. Not only do those gardens of his, close by, remind me of him, but I seem to fancy him before my eyes. Here stood Speusippus, here Xenocrates, here his hearer Polemon.' . . . 'Yes,' said Quintus, 'what you say, Piso, is quite true, for as I was coming hither, Colonus, yonder, called my thoughts away, and made me fancy that I saw its inmate Sophocles, for whom you know my passionate admiration.'—'And I, too,' said Pomponius, 'whom you often attack for my devotion to Epicurus, spend much time in his garden, which we passed lately in our walk.'"

2. THE CIVILIZATION.

"Athens is the school of Greece, and the Athenian is best fitted, by diversity of gifts, for the graceful performance of all life's duties."—*Pericles.*

Athens and Sparta.—Though the Greeks comprised many distinct tribes, inhabiting separate cities, countries, and islands, having different laws, dialects, manners, and customs, Athens and Sparta were the great centers of Hellenic life. These two cities differed widely from each other in thought, habits, and tastes. Sparta had no part in Grecian art or literature. "There was no Spartan sculptor, no Laconian painter, no Lacedæmonian poet." From Athens, on the contrary, came the world's masterpieces in poetry, oratory, sculpture, and architecture.



GREEK GALLEY WITH THREE BANKS OF OARS.

Society.—The ATHENIANS boasted that they were Autochthons,[1] *i. e.*, sprung from the soil where they lived; and that their descent was direct from the sons of the gods. The ancient Attic tribes were divided into *phratries*, or fraternities; the phratries into *gentes*, or clans; and the gentes into *hearths*, or families. The four tribes were bound together by the common worship of Apollo Patrôus, reputed father of their common ancestor, Ion. Each phratry had its particular sacred rites and civil compact, but all the phratries of the same tribe joined periodically in certain ceremonies. Each gens had also its own ancestral hero or god, its exclusive privilege

[1] In recognition of this belief, they wore in their hair, as an ornament, a golden grasshopper,—an insect hatched from eggs laid in the ground.

of priesthood, its compact of protection and defense, and its special burial-place. Last of all, every family had its private worship and exclusive ancestral rites. Thus their religion both unified and separated the Greeks; while the association of houses and brotherhoods powerfully influenced their early social and political life.

Athens in her golden days had, as we have already seen, neither king nor aristocracy. Every free citizen possessed a voice in the general government, and zealously maintained his rights and liberty as a member of the state. Although to belong to an old and noble house gave a certain position among all true-born Athenians, there was little of the usual exclusiveness attending great wealth or long pedigree. An Athenian might be forced from poverty to wear an old and tattered cloak, or be only the son of a humble image-maker, as was Socrates, or of a cutler, as was Demosthenes, yet, if he had wit, bravery, and talent, he was as welcome to the brilliant private saloons of Athens as were the richest and noblest.

Trade and Merchandise were as unpopular in most parts of Greece as in Persia. The Greeks regarded arms, agriculture, music, and gymnastics as the only occupations worthy a freeman. To profit by retail trade was esteemed a sort of cheating, and handicrafts were despised because they tied men down to work, and gave no leisure for athletic exercises or social culture. In Sparta, where even agriculture was despised and all property was held in common, an artisan had neither public influence nor political rights; while in Thebes no one who had sold in the market within ten years was allowed part in the government. Even in democratic Athens, where extensive interests in ship-building and navigation produced a strong sentiment in favor of commerce, the poor man who lived on less than ten cents a day, earned by serving on juries[1] or in other public capacities, looked with disdain on the practical mechanic and tradesman. Consequently most of the Athenian stores and shops belonged to

[1] There were ten courts in Athens, employing, when all were open, six thousand jurymen. The Athenians had such a passion for hearing and deciding judicial and political questions, that they clamored for seats in the jury-box. Greek literature abounds with satires on this national peculiarity. In one of Lucian's dialogues, Menippus is represented as looking down from the moon and watching the characteristic pursuits of men. "The northern hordes were fighting, the Egyptians were plowing, the Phœnicians were carrying their merchandise over the sea, the Spartans were whipping their children, and the Athenians were *sitting in the jury-box*." So also Aristophanes, in his satire called The Clouds, has his hero (Strepsiades) visit the School of Socrates, where he is shown a map of the world.

STUDENT.—"And here lies Athens."

STREP.—"Athens! nay, go to—— That cannot be. *I see no law-courts sitting!*"

aliens, who paid heavy taxes and made large profits. Solon sought to encourage manufacturing industries, and engaged in commerce, for which he traveled; Aristotle kept a druggist's shop in Athens; and even Plato, who shared the national prejudice against artisans, speculated in oil during his Egyptian tour.

SPARTA, with her two kings, powerful ephors, and landed aristocracy, presents a marked contrast to Athens.

The Two Kings were supposed to have descended by different lines from the gods, and this belief preserved to them what little authority they retained under the supremacy of the ephors. They offered the monthly sacrifices to the gods, consulted the Delphian oracle, which always upheld their dignity, and had nominal command of the army. On the other hand, war and its details were decided by the ephors, two of whom accompanied one king on the march. The kings were obliged monthly to bind themselves by an oath not to exceed the laws, the ephors also swearing on that condition to uphold the royal authority. In case of default, the kings were tried and severely fined, or had their houses burned.

The population of Laconia, as we have seen, comprised Spartans, periœki, and helots (p. 119).

GRECIAN PEASANT.

The Spartans lived in the city, and were the only persons eligible to public office. So long as they submitted to the prescribed discipline and paid their quota to the public mess, they were *Equals*. Those who were unable to pay their assessment lost their franchise, and were called *Inferiors;* but by meeting their public obligation they could at any time regain their privileges.

The Periœki were native freemen. They inhabited the hundred townships of Laconia, having some liberty of local management, but subject always to orders from Sparta, the ephors having power to inflict the death penalty upon them without form of trial.

The Helot was a serf bound to the soil, and belonged not so much to the master as to the state. He was the pariah of the land. If he dared to wear a Spartan bonnet, or even to sing a Spartan song, he was put to death. The old Egyptian kings thinned the ranks of their surplus rabble by that merciless

system of forced labor which produced the pyramids; the Spartans did not put the blood of their helots to such useful account, but, when they became too powerful, used simply the knife and the dagger.[1] The helot served in war as a light-armed soldier attached to a Spartan or periœkian hoplite.[2] Sometimes he was clothed in heavy armor, and was given freedom for superior bravery. But a freed helot was by no means equal to a periœkus, and his known courage made him more than ever a man to be watched.

Literature.—In considering Egyptian, Assyrian, Babylonian, and Persian literature, we have had only fragments, possessing little value for the present age except as historical curiosities, or as a means of insight into the life and attainments of the people. Grecian literature, on the contrary, exists to-day as a model. From it poets continue to draw their highest inspiration; its first great historian is still known as the "Father of History;" its philosophy seems to touch every phase of thought and argument of which the human mind is capable; and its oratory has never been surpassed. So vast a subject should be studied by itself, and in this book we can merely furnish a nucleus about which the pupil may gather in his future reading the rich stores which await his industry. For convenience we shall classify it under the several heads of Poetry, History, Oratory, and Philosophy.

Poetry.—EPICS (Narrative Poems).—The earliest Grecian literature of which we have any knowledge is in verse. In the dawn of Hellas, hymns of praise to the gods were performed in choral dances about shrines and altars, and heroic legends woven into ballads were musically chanted to the sound of a four-stringed lyre. With this rhythmical story-telling, the Rhapsodists (*ode-stitchers*) used to delight the listening multitudes on festive occasions in

[1] The helots were once free Greeks like their masters, whom they hated so bitterly that there was a saying, "A helot could eat a Spartan raw." They wore a sheep-skin garment and dog-skin cap as the contemptuous badge of their slavery. There was constant danger of revolt, and from time to time the bravest of them were secretly killed by a band of detectives appointed by the government for that purpose. Sometimes a wholesale assassination was deemed necessary. During the Peloponnesian war the helots had shown so much gallantry in battle, that the Spartan authorities were alarmed. A notice was issued that two thousand of the bravest—selected by their fellows—should be made free. There was great rejoicing among the deluded slaves, and the happy candidates, garlanded with flowers, were marched proudly through the streets and around the temples of the gods. Then they mysteriously disappeared, and were never heard of more. At the same time seven hundred other helots were sent off to join the army, and the Spartans congratulated themselves on having done a wise and prudent deed.

[2] A hoplite was a heavy-armed infantryman. At Platæa every Spartan had seven helots, and every periœkus one helot to attend him.

princely halls, at Amphictyonic gatherings, and at religious assemblies. Among this troop of wandering minstrels there arose

HOMER.

Homer[1] (about 1000 B.C.), an Asiatic Greek, whose name has become immortal. The Iliad and Odyssey are the grandest epics ever written. The first contains the story of the Siege of Troy (p. 115); the second narrates the wanderings of Ulysses, king of Ithaca, on his return from the Trojan Conquest. Homer's style is simple, artistic, clear, and vivid. It abounds in sublime description, delicate pathos, pure domestic sentiment, and noble conceptions of character. His verse strangely stirred the Grecian heart. The rhapsodist Ion describes the emotion it produced:

"When that which I recite is pathetic, my eyes fill with tears; when it is awful or terrible, my hair stands on end, and my heart leaps. The spectators also weep in sympathy, and look aghast with terror."

Antiquity paid divine honors to Homer's name; the cities of Greece owned state copies of his works, which not even the treasuries of kings could buy; and his poems were then, as now, the standard classics in a literary education (p. 179).

[1] According to tradition, Homer was a schoolmaster, who, wearying of confinement, began to travel. Having become blind in the course of his wanderings, he returned to his native town, where he composed his two great poems. Afterward he roamed from town to town, singing his lays, and adding to them as his inspiration came. Somewhere on the coast of the Levant he died and was buried. His birthplace is unknown, and, according to an old Greek epigram,

"Seven rival towns contend for Homer dead,
Through which the living Homer begged his bread."

Many learned writers have doubted whether Homer ever existed, and regard the two great poems ascribed to him as a simple collection of heroic legends, recited by different bards, and finally woven into a continuous tale. The three oldest manuscripts we have of the Iliad came from Egypt, the last having been found under the head of a mummy excavated in 1887 at Hawara, in the Fayoom. Some critics assert that the story of the Siege of Troy is allegorical, a repetition of old Egyptian fancies, "founded on the daily siege of the east by the solar powers that every evening are robbed of their brightest treasures in the west." Dr. Schliemann, a German explorer, unearthed (1872-82) in Asia Minor what is believed to be the Homeric Ilium. His discoveries are said to refute all skepticism as to the historic reality of the Siege of Troy.

Hesiod, who lived after the time of Homer, wrote two long poems, "Works and Days"[1] and "Theogony." In the former he details his agricultural experiences, enriching them with fable, allegory, and moral reflections, and also furnishes a calendar of lucky and unlucky days for the use of farmers and sailors; the latter gives an account of the origin and history of the thirty thousand Grecian gods, and the creation of the world. The Spartans, who despised agriculture, called Hesiod the "poet of the helots," in contrast with Homer, "the delight of warriors." In Athens, however, his genius was recognized, and his poems took their place with Homer's in the school education of the day.

After Homer and Hesiod the poetic fire in Greece slumbered for over two hundred years. Then arose many lyric, elegiac, and epigrammatic poets, whose works exist only in fragments.

Tyrtæus, "the lame old schoolmaster," invented the trumpet, and gained the triumph for Sparta[2] in the Second Messenian War by his impassioned battle-songs.

Archil'ochus[3] was a satirical poet of great reputation among the ancients. His birthday was celebrated in one grand festival with that of Homer, and a single double-faced statue perpetuated their memory. He invented many rhythmical forms, and wrote with force and elegance. His satire was so venomous that he is said to have driven a whole family to suicide by his pen, used in

[1] The Works and Days was an earnest appeal to Hesiod's dissipated brother, whom he styles the "simple, foolish, good-for-naught Perses." It abounds with arguments for honest industry, gives numerous suggestions on the general conduct of society, and occasionally dilates on the vanity, frivolity, and gossip, which the author imputes to womankind.

[2] The story is that, in obedience to an oracle, the Spartans sent to Athens for a general who should insure them success. The jealous Athenians ironically answered their demand with the deformed Tyrtæus. Contrary to their design, the cripple poet proved to be just what was needed, and his wise advice and stirring war-hymns spurred the Spartans on to victory.

[3] One of the greatest of soldier poets, Archilochus proved himself a coward on the battle-field, afterward proclaiming the fact in a kind of apologetic bravado, thus:

"The foeman glories o'er my shield,
I left it on the battle-field.
I threw it down beside the wood,
Unscathed by scars, unstained with blood.
And let him glory; since from death
Escaped, I keep my forfeit breath.
I soon may find at little cost
As good a shield as that I lost."

When he afterward visited Sparta, the authorities, taking a different view of shield dropping, ordered him to leave the city in an hour.

revenge for his rejection by one of the daughters. He likened himself to a porcupine bristling with quills, and declared,

> "One great thing I know,
> The man who wrongs me to requite with woe."

Sappho, "the Lesbian Nightingale," who sang of love, was put by Aristotle in the same rank with Homer and Archilochus. Plato called her the tenth muse, and it is asserted that Solon, on hearing one of her poems, prayed the gods that he might not die till he had found time to learn it by heart. Sappho's style was intense, brilliant, and full of beautiful imagery; her language was said to have a "marvelous suavity." She sought to elevate her countrywomen, and drew around her a circle of gifted poetesses whose fame spread with hers throughout Greece.

Alcæus, an unsuccessful lover of Sappho, was a polished, passionate lyrist. His political and war poems gained him high repute, but, like Archilochus, he dropped his shield in battle and ran from danger. His convivial songs were favorites with the classic topers. One of his best poems is the familiar one, beginning,

> "What constitutes a state?
> Not high-raised battlement or labored mound,
> Thick wall or moated gate."

Anacreon, a courtier of Hipparchus (p. 123), was a "society poet." Himself pleasure-loving and dissipated, his odes were devoted to "the muse, good humor, love, and wine." He lived to be eighty-five years old, and his memory was perpetuated on the Acropolis at Athens by a statue of a drunken old man.

Simonides was remarkable for his terse epigrams and choral hymns. He was the author of the famous inscription upon the pillar at Thermopylæ (p. 132), of which Christopher North says,

> "'Tis but two lines, and all Greece for centuries had them by heart. She forgot them, and Greece was living Greece no more."

Pindar, the "Theban Eagle," came from a long ancestry of poets and musicians. His fame began when he was twenty years old, and for sixty years he was the glory of his countrymen (p. 151). As Homer was the *poet*, and Sappho the *poetess*, so Pindar was the *lyrist*, of Greece. Of all his compositions, there remain entire only forty-five Triumphal Odes celebrating victories gained at the national games. His bold and majestic style abounds in striking metaphors, abrupt transitions, and complicated rhythms.

The Drama.—Rise of Tragedy and Comedy.—In early times the wine-god Dionysus (Bacchus) was worshiped with hymns and

dances around an open altar, a goat being the usual sacrifice.[1] During the Bacchic festivities, bands of revelers went about with their faces smeared with wine lees, shouting coarse and bantering songs to amuse the village-folk. Out of these rites and revels grew tragedy (goat-song) and comedy (village-song). The themes of the Tragic Chorus were the crimes, woes, and vengeance of the "fate-driven" heroes and gods, the murderous deeds being commonly enacted behind a curtain, or narrated by messengers. The great Greek poets esteemed fame above everything else, and to write for money was considered a degradation of genius. The prizes for which they so eagerly contended were simple crowns of wild olives.

Æschylus, Sophocles, and Euripides, the great tragic trio of antiquity, belong to the golden Age of Pericles. The first excelled in the sublime, the second in the beautiful, and the third in the pathetic.[2]

Æschylus (525–456 B. C.) belonged to a noble family in Eleusis, a village near Athens famous for its secret rites of Demeter (p. 184). Here, under the shadow of the sacred mysteries, a proud, earnest boy, he drank in from childhood a love of the awful and sublime. A true soldier poet, he did not, like Archilochus and Alcæus, vent all his courage in words, but won a prize for his bravery at Marathon, and shared in the glory of Salamis. In his old age he was publicly accused of sacrilege for having disclosed on the stage some details

[1] Grecian mythology represented Bacchus as a merry, rollicking god, whose attendants were fauns and satyrs,—beings half goat and half man. The early Tragic Chorus dressed in goat-skins. *Thespis*, a strolling player, introduced an actor or story-teller between the hymns of his satyr-chorus to fill up the pauses with a narrative. Æschylus added a second, and Sophocles a third actor; more than that never appeared together on the Athenian stage. Women were not allowed to act. A poet contesting for the prize generally offered three plays to be produced the same day in succession on the stage. This was called a *trilogy;* a farce or satyr-drama often followed, closing the series.

[2] "Oh, our Æschylus, the thunderous!
How he drove the bolted breath
Through the cloud, to wedge it ponderous
In the gnarlèd oak beneath.

"Oh, our Sophocles, the royal,
Who was born to monarch's place,
And who made the whole world loyal
Less by kingly power than grace.

"Our Euripides, the human,
With his droppings of warm tears,
And his touches of things common
Till they rose to touch the spheres."

Mrs. Browning, in "Wine of Cyprus."

of the Eleusinian mysteries. Becoming piqued at the rising success of Sophocles, who bore a prize away from him, he retired to Syracuse, where, at the court of Hiero, with Pindar, Simonides, and other literary friends, he passed his last years. Æschylus wrote over seventy tragedies, of which only seven are preserved.

"THE GREAT TRAGIC TRIO."

"Prometheus Bound" is perhaps his finest tragedy. In the old myth, Prometheus steals fire from heaven to give to man. For this crime Zeus sentences him to be bound upon Mount Caucasus, where for thirty thousand years an eagle should feed upon his vitals. The taunts and scoffs of the brutal sheriffs, "Strength" and "Force," who drag him to the spot; the reluctant riveting of his chains and bolts by the sympathizing Vulcan; the graceful pity of the ocean-nymphs who come to condole with him; the threats and expostulations of Mercury, who is sent by Zeus to force from the fettered god a secret he is withholding; the unflinching defiance of Prometheus, and the final opening of the dreadful abyss into which, amid fearful thunders, lightnings, and "gusts of all fierce winds," the rock and its sturdy prisoner drop suddenly and are swallowed up,—all these are portrayed in this drama with a force, majesty, and passion which in the whole range of literature is scarcely equaled.

FROM PROMETHEUS BOUND.—(*Prometheus to Mercury.*)

"Let the locks of the lightning, all bristling and whitening,
Flash, coiling me round,
While the ether goes surging 'neath thunder and scourging
Of wild winds unbound!
Let the blast of the firmament whirl from its place
The earth rooted below,
And the brine of the ocean, in rapid emotion,
Be it driven in the face
Of the stars up in heaven, as they walk to and fro!
Let him hurl me anon into Tartarus—on—
To the blackest degree, . . .
But he cannot join death to a fate meant for *me*."

Mrs. Browning's Translation.

Sophocles (495–406 B. C.), the sweetness and purity of whose style gained for him the title of the Attic Bee, was only twenty-seven years old when he won the prize away from Æschylus, then approaching sixty. Æschylus had been a gallant soldier; Sophocles was a polished gentleman. Less grand and impetuous, more graceful and artistic, than his great competitor, he came like sunshine after storm. The tragedies with which the elder poet had thrilled the Athenian heart were tinctured with the unearthly mysteries of his Eleusinian home; the polished creations of Sophocles reflected the gentle charm of his native Colo'nus,—a beautiful hill-village[1] near Athens, containing a sacred grove and temple. Sophocles improved the style of the Tragic Chorus, and attired his actors in "splendid robes, jeweled chaplets, and embroidered girdles." Of him, as of Æschylus, we have only seven tragedies remaining, though he is said to have composed over one hundred.

"Œdipus the King" was selected by Aristotle as the masterpiece of tragedy. Œdipus, so runs the plot, was son of Laius, king of Thebes. An oracle having foretold that he should "slay his father and marry his mother," Jocasta, the queen, exposes him to die in the forest. A shepherd rescues him. He grows up unconscious of his story, and journeys to Thebes. On the way he meets an old man, whose chariot jostles him. A quarrel ensues, and he slays the gray-haired stranger. Arrived at Thebes, he finds the whole city in commotion. A frightful monster, called the Sphinx, has propounded a riddle which no one can solve, and every failure costs a life. So terrible is the crisis that the hand of the widowed queen is offered to any one who will guess the riddle and so save the state. Œdipus guesses it, and weds Jocasta, his mother. After many years come fearful pestilences, which the oracle declares shall continue until the murderer of Laius is found and punished. The unconscious Œdipus pushes the search, and is confronted with the revelation of his unhappy destiny. Jocasta hangs herself in horror; Œdipus tears a golden buckle from her dress, thrusts its sharp point into both his eyes, and goes out to roam the earth.

In "Œdipus at Colonus" the blind old man, attended by his faithful daughter Antig'one, has wandered to Colonus, where he sits down to rest within the precincts of the sacred grove. The indignant citizens, discovering who the old man is, command him to depart from their borders. Meantime war is raging in Thebes between his two sons, and an oracle declares that only his body will decide success. Every means is used to obtain it, but the gods have willed that his sons shall slay each other. Œdipus, always "driven by fate," follows the Queen of Night, upon whose borders he has trespassed. The last moment comes; a sound of subterranean thunder is heard; his daughters, wailing and terrified, cling to him in wild embrace; a mysterious voice calls from beneath, "Œdipus! King Œdipus! come hither; thou art wanted!" The earth opens, and the old man disappears forever.

[1] Here, two years before the fall of Athens (p. 145), he closed his long, prosperous, luxurious life. "We can imagine Sophocles in his old age recounting the historic names and scenes with which he had been so familiar; how he had listened to the thunder of 'Olympian Pericles;' how he had been startled by the chorus of Furies in the play of Æschylus; how he had talked with the garrulous and open-hearted Herodotus; how he had followed Anaxagoras, the great skeptic, in the cool of the day among a throng of his disciples; how he had walked with Phidias and supped with Aspasia."—*Collins.*

The following is from a famous chorus in "Œdipus at Colonus," describing the beauties of the poet's home:—

"Here ever and aye, through the greenest vale,
Gush the wailing notes of the nightingale,
From her home where the dark-hued ivy weaves
With the grove of the god a night of leaves;
And the vines blossom out from the lonely glade,
And the suns of the summer are dim in the shade,
And the storms of the winter have never a breeze
That can shiver a leaf from the charmèd trees.
. . . . . .
And wandering there forever, the fountains are at play,
And Cephissus feeds his river from their sweet urns, day by day;
The river knows no dearth;
Adown the vale the lapsing waters glide,
And the pure rain of that pelucid tide
Calls the rife beauty from the heart of earth."

Bulwer's Translation.

Euripides[1] (480–406 B. C.), the "Scenic Philosopher," was born in Salamis on the day of the great sea-fight.[2] Twenty-five years afterward—the year after Æschylus died—his first trilogy was put upon the stage. Athens had changed in the half-century since the poet of Eleusis came before the public. A new element was steadily gaining ground. Doubts, reasonings, and disbeliefs in the marvelous stories told of the gods were creeping into society. Schools of rhetoric and philosophy were springing up, and already "to use discourse of reason" was accounted more important than to recite the Iliad and Odyssey entire. To Æschylus and to most of his hearers the Fates and the Furies had been dread realities, and the gods upon Olympus as undoubted personages as Miltiades or Themistocles; Sophocles, too, serenely accepted all the Homeric deities; but Euripides belonged to the party of "advanced thinkers," and

[1] Fragments of Antiope, one of the lost plays of Euripides, have recently come to light in a curious manner. At Gurob, in the Egyptian Fayoom, Prof. Petrie thought he detected writing on some of the papyrus scraps that were stuck together to form the papier-maché mummy-cases. Among these fragments, after they had been carefully separated, cleansed, and deciphered, were found portions of Plato's Phædo, and three pages of Antiope. The writing belongs to a period almost contemporary with Plato and Euripides themselves. Thus, in some of these Egyptian mummy-cases, made up of old waste paper, may yet be found the very autographs of the great masters of Greek literature. "If a bit of Euripides has leaped to light, why not some of the lost plays of Æschylus and Sophocles, or some songs of Sappho?" (For interesting account, see Biblia, September, 1891.)

[2] The three great tragic poets of Athens were singularly connected by the battle of Salamis. Æschylus, in the heroic vigor of his life, fought there; Euripides, whose parents had fled from Athens on the approach of the Persians, was born near the scene, probably on the battle-day; and Sophocles, a beautiful boy of fifteen, danced to the choral song of Simonides, celebrating the victory.

believed no more in the gods of the myths and legends than in the prophets and soothsayers of his own time. Discarding the ideal heroes and heroines of Sophocles, he modeled his characters after real men and women, endowing them with human passions and affections.[1] Of his eighty or ninety plays, seventeen remain.

"Mede'a" is his most celebrated tragedy. A Colchian princess skilled in sorcery becomes the wife of Jason, the hero of the Golden Fleece. Being afterward thrust aside for a new love, she finds her revenge by sending the bride an enchanted robe and crown, in which she is no sooner clothed than they burst into flame and consume her. To complete her vengeance, Medea murders her two young sons,—so deeply wronged by their father, so tenderly loved by herself,—and then, after hovering over the palace long enough to mock and jeer at the anguish of the frantic Jason, she is whirled away with the dead bodies of her children in a dragon-borne car, the chariot of her grandsire, the sun.

FROM MEDEA.—(*Medea to her sons.*)

" Why gaze you at me with your eyes, my children?
Why smile your last sweet smile? Ah me! ah me!
What shall I do? My heart dissolves within me,
Friends, when I see the glad eyes of my sons!
Yet whence this weakness? Do I wish to reap
The scorn that springs from enemies unpunished?
Die they must; this must be, and since it must,
I, I myself will slay them, I who bore them.
O my sons!
Give, give your mother your dear hands to kiss.
O dearest hands, and mouths most dear to me,
And forms and noble faces of my sons!
O tender touch and sweet breath of my boys!"

Symonds's Translation.

COMEDY.—When *Aristophanes* appeared with the first of his sharp satires, Euripides had been for a quarter of a century before the public, and the Peloponnesian war was near at hand. The new poet whose genius was so full of mockery and mirth was a rich, aristocratic Athenian, the natural enemy of the ultra-democratic mob-orators of his day, whom he heartily hated and despised. In the bold and brilliant satires which now electrified all Athens,

[1] Aristophanes ridiculed his scenic art, denounced his theology, and accused him of corrupting society by the falsehood and deceit shown by his characters. The line in one of his plays,

"Though the tongue swore, the heart remained unsworn,"

caused his arrest for seeming to justify perjury. When the people were violent in censure, Euripides would sometimes appear on the stage and beg them to sit the play through. On one occasion, when their displeasure was extreme, he tartly exclaimed, "Good people, it is my business to teach you, and not to be taught by you." Tradition relates that he was torn to pieces by dogs, set upon him by two rival poets, while he was walking in the garden of the Macedonian king, at Pella. The Athenians were eager to honor him after his death, and erected a statue in the theater where he had been so often hissed as well as applauded.

every prominent public man was liable to see his personal peculiarities paraded on the stage.[1] The facts and follies of the times were pictured so vividly, that when Dionysius, the Tyrant of Syracuse, wrote to Plato for information as to affairs in Athens, the great philosopher sent for answer a copy of "The Clouds."

Aristophanes wrote over fifty plays, of which eleven, in part or all, remain.

Of these, "The Frogs" and the "Woman's Festival" were direct satires on Euripides. "The Knights" was written, so the author declared, to "cut up Cleon the Tanner into shoe leather."[2] "The Clouds" ridiculed the new-school philosophers;[3] and "The Wasps," the Athenian passion for law-courts.

FROM THE CLOUDS.—(*Scene: Socrates, absorbed in thought, swinging in a basket, surrounded by his students. Enter Strepsiades, a visitor.*)

STR. Who hangs dangling in yonder basket?
STUD. HIMSELF. STR. And who's Himself? STUD. Why, Socrates.
STR. Ho, Socrates! Sweet, darling Socrates!
SOC. Why callest thou me, poor creature of a day?
STR. First tell me, pray, what *are* you doing up there?
SOC. I walk in air and contemplate the sun!
STR. Oh, *that's* the way that you despise the gods—
You get so near them on your perch there—eh?
SOC. I never could have found out things divine,
Had I not hung my mind up thus, and mixed
My subtle intellect with its kindred air.
Had I regarded such things from below,
I had learnt nothing. For the earth absorbs
Into itself the moisture of the brain.
It is the same with water-cresses.
STR. Dear me! So water-cresses grow by thinking!

The so-called *Old Comedy*, in which individuals were satirized, died with Aristophanes; and to it succeeded the *New Comedy*, portraying general types of human nature, and dealing with domestic life and manners.

Menander (342–291 B. C.), founder of this new school, was a

[1] Even the deities were burlesqued, and the devout Athenians, who denounced Euripides for venturing to doubt the gods and goddesses, were wild in applause when Aristophanes dragged them out as absurd cowards, or blustering braggarts, or as

"Baking peck-loaves and frying stacks of pancakes."

[2] The masks of the actors in Greek comedy were made to caricature the features of the persons represented. Cleon was at this time so powerful that no artist dared to make a mask for his character in the play, nor could any man be found bold enough to act the part. Aristophanes, therefore, took it himself, smearing his face with wine lees, which he declared "well represented the purple and bloated visage of the demagogue."

[3] It is said that Socrates, who was burlesqued in this play, was present at its performance, which he heartily enjoyed; and that he even mounted on a bench, that every one might see the admirable resemblance between himself and his counterfeit upon the stage.

warm friend of Epicurus (p. 177), whose philosophy he adopted. He admired, as heartily as Aristophanes had disliked, Euripides, and his style was manifestly influenced by that of the tragic poet. He excelled in delineation of character, and made his dramatic personages so real, that a century afterward it was written of him,

> "O Life, and O Menander! Speak and say
> Which copied which? Or Nature, or the play?"

Of his works only snatches remain, many of which were household proverbs among the Greeks and Romans. Such were: "He is well cleansed that hath his conscience clean," "The workman is greater than his work," and the memorable one quoted by St. Paul, "Evil communications corrupt good manners."

THE GREAT HISTORIANS OF GREECE.

History.—Here is another illustrious trio: Herodotus (484–420), Thucydides (471–400), and Xenophon (about 445–355). *Herodotus*, "Father of History," we recall as an old friend met in Egyptian study (p. 15). Having rank, wealth, and a passion for travel, he roamed over Egypt, Phœnicia, Babylon, Judea, and Persia, studying their history, geography, and national customs. In Athens, where he spent several years, he was the intimate friend of Sophocles. His history was divided into nine books, named after the nine Muses.[1] The principal subject is the Greek and Persian war; but, by way of episode, sketches of various nations are introduced. His style is artless, graphic, flowing, rich in description, and inter-

[1] Leonidas of Tarentum, a favorite writer of epigrams, who lived two hundred years after Herodotus, thus accounted for their names:—

> "The Muses nine came one day to Herodotus and dined,
> And in return, their host to pay, left each a book behind."

spersed with dialogue. He has been described as having "the head of a sage, the heart of a mother, and the simplicity of a child."

Thucydides is said to have been won to his vocation by hearing the history of Herodotus read at Olympia, which charmed him to tears. Rich, noble, and educated, he was in the prime of his manhood, when, at the opening of the Peloponnesian war, he received command of a squadron. Having failed to arrive with his ships in time to save a certain town from surrender, Cleon caused his disgrace, and he went into exile to escape a death penalty. During the next twenty years he prepared his "History of the Peloponnesian war." His style is terse, noble, and spirited; as an historian he is accurate, philosophic, and impartial. "His book," says Macaulay, "is that of a man and a statesman, and in this respect presents a remarkable contrast to the delightful childishness of Herodotus."

Xenophon's historical fame rests mostly on his Anabasis,[1] which relates the expedition of Cyrus and the Retreat of the Ten Thousand. He was one of the generals who conducted this memorable retreat, in which he displayed great firmness, courage, and military skill. A few years later the Athenians formed their alliance with Persia; and Xenophon, who still held command under his friend and patron, the Spartan king Agesilaus, was brought into the position of an enemy to his state. Having been banished from Athens, his Spartan friends gave him a beautiful country residence near Olympia, where he spent the best years of his long life. Next to the Anabasis ranks his Memorabilia (memoirs) of Socrates,[2] his friend and teacher. Xenophon was said by the ancients to be "the first man that ever took notes of conversation." The Memorabilia is a collection of these notes, in which the character and doctrines of Socrates are discussed. Xenophon was the author of fifteen works, all of which are extant. His style, simple, clear, racy, refined, and noted for colloquial vigor, is considered the model of classical Greek prose.

Oratory.—Eloquence was studied in Greece as an art. *Pericles*,

[1] This word means the "march up," viz., from the sea to Babylon. A more appropriate name would be Katabasis (march down), as most of the book is occupied with the details of the return journey.

[2] There is a story that Xenophon, when a boy, once met Socrates in a lane. The philosopher, barring the way with his cane, demanded, "Where is food sold?" Xenophon having replied, Socrates asked, "And where are men made good and noble?" The lad hesitated, whereupon Socrates answered himself by saying, "Follow me, and learn." Xenophon obeyed, and was henceforth his devoted disciple.

though he spoke only upon great occasions, Isoc'rates, and Æs'chines were all famed for powers of address, but

DEMOSTHENES.

Demosthenes (385–322 B. C.) was the unrivaled orator of Greece, if not of the world. An awkward, sickly, stammering boy, by his determined energy and perseverance he "placed himself at the head of all the mighty masters of speech — unapproachable forever" (*Lord Brougham*). His first address before the public assembly was hissed and derided; but he was resolved to be an orator, and nothing daunted him. He used every means to overcome his natural defects,[1] and at last was rewarded by the palm of eloquence. He did not aim at display, but made every sentence subservient to his argument. "We never think of his words," said Fénelon; "we think only of the things he says." His oration "Upon the Crown"[2] is his masterpiece.

Philosophy and Science.—The Seven Sages (Appendix), Cleobu'lus, Chi'lo, Perian'der, Pit'tacus, Solon, Bias, and Tha'lēs, lived about 600 B. C.[3] They were celebrated for their moral, social, and political wisdom.

[1] That he might study without hindrance, he shut himself up for months in a room under ground, and, it is said, copied the History of Thucydides eight times, that he might be infused with its concentrated thought and energy. Out on the seashore, with his mouth filled with pebbles, he exercised his voice until it sounded full and clear above the tumult of the waves; while in the privacy of his own room, before a full-length mirror, he disciplined his awkward gestures till he had schooled them into grace and aptness.

[2] It had been proposed that his public services should be rewarded by a golden crown, the custom being for an orator to wear a crown in token of his inviolability while speaking. Æschines, a fellow-orator, whom he had accused of favoring Philip, opposed the measure. The discussion lasted six years. When the two finally appeared before a vast and excited assembly for the closing argument, the impetuous eloquence of Demosthenes swept everything before it. In after years, though his whole life had proved him a zealous patriot, he was charged with having received bribes from Macedon. Exiled, and under sentence of death, he poisoned himself.

[3] About this time lived *Æsop*, who, though born a slave, gained his freedom and the friendship of kings and wise men by his peculiar wit. His fables, long preserved by oral tradition, were the delight of the Athenians, who read in them many a pithy

Thales founded a school of thinkers. He taught that all things were generated from water, into which they would all be ultimately resolved.

During the two following centuries many philosophers arose:—

Anaximan'der, the scientist, invented a sun-dial,—an instrument which had long been used in Egypt and Babylonia,—and wrote a geographical treatise, enriched with the first known map.

Anaxag'oras discovered the cause of eclipses, and the difference between the planets and fixed stars. He did not, like his predecessors, regard fire, air, or water as the origin of all things, but believed in a Supreme Intellect. He was accused of atheism,[1] tried, and condemned to death, but his friend Pericles succeeded in changing the sentence to exile. Contemporary with him was

Hippoc'rates, the father of physicians, who came from a family of priests devoted to Æsculapius, the god of medicine. He wrote many works on physiology, and referred diseases to natural causes, and not, as was the popular belief, to the displeasure of the gods.

Pythag'oras, the greatest of early philosophers, was the first to assert the movement of the earth in the heavens; he also made some important discoveries in geology and mathematics. At his school in Crotona, Italy, his disciples were initiated with secret rites; one of the tests of fitness being the power to keep silence under every circumstance. He based all creation upon the numerical rules of harmony, and asserted that the heavenly spheres roll in musical rhythm. Teaching the Egyptian doctrine of transmigration, he professed to remember what had happened to himself in a previous existence when he was a Trojan hero. His followers reverenced him as half divine, and their unquestioning faith passed into the proverb, *Ipse dixit* (He has said it).

Soc'rates (470–399 B. C.).—During the entire thirty years of the Peloponnesian war a grotesque-featured, ungainly, shabbily dressed, barefooted man might have been seen wandering the streets of Athens, in all weathers and at all hours, in the crowded market place, among the workshops, wherever men were gathered, incessantly asking and answering questions. This was Socrates,

public lesson. His statue, the work of Lysippus (p. 183), was placed opposite to those of the Seven Sages in Athens. Socrates greatly admired Æsop's Fables, and during his last days in prison amused himself by versifying them.

[1] The Greeks were especially angry because Anaxagoras taught that the sun is not a god. It is a curious fact that they condemned to death as an atheist the first man among them who advanced the idea of One Supreme Deity.

a self-taught philosopher, who believed that he had a special mission from the gods, and was attended by a "divine voice" which counseled and directed him. The questions he discussed pertained to life and morality, and were especially pointed against Sophists, who were the skeptics and quibblers of the day.[1] His earnest eloquence attracted all classes,[2] and among his friends were Alcibiades, Euripides, and Aristophanes. A man who, by his irony and argument, was continually "driving men to their wits' end," naturally made enemies. One morning there appeared in the portico where such notices were usually displayed the following indictment: "Socrates is guilty of crime; first, for not worshiping the gods whom the city worships, but introducing new divinities of his own; secondly, for corrupting the youth. The penalty due is death." Having been tried and convicted, he was sentenced to drink a cup of the poison-hemlock, which he took in his prison chamber, surrounded by friends, with whom he cheerfully conversed till the last. Socrates taught the unity of God, the immortality of the soul, the beauty and necessity of virtue, and the moral responsibility of man. He was a devout believer in oracles, which he often consulted. He left no writings, but his philosophy has been preserved by his faithful followers, Xenophon and Plato.

The Four Great Schools of Philosophy (4th century B. C.).—1. THE ACADEMIC school was founded by that devoted disciple of Socrates, *Plato* (429–347), who delivered his lectures in the Academic Gardens. Plato[3] is perhaps best known from his argu-

[1] Their belief that "what I think is true *is* true; what seems right *is* right," colored state policy and individual action in the Peloponnesian war, and was responsible for much of its cruelty and baseness. The skeptic Pyrrho used to say: "It may be so, perhaps; I assert nothing, not even that I assert." Socrates taught his pupils by a series of logical questions which stimulated thought, cleared perception, and created in the learner a real hunger for knowledge. The "Socratic Method" of teaching is still in use. When addressed to braggarts and pretenders, the apparently innocent "Questions" of Socrates were a terror and a confusion.

[2] "Gradually the crowd gathered round him. At first he spoke of the tanners, and the smiths, and the drovers, who were plying their trades about him; and they shouted with laughter as he poured forth his homely jokes. But soon the magic charm of his voice made itself felt. The peculiar sweetness of its tone had an effect which even the thunder of Pericles failed to produce. The laughter ceased—the crowd thickened—the gay youth, whom nothing else could tame, stood transfixed and awe-struck . . . —the head swam—the heart leaped at the sound—tears rushed from their eyes, and they felt that, unless they tore themselves away from that fascinated circle, they should sit down at his feet and grow old in listening to the marvelous music of this second Marsyas."

[3] The Greeks had no family or clan names, a single appellation serving for an individual. To save confusion the father's name was frequently added. Attic wit

ments in regard to the immortality of the soul. He believed in one eternal God, without whose aid no man can attain wisdom or virtue, and in a previous as well as a future existence. All earthly knowledge, he averred, is but the recollection of ideas gained by the soul in its former disembodied state, and as the body is only a hindrance to perfect communion with the "eternal essences," it follows that death is to be desired rather than feared. His works are written in dialogue, Socrates being represented as the principal speaker. The abstruse topics of which he treats are enlivened by wit, fancy, humor, and picturesque illustration. His style was considered so perfect that an ancient writer exclaimed, "If Jupiter had spoken Greek, he would have spoken it like Plato." The fashionables of Athens thronged to the Academic Gardens to listen to "the sweet speech of the master, melodious as the song of the cicadas in the trees above his head." Even the Athenian women—shut out by custom from the intellectual groves—shared in the universal eagerness, and, disguised in male attire, stole in to hear the famous Plato.

2. The Peripatetic school was founded by *Aristotle* (384–322), who delivered his lectures while walking up and down the shady porches of the Lyceum, surrounded by his pupils (hence called Peripatetics, *walkers*). An enthusiastic student under Plato, he remained at the academy until his master's death. A few years afterward he accepted the invitation of Philip of Macedon to become instructor to the young Alexander. Returning to Athens in 335 B. C., he brought the magnificent scientific collections given him by his royal patron, and opened his school in the Lyceum Gymnasium. Suspected of partisanship with Macedon, and accused of impiety, to avoid the fate of Socrates he fled to Eubœa, where he died. Aristotle, more than any other philosopher, originated ideas whose influence is still felt. The "Father of Logic," the principles he laid down in this study have never been superseded. His books include works on metaphysics, psychology, zoölogy, ethics, politics, and rhetoric. His style is intricate and abstruse. He differed much from Plato, and, though he recognized an infinite, immaterial God, doubted the existence of a future life.

supplied abundant nicknames, suggested by some personal peculiarities or circumstance. Thus this philosopher, whose real name was Aris'tocles, was called Plato because of his broad brow. He was descended on his father's side from Codrus, the last hero-king of Attica, and on his mother's from Solon; but his admirers made him a son of the god Apollo, and told how in his infancy the bees had settled on his lips as a prophecy of the honeyed words which were to fall from them.

3. The Epicure'ans were the followers of *Epicu'rus* (340–270), who taught that the chief end of life is enjoyment. Himself strictly moral, he lauded virtue as a road to happiness, but his followers so perverted this that "Epicurean" became a synonym for loose and luxurious living.—The Cynics (*kunikos*, dog-like) went to the other extreme, and, despising pleasure, gloried in pain and privation. They scoffed at social courtesies and family ties. The sect was founded by Antisthenes, a disciple of Socrates, but its chief exponent was *Diogenes*, who, it is said, ate and slept in a tub which he carried about on his head.[1]

4. The Stoics were headed by *Zeno* (355–260), and took their name from the painted portico (*stoa*) under which he taught. Pain and pleasure were equally despised by them, and indifference to all external conditions was considered the highest virtue. For his example of integrity, Zeno was decreed a golden chaplet and a public tomb in the Ceramicus.

Grecian philosophy culminated in *Neo-Platonism*, a mixture of Paganism, mysticism, and Hebrew ethics, which exalted revelations and miracles, and gave to reason a subordinate place. In Alexandria it had a fierce struggle with Christianity, and died with its last great teacher, the beautiful and gifted Hypatia, who was killed by a mob.

Later Greek Writers.—*Plutarch* (50–120 A.D.) was the greatest of ancient biographers. His "Parallel Lives of Greeks and Romans" still delights hosts of readers by its admirable portraiture of celebrated men. *Lucian* (120–200 A.D.), in witty dialogues, ridiculed the absurdities of Greek mythology and the follies of false philosophers. His "Sale of the Philosophers" humorously pictures the founders of the different schools as auctioned off by Mercury.

Libraries and Writing Materials.—Few collections of books were made before the Peloponnesian war, but in later times it became fashionable to have private libraries,[2] and after the days of

[1] He was noted for his caustic wit and rude manners. Tradition says that Alexander the Great once visited him as he was seated in his tub, basking in the sun. "I am Alexander," said the monarch, astonished at the indifference with which he was received. "And I am Diogenes," returned the cynic. "Have you no favor to ask of me?" inquired the king. "Yes," growled Diogenes, "*to get out of my sunlight.*" He was vain of his disregard for social decencies. At a sumptuous banquet given by Plato he entered uninvited, and, rubbing his soiled feet on the rich carpets, cried out, "Thus I trample on your pride, O Plato!" The polite host, who knew his visitor's weakness, aptly retorted, "But with still greater pride, O Diogenes!"

[2] Aristotle had an immense library, which was sold after his death. Large

the tragic poets Athens not only abounded in book-stalls, but a place in the Agora was formally assigned to book-auctioneering. Manuscript copies were rapidly multiplied by means of slave labor, and became a regular article of export to the colonies. The Egyptian papyrus, and afterward the fine but expensive parchment, were used in copying books; the papyrus was written on only one side, the parchment on both sides.[1]

A GREEK TABLET.

The reed pen was used as in Egypt, and double inkstands for black and red ink were invented, having a ring by which to fasten them to the girdle of the writer. Waxed tablets were employed for letters, note-books, and other requirements of daily life. These were written upon with a metal or ivory pencil (*stylus*), pointed at one end and broadly flattened at the other, so that in case of mistake the writing could be smoothed out and the tablet made as good as new. A large burnisher was sometimes used for the latter purpose. Several tablets joined together formed a book.

Education.—A Greek father held the lives of his young children at his will, and the casting-out of infants to the chances of fate was authorized by law throughout Greece, except at Thebes. Girls were especially subject to this unnatural treatment. If a child were rescued, it became the property of its finder.

The Athenian Boy of good family was sent to school when seven years old, the school-hours being from sunrise to sunset. Until he was sixteen he was attended in his walks by a *pedagogue*,—usually

collections of books have been found in the remains of Pompeii and Herculaneum. Some of these volumes, although nearly reduced to coal, have by great care been unrolled, and have been published.

[1] The width of the manuscript (varying from six to fourteen inches) formed the length of the page, the size of the roll depending upon the number of pages in a book. When finished, the roll was coiled around a stick, and a ticket containing the title was appended to it. Documents were sealed by tying a string around them and affixing to the knot a bit of clay or wax, which was afterward stamped with a seal. In libraries the books were arranged in pigeon-holes or on shelves with the ends outward; sometimes several scrolls were put together in a cylindrical box with a cover. The reader unrolled the scroll as he advanced, rolling up the completed pages with his other hand (see illustration, p. 279).

some trusty, intelligent slave, too old for hard work,—who never entered the study room, no visitors, except near relatives of the master, being allowed therein on penalty of death. The boy was first taught grammar, arithmetic, and writing. His chief books were Hesiod and Homer, which he committed to memory. The moral lessons they contained were made prominent, for, says Plato, "Greek parents are more careful about the manner and habits of the youth than about his letters and music." Discipline was enforced with the rod. All the great lyric poems were set to music, which was universally taught. "Rhythms and harmonies," again says Plato, "are made familiar to the souls of the young, that they may become more gentle, and better men in speech and action." Symmetrical muscular development was considered so important that the young Athenian between sixteen and eighteen years of age spent most of his time in gymnastic exercises. During this period of probation the youth's behavior was carefully noted by his elders. At eighteen he was ceremoniously enrolled in the list of citizens. Two years were now given to public service, after which he was free to follow his own inclinations. If he were scholarly disposed, and had money and leisure,[1] he might spend his whole life in learning.

A GRECIAN YOUTH.

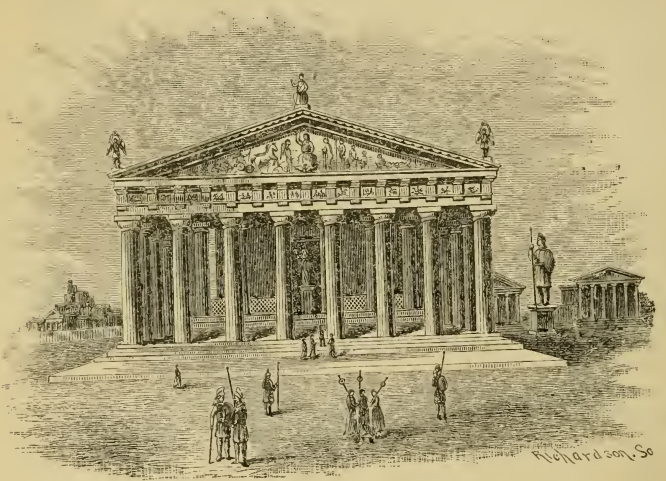
The little an Athenian girl was required to know was learned from her mother and nurses at home.

The Spartan Lad of seven years was placed under the control of the state. Henceforth he ate his coarse hard bread and black broth at the public table,[2] and slept in the public dormitory. Here he

[1] Our word "school" is derived from the Greek word for leisure. The education of the Greeks was obtained not so much from books as from the philosophical lectures, the public assembly, the theater, and the law courts, where much of their time was spent (p. 159).

[2] The public mess was so compulsory, that when, on his return from vanquishing the Athenians, King Agis ventured to send for his commons, that he might take his first meal at home with his wife, he was refused. The principal dish at the mess-table was a black broth, made from a traditional recipe. Wine mixed with water was drunk, but toasts were never given, for the Spartans thought it a sin to use two words when one would do. Intoxication and the Symposium (p. 199) were forbidden by law. Fat men were regarded with suspicion. Small boys sat on low stools near their fathers at meals, and were given half rations, which they ate in silence.

was taught to disdain all home affections as a weakness, and to think of himself as belonging only to Sparta. He was brought up to despise not only softness and luxury, but hunger, thirst, torture, and death. Always kept on small rations of food, he was sometimes allowed only what he could steal. If he escaped detection, his adroitness was applauded; if he were caught in the act, he was severely flogged; but though he were whipped to death, he must neither wince nor groan.[1]



EAST END OF THE PARTHENON (AS RESTORED BY FERGUSSON).

Monuments and Art.—The three styles of Grecian architecture —Doric, Ionic, and Corinthian—are distinguished by the shape of their columns (see cut, p. 182).

The *Doric* was originally borrowed from Egypt (p. 40); the Parthenon at Athens, and the Temple of Zeus at Olympia, were among its most celebrated examples. The Parthenon, or House of the Maiden, situated on the Acropolis, was sacred to Pallas

1 The Spartan lad had a model set before him. It was that of a boy who stole a fox and hid it under his short cloak. He must have been somewhat awkward,—no doubt the Spartan children were warned against this fault in his morals,—for he was suspected, and ordered to be flogged till he confessed. While the lashes fell, the fox struggled to escape. The boy, with his quivering back raw and bleeding, and his breast torn by savage claws and teeth, stood sturdily, and flinched not. At last the desperate fox reached his heart, and he dropped dead—but a hero!

Athena, the patron goddess of Attica. It was built throughout of fine marble from the quarry of Mount Pentelicus, near Athens, its glistening whiteness being here and there subdued by colors and gilding. The magnificent sculptures[1] which adorned it were designed by Phidias,—that inimitable artist whom Pliny designates as "before all, Phidias, the Athenian." The statue of the virgin goddess, within the temple, was forty feet high; her face, neck, arms, hands, and feet were ivory; her drapery was pure gold.[2] The temple at Olympia was built of porous stone, the roof being tiled with Pentelic marble. It stood on the banks of the Alpheus, in a sacred grove (Altis) of plane and olive trees. Not to have seen the Olympian statue of Zeus, by Phidias, was considered a calamity.[3]

The most celebrated *Ionic* temple was that of Artemis (Diana) at Ephesus, which was three times destroyed by fire, and as often rebuilt with increased magnificence.

Corinthian architecture was not generally used in Greece before the age of Alexander the Great.[4] The most beautiful example is the Choragic Monument of Lysicrates (pp. 188, 194), in Athens.

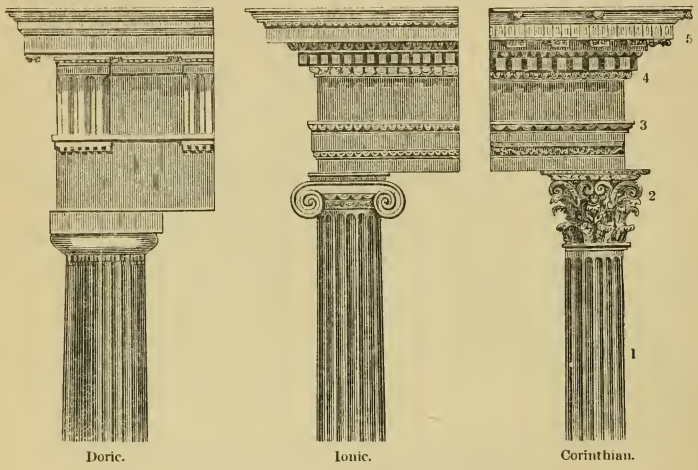
[1] These sculptures, illustrating events in the mythical life of the goddess, are among the finest in existence. Some of them were sent to England by Lord Elgin when he was British ambassador to Turkey, and are now in the British Museum, where, with various other sculptures from the Athenian Acropolis, all more or less mutilated, they are known as the Elgin Marbles.

[2] The Greeks accused Phidias of having purloined some of the gold provided him for this purpose; but as, by the advice of his shrewd friend Pericles, he had so attached the metal that it could be removed, he was able to disprove the charge. He was afterward accused of impiety for having placed the portraits of Pericles and himself in the group upon Athena's shield. He died in prison.

[3] The statue, sixty feet high, was seated on an elaborately sculptured throne of cedar, inlaid with gold, ivory, ebony, and precious stones; like the statue of Athena in the Parthenon, the face, feet, and body were of ivory; the eyes were brilliant jewels, and the hair and beard pure gold. The drapery was beaten gold, enameled with flowers. One hand grasped a scepter composed of precious metals, and surmounted by an eagle; in the other, like Athena, he held a golden statue of Nike (the winged goddess of victory). The statue was so high in proportion to the building, that the Greeks used to say, "If the god should rise, he would burst open the roof." The effect of its size, as Phidias had calculated, was to impress the beholder with the pent-up majesty of the greatest of gods. A copy of the head of this statue is in the Vatican. The statue itself, removed by Theodosius I. to Constantinople, was lost in the disastrous fire (A. D. 475) which destroyed the Library in that city. At the same time perished the Venus of Cnidus, by Praxiteles (p. 183), which the ancients ranked next to the Phidian Zeus and Athena.

[4] The invention of the Corinthian capital is ascribed to Callimachus, who, seeing a small basket covered with a tile placed in the center of an acanthus plant which grew on the grave of a young lady of Corinth, was so struck with its beauty that he executed a capital in imitation of it.—*Westropp's Hand-book of Architecture.*

The Propylæa, or entrance to the Athenian Acropolis, was a magnificent structure, which opened upon a group of temples, altars, and statues of surpassing beauty. All the splendor of Grecian art was concentrated on the state edifices, private architectural display being forbidden by law. After the Macedonian conquest, dwellings grew luxurious, and Demosthenes rebukes certain citizens for living in houses finer than the public buildings.



THREE ORDERS OF GRECIAN ARCHITECTURE.

(1, *shaft*; 2, *capital*; 3, *architrave*; 4, *frieze*; 5, *cornice*. *The entire part above the capital is the entablature. At the bottom of the shaft is the base, which rests upon the pedestal.*)

The Athenian Agora (market place), the fashionable morning resort, was surrounded with porticoes, one of which was decorated with paintings of glorious Grecian achievements. Within the inclosure were grouped temples, altars, and statues.

Not one ancient Greek edifice remains in a perfect state.

Paintings were usually on wood; wall-painting was a separate and inferior art. The most noted painters were *Apollodorus of Athens*, sometimes called the Greek Rembrandt; *Zeuxis* and *Parrhasius*, who contended for the prize—Parrhasius producing a picture representing a curtain, which his rival himself mistook for a real hanging, and Zeuxis offering a picture of grapes, which deceived even the birds; *Apelles*, the most renowned of all Greek artists, who painted with four colors, blended with a varnish

of his own invention; his friend *Protogenes*, the careful painter, sculptor, and writer on art; *Nicias*, who, having refused a sum equal to seventy thousand dollars from Ptolemy I. for his masterpiece, bequeathed it to Athens; and *Pausias*, who excelled in wall-painting, and in delineating children, animals, flowers, and arabesques. The Greeks tinted the background and bas-reliefs of their sculptures, and even painted their inimitable statues, gilding the hair, and inserting glass or silver eyes.

In marble and bronze *statuary*, and in graceful *vase-painting*, the Greeks have never been surpassed. All the arts and ornamentation which we have seen in use among the previous nations were greatly improved upon by the Greeks, who added to other excellences an exquisite sense of beauty and a power of ideal expression peculiar to themselves. Besides *Phidias*, whose statues were distinguished for grandeur and sublimity, eminent among sculptors were *Praxiteles*, who excelled in tender grace and finish; *Scopas*, who delighted in marble allegory; and *Lysippus*, a worker in bronze, and the master of portraiture.[1]

3. THE MANNERS AND CUSTOMS.

Religion and Mythology.—Nothing marks more strongly the poetic imagination of the Greeks than the character of their religious worship. They learned their creed in a poem, and told it in marble sculpture. To them nature overflowed with deities. Every grove had its presiding genius, every stream and fountain its protecting nymph. Earth and air were filled with invisible spirits, and the sky was crowded with translated heroes,—their own half-divine ancestors. Their gods were intense personalities, endowed with human passions and instincts, and bound by domestic relations. Such deities appealed to the hearts of their worshipers, and the Greeks loved their favorite gods with the same fervor bestowed upon their earthly friends. On the summit of Mount Olympus, in Thessaly, beyond impenetrable mists, according to their mythology, the twelve[2] great gods held council.

[1] The masterpieces of Praxiteles were an undraped Venus sold to the people of Cnidus, and a satyr or faun, of which the best antique copy is preserved in the Capitoline Museum, Rome. This statue suggested Hawthorne's charming romance, The Marble Faun. The celebrated Niobe Group in the Uffizi Gallery, Florence, is the work of either Praxiteles or Scopas. The latter was one of the artists employed on the Mausoleum at Halicarnassus (Appendix). Lysippus and Apelles were favorites of Alexander the Great, who would allow only them to carve or paint his image.

[2] They were called the Twelve Gods, but the lists vary, increasing the actual number. Roman mythology was founded on Greek, and, as the Latin names are now in general use, they have been interpolated to assist the pupil's association.

Zeus (Jove or Jupiter) was supreme. He ruled with the thunderbolts, and was king over gods and men. His symbols were the eagle and the lightning, both associated with great height. His two brothers,

Poseidon (Neptune) and *Hades* (Pluto) held sway respectively over the sea and the depths under ground. As god of the sea, Poseidon had the dolphin for his symbol; as god over rivers, lakes, and springs, his symbols were the trident and the horse. Hades had a helmet which conferred invisibility upon the wearer. It was in much demand among the gods, and was his symbol. The shades of Hades, wherein the dead were received, were guarded by a three-headed dog, Cerberus.

Hera (Juno), the haughty wife of Zeus, was Queen of the Skies. Her jealousy was the source of much discord in celestial circles. The stars were her eyes. Her symbols were the cuckoo and the peacock.

Demeter (Ceres) was the bestower of bountiful harvests. Her worship was connected with the peculiarly sacred Eleusinian mysteries, whose secret rites have never been disclosed. Some think that ideas of the unity of God and the immortality of the soul were kept alive and handed down by them. Demeter's symbols were ears of corn, the pomegranate, and a car drawn by winged serpents.

Hestia (Vesta) was goddess of the domestic hearth. At her altar in every house were celebrated all important family events, even to the purchase of a new slave, or the undertaking of a short journey. The family slaves joined in this domestic worship, and Hestia's altar was an asylum whither they might flee to escape punishment, and where the stranger, even an enemy, could find protection. She was the personification of purity, and her symbol was an altar-flame.

Hephæstus (Vulcan) was the god of volcanic fires and skilled metal-work. Being lame and deformed, his parents, Zeus and Hera, threw him out of Olympus, but his genius finally brought about a reconciliation. Mount Etna was his forge, whence Prometheus stole the sacred fire to give to man. His brother,

Ares (Mars) was god of war. His symbols were the dog and the vulture.

Athena (Minerva) sprang full-armed from the imperial head of Zeus. She was the goddess of wisdom and of celestial wars, and the especial defender of citadels. Athena and Poseidon contested on the Athenian Acropolis for the supremacy over Attica. The one who gave the greatest boon to man was to win. Poseidon with his trident brought forth a spring of water from the barren rock; but Athena produced an olive-tree, and was declared victor. As a war-goddess she was called Pallas Athene. Her symbol was the owl.

Aphrodite (Venus) was goddess of love and beauty. She arose from the foam of the sea. In a contest of personal beauty between Hera, Athena, and Aphrodite, Paris decided for Aphrodite. She is often represented with a golden apple in her hand, the prize offered by Eris (strife), who originated the dispute. Her symbol was the dove.

Apollon (Apollo), the ideal of manly beauty, was the god of poetry and song. He led the Muses, and in this character his symbol was a lyre; as god of the fierce rays of the sun, which was his chariot, his symbol was a bow with arrows.

Artemis (Diana), twin-sister to Apollo, was goddess of the chase, and protector of the water-nymphs. All young girls were under her care. The moon was her chariot, and her symbol was a deer, or a bow with arrows.

Hermes (Mercury) was the god of cunning and eloquence. In the former capacity he was associated with mists, and accused of thieving. The winged-footed messenger of the gods, he was also the guide of souls to the realms of Hades, and of heroes in difficult expeditions. As god of persuasive speech and success in trade he was popular in Athens, where he was worshiped at the street-crossings.[1] His symbol was a cock or a ram.

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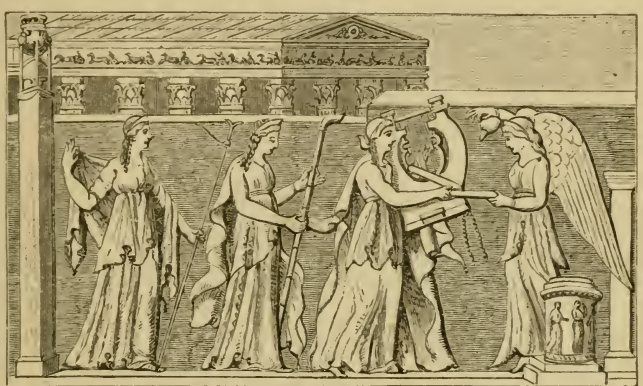
[1] The "Hermes" placed at street-corners was a stone pillar, surmounted by a human head (p. 143).

Dionysus (Bacchus), god of wine, with his wife Ariadne, ruled the fruit season.
Hebe was a cup-bearer in Olympus.

There was a host of minor deities and personifications, often appearing in a group of three, such as the Three Graces,—beautiful women, who represented the brightness, color, and perfume of summer; the Three Fates,—stern sisters, upon whose spindle was spun the thread of every human life; the Three Hesperides,—daughters of Atlas (upon whose shoulders the sky rested), in whose western garden golden apples grew; the Three Harpies,—mischievous meddlers, who personated the effects of violent winds; Three Gorgons, whose terrible faces turned to stone all who beheld them; and Three Furies, whose mission was to pursue criminals.

There were nine Muses, daughters of Zeus and Mnemosyne (Memory), who dwelt on Mount Parnassus, and held all gifts of inspiration: Clio presided over history; Melpomene, tragedy; Thalia, comedy; Calliope, epic poetry; Urania, astronomy; Euterpe, music; Polyhymnia, song and oratory; Erato, love-songs; and Terpsichore, dancing.



PRESENTING OFFERINGS AT THE TEMPLE OF DELPHI.

Divination of all kinds was universal. Upon signs, dreams, and portents depended all the weighty decisions of life. Birds, especially crows and ravens, were watched as direct messengers from the gods, and so much meaning was attached to their voices, habits, manner of flight, and mode of alighting, that even in Homer's time the word "bird" was synonymous with "omen." The omens obtained by sacrifices were still more anxiously regarded. Upon the motions of the flame, the appearance of the ashes, and, above all, the shape and aspect of the victim's liver, hung such momentous human interests, that, as at Platæa, a great army was sometimes kept waiting for days till success should be assured through a sacrificial calf or chicken.

Oracles.—The temples of *Zeus* at *Dodona* (Epirus), and of *Apollo* at *Delphi* (Phocis), were the oldest and most venerated prophetic shrines. At Dodona three priestesses presided, to whom the gods spoke in the

rustling leaves of a sacred oak, and the murmurs of a holy rill. But the favorite oracular god was Apollo, who, besides the Pythian temple at Delphi, had shrines in various parts of the land.[1] The Greeks had implicit faith in the Oracles, and consulted them for every important undertaking.

Priests and Priestesses shared in the reverence paid to the gods. Their temple duties were mainly prayer and sacrifice. They occupied the place of honor in the public festivities, and were supported by the temple revenues.

Grecian religion included in its observances nearly the whole range of social pleasures. Worship consisted of songs and dances, processions, libations, festivals, dramatic and athletic contests, and various sacrifices and purifications. The people generally were content with their gods and time-honored mythology, and left all difficult moral and religious problems to be settled by the philosophers and the serious-minded minority who followed them.

Religious Games and Festivals.—The *Olympian Games* were held once in four years in honor of Zeus, at Olympia. Here the Greeks gathered from all parts of the country, protected by a safe transit through hostile Hellenic states. The commencement of the Festival month having been formally announced by heralds sent to every state, a solemn truce suppressed all quarrels until its close. The competitive exercises consisted of running, leaping, wrestling, boxing, and chariot-racing. The prize was a wreath from the sacred olive-tree in Olympia. The celebration, at first confined to one day, came in time to last five days. Booths were scattered about the Altis (p. 181), where a gay traffic was carried on; while in the spacious council-room the ardent Greeks crowded to hear the newest works of poets, philosophers, and historians. All this excitement and enthusiasm were heightened by the belief that the pleasure enjoyed was an act of true religious worship. The *Pythian Games*, sacred to Apollo, occurred near Delphi, in the third year of each Olympiad, and in national dignity ranked next to the Olympic. The prize-wreath was laurel. The *Nemean* and the *Isthmian Games*, sacred respectively to Zeus and Poseidon, were held once in two years, and, like the Pythian, had prizes for music and poetry, as well as gymnastics, chariots, and horses. The Nemean

[1] A volcanic site, having a fissure through which gas escaped, was usually selected. The Delphian priestess, having spent three days in fasting and bathing, seated herself on a tripod over the chasm, where, under the real or imaginary effect of the vapors, she uttered her prophecies. Her ravings were recorded by the attending prophet, and afterward turned into hexameter verse by poets hired for the purpose. The shrewd priests, through their secret agents, kept well posted on all matters likely to be urged, and when their knowledge failed, as in predictions for the future, made the responses so ambiguous or unintelligible that they would seem to be verified by any result.

crown was of parsley, the Isthmian of pine. Sparta took interest only in the Olympic games, with which she had been connected from their beginning, and which, it is curious to note, were the only ones having no intellectual competition. Otherwise, Sparta had her own festivals, from which strangers were excluded.

The Panathenæ'a,[1] which took place once in four years at Athens, in honor of the patron goddess, consisted of similar exercises, terminating in a grand procession in which the whole Athenian population took part. Citizens in full military equipment; the victorious contestants with splendid chariots and horses; priests and attendants leading the sacrificial victims; dignified elders bearing olive-boughs; young men with valuable, artistic plate; and maidens, the purest and most beautiful in Athens, with baskets of holy utensils on their heads,—all contributed to the magnificent display. Matrons from the neighboring tribes carried oak-branches, while their daughters bore the chairs and sunshades of the Athenian maidens. In the center of the procession was a ship resting on wheels, having for a sail a richly embroidered mantle or *peplos*, portraying the victories of Zeus and Athena, wrought and woven by Attic maidens. The procession, having gone through all the principal streets round to the Acropolis, marched up through its magnificent Propylæa, past the majestic Parthenon, and at last reached the Erechtheion, or Temple of Athena Polias (p. 194). Here all arms were laid aside, and, amid the blaze of burnt-offerings and the ringing pæans of praise, the votive gifts were placed in the sanctuary of the goddess.

The Feast of Dionysus was celebrated twice during the spring season, the chief festival continuing for eight days. At this time those tragedies and comedies which had been selected by the archon—to whom all plays were first submitted—were brought out in the Dionysiac Theater[2] at Athens, in competition for prizes.

[1] The Panathenaic Procession formed the subject of the sculpture on the frieze around the Parthenon cella, in which stood the goddess sculptured by Phidias. Most of this frieze, much mutilated, is with the Elgin Marbles.

[2] This theater was built on the sloping side of the Acropolis, and consisted of a vast number of semicircular rows of seats cut out of the solid rock, accommodating thirty thousand persons. The front row, composed of white marble arm-chairs, was occupied by the priests, the judges, and the archons, each chair being engraved with the name of its occupant. Between the audience and the stage was the orchestra or place for the chorus, in the center of which stood the altar of Dionysus. Movable stairs led from the orchestra up to the stage, as the course of the drama frequently required the conjunction of the chorus with the actors. The stage itself extended the whole width of the theater, but was quite narrow, except at the center, where the representation took place. It was supported by a white marble wall, handsomely carved. There was a variety of machinery for change of scenes and for producing startling effects, such as the rolling of thunder, the descent of gods from heaven, the rising of ghosts and demons from below, etc. The theater

Each tribe furnished a chorus of dancers and musicians, and chose a *choragus*, whose business was not only to superintend the training and costumes of the performers, but also to bear all the expense of bringing out the play assigned to him. The office was one of high dignity, and immense sums were spent by the choragi in their efforts to eclipse each other; the one adjudged to have given the best entertainment received a tripod, which was formally consecrated in the temples, and placed upon its own properly inscribed monument in the Street of Tripods, near the theater.

The Actors, to increase their size and enable them the better to personate the gods and heroes of Greek tragedy, wore high-soled shoes, padded garments, and great masks which completely enveloped their heads, leaving only small apertures for the mouth and eyes. As their stilts and stage-attire impeded any free movements, their acting consisted of little more than a series of tableaux and recitations, while the stately musical apostrophes and narrations of the chorus filled up the gaps and supplied those parts of the story not acted on the stage.[1]

The Performance began early in the morning, and lasted all day, eating and drinking being allowed in the theater. The price of seats varied according to location, but the poorer classes were supplied free tickets by the government, so that no one was shut out by poverty from enjoying this peculiar worship.[2] Each play generally occupied from one and a half to two hours. The audience was exceedingly demonstrative; an unpopular actor could not deceive himself; his voice was drowned in an uproar of whistling, clucking, and hissing,

was open to the sky, but had an awning which might be drawn to shut out the direct rays of the sun, while little jets of perfumed water cooled and refreshed the air. To aid the vast assembly in hearing, brazen bell shaped vases were placed in different parts of the theater.

[1] In comedy, the actors themselves often took the audience into their confidence, explaining the situation to them somewhat after the manner of some modern comic operas.

[2] Tragedy, which dealt with the national gods and heroes, was to the Greeks a true religious exercise, strengthening their faith, and quickening their sympathies for the woes of their beloved and fate-driven deities. When, as in rare instances, a subject was taken from contemporaneous history, no representation which would pain the audience was allowed, and on one occasion a poet was heavily fined for presenting a play which touched upon a recent Athenian defeat. Some great public lesson was usually hidden in the comedies, where the fashionable follies were mercilessly satirized; and many a useful hint took root in the hearts of the people when given from the stage, that would have fallen dead or unnoticed if put forth in the assembly. "Quick of thought and utterance, of hearing and apprehension, living together in open public intercourse, reading would have been to the Athenians a slow process for the interchange of ideas. But the many thousands of auditors in the Greek theater caught, as with an electric flash of intelligence, the noble thought, the withering sarcasm, the flash of wit, and the covert innuendo."—*Philip Smith.*

and he might esteem himself happy if he escaped from the boards without an actual beating. The favorite, whether on the stage or as a spectator, was as enthusiastically applauded.[1] In comedies, tumult was invited, and the people were urged to shout and laugh, the comic poet sometimes throwing nuts and figs to them, that their scrambling and screaming might add to the evidences of a complete success.

GRECIAN FEMALE HEADS.

Marriage.—Athenians could legally marry only among themselves. The ceremony did not require a priestly official, but was preceded by offerings to Zeus, Hera, Artemis, and other gods who presided over marriage.[2] Omens were carefully observed, and a bath in water from the sacred fountain, Kallirrhoë, was an indispensable preparation. On the evening of the wedding-day, after a merry dinner given at her

[1] At the Olympian games, when Themistocles entered, it is related that the whole assembly rose to honor him.

[2] In Homer's time the groom paid to the lady's father a certain sum for his bride. Afterward this custom was reversed, and the amount of the wife's dowry greatly affected her position as a married woman. At the formal betrothal preceding every marriage this important question was settled, and in case of separation the dowry was usually returned to the wife's parents.

father's house, the closely veiled bride was seated in a chariot between her husband and his "best man," all dressed in festive robes and garlanded with flowers. Her mother kindled the nuptial torch at the domestic hearth, a procession of friends and attendants was formed, and, amid the joyful strains of the marriage-song, the whistling of flutes, and the blinking of torches, the happy pair were escorted to their future home. Here they were saluted with a shower of sweetmeats, after which followed the nuptial banquet. At this feast, by privilege, the women were allowed to be present, though they sat at a separate table, and the bride continued veiled. The third day after marriage the veil was cast aside, and wedding-presents were received. The parties most concerned in marriage were seldom consulted, and it was not uncommon for a widow to find herself bequeathed by her deceased husband's will to one of his friends or relatives.

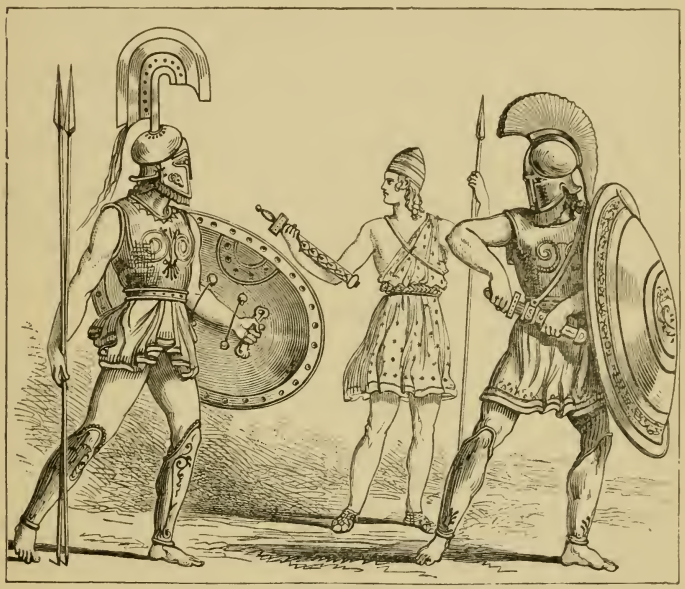
Death and Burial.—As a portal festooned with flowers announced a wedding, so a vessel of water placed before a door gave notice of a death within.[1] As soon as a Greek died, an obolus was inserted in his mouth to pay his fare on the boat across the River Styx to Hades. His body was then washed, anointed, dressed in white, garlanded with flowers, and placed on a couch with the feet toward the outer door. A formal lament[2] followed, made by the female friends and relatives, assisted by hired mourners. On the third day the body was carried to the spot where it was to be buried or burned. It was preceded by a hired chorus of musicians and the male mourners, who, dressed in black or gray, had their hair closely cut.[3] The female mourners walked behind the bier. If the body were burned, sacrifices were offered; then, after all was consumed, the fire was extinguished with wine, and the ashes, sprinkled with oil and wine, were collected in a clay or bronze cinerary. Various articles were stored with the dead, such as mirrors, trinkets, and elegantly painted vases. The burial was followed by a feast, which was considered as given by the deceased (compare p. 42). Sacrifices of milk, honey, wine, olives, and

[1] The water was always brought from some other dwelling, and was used for the purification of visitors, as everything within the house of mourning was polluted by the presence of the dead.

[2] Solon sought to restrain these ostentatious excesses by enacting that, except the nearest relatives, no women under sixty years of age should enter a house of mourning. In the heroic days of Greece the lament lasted several days (that of Achilles continued seventeen), but in later times an early burial was thought pleasing to the dead. The funeral pomp, which afterward became a common custom, was originally reserved for heroes alone. In the earlier Attic burials the grave was dug by the nearest relatives, and afterward sown with corn that the body might be recompensed for its own decay

[3] When a great general died, the hair and manes of all the army horses were cropped.

flowers were periodically offered at the grave, where slaves kept watch. Sometimes a regular banquet was served, and a blood-sacrifice offered by the side of the tomb. The dead person was supposed to be conscious of all these attentions, and to be displeased when an enemy approached his ashes. Malefactors, traitors, and people struck by lightning,[1] were denied burial, which in Greece, as in Egypt, was the highest possible dishonor.



GRECIAN WARRIORS AND ATTENDANT.

Weapons of War and Defense.—The Greeks fought with long spears, swords, clubs, battle-axes, bows, and slings. In the heroic age, chariots were employed, and the warrior, standing by the side of the charioteer, was driven to the front, where he engaged in single combat. Afterward the chariot was used only in races. A soldier in full armor wore a leather or metal helmet, covering his head and face; a cuirass made of iron plates, or a leather coat of mail overlaid with iron scales; bronze greaves, reaching from above the knee

[1] Such a death was supposed to be a direct punishment from the gods for some great offense or hidden depravity.

down to the ankle; and a shield[1] made of ox-hides, covered with metal, and sometimes extending from head to foot. Thus equipped, they advanced slowly and steadily into action in a uniform phalanx of about eight spears deep, the warriors of each tribe arrayed together, so that individual or sectional bravery was easily distinguished. The light infantry wore no armor, but sometimes carried a shield of willow twigs, covered with leather. In Homer's time, bows six feet long were made of the horns of the antelope. Cavalry horses were protected by armor, and the rider sat upon a saddle-cloth, a luxury not indulged in on ordinary occasions. Stirrups and horseshoes were unknown. The ships of Greece, like those of Phœnicia and Carthage, were flat-bottomed barges or galleys, mainly propelled by oars. The oarsmen sat in rows or banks, one above the other, the number of banks determining the name of the vessel.[2] Bows and arrows, javelins, ballistas, and catapults were the offensive weapons used at a distance; but the ordinary ship tactics were to run the sharp iron prow of the attacking vessel against the enemy's broadside to sink it, or else to steer alongside, board the enemy, and make a hand-to-hand fight.

SCENES IN REAL LIFE.

Retrospect.—We will suppose it to be about the close of the 5th century B. C., with the Peloponnesian war just ended. The world is two thousand years older than when we watched the building of the Great Pyramid at Gizeh, and fifteen centuries have passed since the Labyrinth began to show its marble colonnades. Those times are even now remote antiquities, and fifty years ago Herodotus delighted the wondering Greeks with his description of the ancient ruins in the Fayoom. It is nearly two hundred and fifty years since Asshurbanipal sat on the throne of tottering Nineveh, and one hundred and fifty since the fall of Babylon. Let us now visit Sparta.

Scene I.—*A Day in Sparta.*—A hilly, unwalled city on a river bank, with mountains in the distance. A great square or forum (Agora) with a few modest temples, statues, and porticoes. On the highest hill (Acropolis), in the midst of a grove, more temples and

[1] These shields were sometimes richly decorated with emblems and inscriptions. Thus Æschylus, in The Seven Chiefs against Thebes, describes one warrior's shield as bearing a flaming torch, with the motto, "I will burn the city;" and another as having an armed man climbing a scaling-ladder, and for an inscription, "Not Mars himself shall beat me from the towers."

[2] A ship with three banks of oars was called a trireme; with four, a quadrireme, etc. In the times of the Ptolemies galleys of twelve, fifteen, twenty, and even forty banks of oars were built. The precise arrangement of the oarsmen in these large ships is not known (see cut, p. 158).

statues, among them a brass statue of Zeus, the most ancient in Greece. In the suburbs the *hippodrome*, for foot and horse races, and the *platanistæ*,—a grove of beautiful palm-trees, partly inclosed by running streams,—where the Spartan youth gather for athletic sports. A scattered city, its small, mean houses grouped here and there; its streets narrow and dirty. This is Sparta.

If we wish to enter a house, we have simply to announce ourselves in a loud voice, and a slave will admit us. We shall hear no cry of puny infants within; the little boys, none of them over seven years old (p. 179), are strong and sturdy, and the girls are few; their weak or deformed brothers and surplus sisters have been cast out in their babyhood to perish, or to become the slaves of a chance rescuer.

The mother is at home,—a brawny, strong-minded, strong-fisted woman, whose chief pride is that she can fell an enemy with one blow. Her dress consists of two garments,—a *chiton;*[1] and over it a peplos, or short cloak, which clasps above her shoulders, leaving her arms bare. She appears in public when she pleases, and may even give her opinion on matters of state. When her husband or sons go forth to battle, she sheds no sentimental tears, but hands to each his shield, with the proud injunction, "Return with it, or upon it." No cowards, whatever their excuses, find favor with her. When the blind Eurytus was led by his slave into the foremost rank at Thermopylæ, she thought of him as having simply performed his duty; when Aristodemus made his blindness an excuse for staying away, she reviled his cowardice; and though he afterward died the most heroic of deaths at Platæa, it counted him nothing. She educates her daughters to the same unflinching defiance of womanly tenderness. They are trained in the palæstra or wrestling-school to run, wrestle, and fight like their brothers. They wear but one garment, a short sleeveless chiton, open upon one side, and often not reaching to the knee.

The Spartan gentleman, who sees little of his family (p. 120), is debarred by law from trade or agriculture, and, having no taste for art or literature, spends his time, when not in actual warfare, in daily military drill, and in governing his helots. He never appears in public without his attendant slaves, but prudence compels him to walk behind rather than before them. In the street his dress is a short, coarse cloak, with or without a chiton; perhaps a pair of thong-strapped sandals, a cane, and a seal-ring. He usually goes bare-headed, but when traveling in the hot sun wears a broad-brimmed hat or bonnet. His ideal character is one of relentless energy and brute force, and his

[1] The Doric chiton was a simple woolen shift, consisting of two short pieces of cloth, sewed or clasped together on one or both sides up to the breast; the parts covering the breast and back were fastened over each shoulder, leaving the open spaces at the side for arm-holes. It was confined about the waist with a girdle.

standard of excellence is a successful defiance of all pain, and an ability to conquer in every fight.

Scene II.—*A Day in Athens* (4th century B. C.).—To see Athens is, first of all, to admire the Acropolis,—a high, steep, rocky, but broad-crested hill, sloping toward the city and the distant sea; ascended by a marble road for chariots, and marble steps for pedestrians; entered through a magnificent gateway (the Propylæa); and crowned on its spacious summit—one hundred and fifty feet above the level at its base—with a grove of stately temples, statues,[1] and altars.

Standing on the Acropolis, on a bright morning about the year 300 B. C., a magnificent view opens on every side. Away to the southwest for four miles stretch the Long Walls, five hundred and fifty feet apart, leading to the Piræan harbor; beyond them the sea, dotted with sails, glistens in the early sun. Between us and the harbors lie the porticoed and templed Agora, bustling with the morning commerce; the Pnyx,[2] with its stone bema, from which Demosthenes sixty or more years ago essayed his first speech amid hisses and laughter; the Areopagus, where from time immemorial the learned court of archons has held its sittings; the hill of the Museum, crowned by a fortress; the temples of Hercules, Demeter, and Artemis; the Gymnasium of Hermes; and, near the Piræan gate, a little grove of statues,—among them one of Socrates, who drank the hemlock and went to sleep a hundred years ago. At our feet, circling about the hill, are amphitheaters for musical and dramatic festivals; elegant temples and colonnades; and the famous Street of Tripods, more beautiful than ever since the recent erection of the monument of the choragus Lysicrates. Turning toward the east, we see the Lyceum, where Aristotle walked and talked within the last half century; and the Cynosarges, where Antisthenes, the father of the Cynics, had his school. Still further to the north rises the white top of Mount Lycabettus, beyond which is the plain of Marathon; and on the south the green and flowery ascent of Mount Hymettus, swarming with bees, and equally famous for its honey and

[1] Towering over all the other statues was the bronze Athena Promachus, by Phidias, cast out of spoils won at Marathon. It was sixty feet high, and represented the goddess with her spear and shield in the attitude of a combatant. The remains of the *Erechtheion*, a beautiful and peculiar temple sacred to two deities, stood near the Parthenon. It had been burned during the invasion of Xerxes, but was in process of restoration when the Peloponnesian war broke out. Part of it was dedicated to Athena Polias, whose olive-wood statue within its walls was reputed to have fallen from heaven. It was also said to contain the sacred olive-tree brought forth by Athena, the spring of water which followed the stroke of Poseidon's trident, and even the impression of the trident itself.

[2] The two hills, the Pnyx and the Areopagus, were famous localities. Upon the former the assemblies of the people were held. The stone pulpit (*bema*), from which the orators declaimed, and traces of the leveled arena where the people gathered to listen, are still seen on the Pnyx.

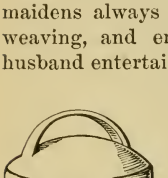
its marble. Through the city, to the southeast, flows the river Ilissus, sacred to the Muses. As we look about us, we are struck by the absence of spires or pinnacles. There are no high towers as in Babylon; no lofty obelisks as on the banks of the Nile; the tiled roofs are all flat or slightly gabled, and on them we detect many a favorite promenade.

GRECIAN LADIES AND ATTENDANT.

A Greek Home.—The Athenian gentleman usually arises at dawn, and after a slight repast of bread and wine goes out with his slaves [1] for a walk or ride, previous to his customary daily lounge in the market place. While he is absent, if we are ladies we may visit the household. We are quite sure to find the mistress at home, for, especially if she be young, she never ventures outside her dwelling without her husband's permission; nor does she receive within it any but her lady-friends and nearest male relatives. The exterior of the house is very plain. Built of common stone, brick, or wood, and coated with plaster, it abuts so closely upon the street that if the door has been made to open outward (a tax is paid for this privilege) the comer-out is obliged to knock before opening it, in order to warn the passers-by. The dead-wall before us has no lower windows, but a strong door furnished with

[1] No gentleman in Athens went out unless he was accompanied by his servants. To be unattended by at least one slave was a sign of extreme indigence, and no more to be thought of than to be seen without a cane. As to the latter, "a gentleman found going about without a walking-stick was presumed by the police to be disorderly, and was imprisoned for the night."

knocker and handle, and beside it a Hermes (p. 143) or an altar to Apollo. Over the door, as in Egypt, is an inscription, here reading, "To the good genius," followed by the name of the owner. In response to our knock, the porter, who is always in attendance, opens the door. Carefully placing our right foot on the threshold,—it would be an unlucky omen to touch it with the left,—we pass through a long corridor to a large court open to the sky, and surrounded by arcades or porticoes. This is the peristyle of the *andronitis*, or apartments belonging to the master of the house. Around the peristyle lie the banqueting, music, sitting, and sleeping-rooms, the picture galleries and libraries. A second corridor, opening opposite the first, leads to another porticoed court, with rooms about and behind it. This is the *gynæconitis*, the domain of the mistress. Here the daughters and handmaidens always remain, occupied with their wool-carding, spinning, weaving, and embroidery, and hither the mother retires when her husband entertains guests in the andronitis. The floors are plastered and tastefully painted,[1] the walls are frescoed, and the cornices and ceilings are ornamented with stucco. The rooms are warmed from fireplaces, or braziers of hot coke or charcoal; they are lighted mostly from doors opening upon the porticoes. In the first court is an altar to Zeus, and in the second the never-forgotten one to Hestia. The furniture is simple, but remarkable for elegance of design. Along the walls are seats or sofas covered with skins or purple carpets, and heaped with cushions. There are also light folding-stools[2] and richly carved arm-chairs, and scattered about the rooms are tripods supporting exquisitely painted vases. In the bedrooms of this luxurious home are couches of every degree of magnificence, made of olive-wood inlaid with gold and ivory or veneered with tortoise-shell, or of ivory richly embossed, or even of solid silver. On these are laid mattresses of sponge, feathers, or plucked wool; and over them soft, gorgeously colored blankets, or a coverlet made of peacock skins, dressed with the feathers on,[3] and perfumed with imported essences.



ANCIENT BRAZIER.

[1] In later times flagging and mosaics were used. Before the 4th century B. C. the plaster walls were simply whitewashed.

[2] The four-legged, backless stool was called a *diphros*; when an Athenian gentleman walked out, one of his slaves generally carried a diphros for the convenience of his master when wearied. To the diphros a curved back was sometimes added, and the legs made immovable. It was then called a *klismos*. A high, large chair, with straight back and low arms, was a *thronos*. The thronoi in the temples were for the gods; those in dwellings, for the master and his guests. A footstool was indispensable, and was sometimes attached to the front legs of the thronos.

[3] "One of the greatest improvements introduced by the Greeks into the art of

The mistress of the house, who is superintending the domestic labor, is dressed in a long chiton, doubled over at the top so as to form a kind of cape which hangs down loosely, clasped on the shoulders, girdled at the waist, and falling in many folds to her feet. When she ventures abroad, as she occasionally does to the funeral of a near relation, to the great religious festivals, and sometimes to hear a tragedy, she wears a cloak or *himation*.[1] The Athenian wife has not the privileges of the Spartan. The husband and father is the complete master of his household, and, so far from allowing his wife to transact any independent bargains, he may be legally absolved from any contract her request or counsel has induced him to make.—This is a busy morning in the home, for the master has gone to the market place to invite a few friends to an evening banquet. The foreign cooks, hired for the occasion, are already here, giving orders, and preparing choice dishes. At noon, all business in the market place having ceased, the Athenian gentleman returns to his home for his mid-day meal and his siesta.[2] As the cooler hours come on, he repairs to the crowded gymnasium, where he may enjoy the pleasures of the bath, listen to the learned lectures of philosophers and rhetoricians, or join in the racing, military, and gymnastic exercises.[3] Toward sunset he again seeks his home to await his invited guests.

The Banquet.—As each guest arrives, a slave[4] meets him in the court, and ushers him into the large triclinium or dining-room, where his host warmly greets him, and assigns to him a section of a couch. Before he reclines,[5] however, a slave unlooses his sandals and washes

sleeping was the practice of undressing before going to bed,—a thing unheard of until hit upon by their inventive genius."—*Felton.*

[1] The dress of both sexes was nearly the same. The himation was a large, square piece of cloth, so wrapped about the form as to leave only the right arm free. Much skill was required to drape it artistically, and the taste and elegance of the wearer were decided by his manner of carrying it. The same himation often served for both husband and wife, and it is related as among the unamiable traits of Xantippe, the shrewish wife of Socrates, that she refused to go out in her husband's himation. A gentleman usually wore a chiton also, though he was considered fully dressed in the himation alone. The lower classes wore only the chiton, or were clothed in tanned skins. Raiment was cheap in Greece. In the time of Socrates a chiton cost about a dollar; and an ordinary himation, two dollars.

[2] The poorer classes gathered together in groups along the porticoes for gossip or slumber, where indeed they not unfrequently spent their nights.

[3] Ball-playing, which was a favorite game with the Greeks, was taught scientifically in the gymnasium. The balls were made of colored leather, stuffed with feathers, wool, or fig-seeds, or, if very large, were hollow. Cock-and-quail fighting was another exciting amusement, and at Athens took place annually by law, as an instructive exhibition of bravery.

[4] A guest frequently brought his own slave to assist in personal attendance upon himself.

[5] The mode of reclining, which was similar to that in Assyria, is shown in the

his feet in perfumed wine. The time having arrived for dinner, water is passed around for hand ablutions, and small, low tables are brought in, one being placed before each couch. There are no knives and forks, no table-cloths or napkins. Some of the guests wear gloves to enable

A GREEK SYMPOSIUM.

them to take the food quite hot, others have hardened their fingers by handling hot pokers, and one, a noted gourmand, has prepared himself with metallic finger-guards. The slaves now hasten with the first course, which opens with sweetmeats, and includes many delicacies,

cut, "A Greek Symposium." The place of honor was next the host. The Greek wife and daughter never appeared at these banquets, and at their every-day meals the wife sat on the couch at the feet of her master. The sons were not permitted to recline till they were of age.

such as thrushes, hares, oysters, pungent herbs, and, best of all, Copaic eels, cooked crisp and brown, and wrapped in beet-leaves.[1] Bread is handed around in tiny baskets, woven of slips of ivory. Little talking is done, for it is good breeding to remain quiet until the substantial viands are honored. From time to time the guests wipe their fingers upon bits of bread, throwing the fragments under the table. This course being finished, the well-trained slaves sponge or remove the tables, brush up the dough, bones, and other remnants from the floor, and pass again the perfumed water for hand-washing. Garlands of myrtle and roses, gay ribbons, and sweet-scented ointments are distributed, a golden bowl of wine is brought, and the meal closes with a libation.

The Symposium is introduced by a second libation, accompanied by hymns and the solemn notes of a flute. The party, hitherto silent, rapidly grow merry, while the slaves bring in the dessert and the wine, which now for the first time appears at the feast. The dessert consists of fresh fruits, olives well ripened on the tree, dried figs, imported dates, curdled cream, honey, cheese, and the salt-sprinkled cakes for which Athens is renowned. A large crater or wine-bowl, ornamented with groups of dancing bacchanals, is placed before one of the guests, who has been chosen archon. He is to decide upon the proper mixture of the wine,[2] the nature of the forfeits in the games of the evening, and, in fact, is henceforth king of the feast. The sport begins with riddles. This is a favorite pastime; every failure in guessing requires a forfeit, and the penalty is to drink a certain quantity of wine. Music, charades, dancing and juggling performed by professionals, and a variety of entertainments, help the hours to fly, and the Symposium ends at last by the whole party inviting themselves to some other banqueting-place, where they spend the night in revel.[3]

[1] The Greeks were extravagantly fond of fish. Pork, the abhorred of the Egyptians, was their favorite meat. Bread, more than anything else, was the "staff of life," all other food, except sweetmeats—even meat—being called *relish*. Sweetmeats were superstitiously regarded, and scattering them about the house was an invitation to good luck.

[2] To drink wine clear was disreputable, and it was generally diluted with two thirds water.

[3] The fashionable Symposia were usually of the character described above, but sometimes they were more intellectual, affording an occasion for the brilliant display of Attic wit and learning. The drinking character of the party was always the same, and in Plato's dialogue, The Symposium, in which Aristophanes, Socrates, and other literary celebrities took part, the evening is broken in upon by two different bands of revelers, and daylight finds Socrates and Aristophanes still drinking with the host. "Parasites (a recognized class of people, who lived by sponging their dinners) and mountebanks always took the liberty to drop in wherever there was a feast, a fact which they ascertained by walking through the streets and snuffing at the kitchens."—*Felton.*

4. SUMMARY.

1. Political History.—The Pelasgians are the primitive inhabitants of Greece. In time the Hellenes descend from the north, and give their name to the land. It is the Heroic Age, the era of the sons of the gods,—Hercules, Theseus, and Jason,—of the Argonautic Expedition and the Siege of Troy. With the Dorian Migration ("Return of the Heraclidæ"), and their settlement in the Peloponnesus, the mythic stories end and real history begins. The kings disappear, and nearly all the cities become little republics. Hellenic colonies arise in Asia Minor, rivaling the glory of Greece itself. Lycurgus now enacts his rigid laws (850 B. C.). In the succeeding centuries the Spartans—pitiless, fearless, haughty warriors—conquer Messenia, become the head of the Peloponnesus, and threaten all Greece. Meanwhile—spite of Draco's Code, the Alcmæonidæ's curse, the factions of the men of the *plain*, the *coast*, and the *mountain*, and the tyranny of the Pisistratidæ—Athens, by the wise measures of Solon and Cleisthenes, becomes a powerful republic.

Athens now sends help to the Greeks of Asia Minor against the Persians, and the Asiatic deluge is precipitated upon Greece. Miltiades defeats Darius on the field of Marathon (490 B. C.). Ten years later Xerxes forces the Pass of Thermopylæ, slays Leonidas and his three hundred Spartans, and burns Athens; but his fleet is put to flight at Salamis, the next year his army is routed by Pausanias at Platæa, and his remaining ships are destroyed at Mycale. Thus Europe is saved from Persian despotism.

The Age of Pericles follows, and Athens, grown to be a great commercial city,—its streets thronged with traders and its harbor with ships,—is the head of Greece. Sparta is jealous, and the Peloponnesian war breaks out in 431 B. C. Its twenty-seven years of alternate victories and defeats end in the fatal expedition to Syracuse, the defeat of Ægospotami, and the fall of Athens.

Sparta is now supreme; but her cruel rule is broken by Epaminondas on the field of Leuctra. Thebes comes to the front, but Greece, rent by rivalries, is overwhelmed by Philip of Macedon in the battle of Chæronea. The conqueror dying soon after, his greater son, Alexander, leads the armies of united Greece into Asia. The battles of Granicus, Issus, and Arbela subdue the Persian Empire. Thence the conquering leader marches eastward to the Indus, and returns to Babylon only to die (323 B. C.). His generals divide his empire among themselves; while Greece, a prey to dissensions, at last drops into the all-absorbing Roman Empire (146 B. C.).

2. **Civilization.**—Athens and Sparta differ widely in thought, habits, and taste. *The Spartans* care little for art and literature, and glory only in war and patriotism. They are rigid in their self-discipline, and cruel to their slaves. They smother all tender home sentiment, eat at the public mess, give their seven-year-old boys to the state, and train their girls in the rough sports of the palæstra. They distrust and exclude strangers, and make no effort to adorn their capital with art or architecture.

The Athenians adore art, beauty, and intellect. Versatile and brilliant, they are fond of novelties and eager for discussions. Law courts abound, and the masses imbibe an education in the theater, along the busy streets, and on the Pnyx. In their democratic city, filled with magnificent temples, statues, and colonnades, wit and talent are the keys that unlock the doors of every saloon. Athens becomes the center of the world's history in all that pertains to the fine arts. Poetry and philosophy flourish alike in her classic atmosphere, and all the colonies feel the pulse of her artistic heart.

Grecian Art and Literature furnish models for all time. Infant Greece produces Homer and Hesiod, the patriarchs of epic poetry. Coming down the centuries, she brings out in song, and hymn, and ode, Sappho, Simonides, and Pindar; in tragedy, Æschylus, Sophocles, and Euripides; in comedy, Aristophanes and Menander; in history, Herodotus, Thucydides, and Xenophon; in oratory, Pericles and Demosthenes; in philosophy, Thales, Pythagoras, Socrates, Plato, and Aristotle; in painting, Apelles; in sculpture, Phidias, Praxiteles, and Lysippus.

Greek Mythology invests every stream, grove, and mountain with gods and goddesses, nymphs, and naiads. The beloved deities are worshiped with songs and dances, dramas and festivals, spirited contests and gorgeous processions. The Four Great National Games unite all Greece in a sacred bond. The Feasts of Dionysus give birth to the drama. The Four Great Schools of Philosophy flourish and decay, leaving their impress upon the generations to come. Finally Grecian civilization is transported to the Tiber, and becomes blended with the national peculiarities of the conquering Romans.

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CHRONOLOGY.

	B. C.
Dorian Migration, about	1100
Lycurgus, about	850
First Olympiad	776

[It is curious to notice how many important events cluster about this period, viz.: Rome was founded in 753; the Era of Nabonassar in Babylon began 747; and Tiglath-Pileser II., the great military king of Assyria, ascended the throne, 745.]

First Messenian War	743–724
Second Messenian War	685–668
Draco	621
Solon	594
Pisistratus	560
Battle of Marathon	490
Battles of Thermopylæ and Salamis	480
" " Platæa and Mycale	479
Age of Pericles	479–429
Peloponnesian War	431–404
Retreat of the Ten Thousand	400
Battle of Leuctra	371
Demosthenes delivered his "First Philippic" (Oration against Philip)	352
Battle of Chæronea	338
Alexander the Great	336–323
Battle of the Granicus	334
" " Issus	333
" " Arbela	331
Oration of Demosthenes on "The Crown"	330
Battle of Ipsus	301
Greece becomes a Roman Province	146

BAS-RELIEF OF THE NINE MUSES.

THE PROVINCES
OF THE
ROMAN EMPIRE,
at the time of its greatest extent.
SCALE OF ENGLISH MILES
100 500
On this Map Italia is divided into the 11 Regions of Augustus.
J. WELLS, DEL.
MARE GERMANICUM
NORTH SEA
MARE BRITANNICUM
BRITANNIA
CALEDONIA
HIBERNIA
INSULÆ BRITANNICÆ
OCEAN
ATLANTIC
MARE CANTABRICUM
BAY OF BISCAY
HISPANIA
GALLIA
GERMANIA
RHÆTIA
NORICUM
PANNONIA
ILLYRICUM
ITALIA
ADRIATIC SEA
TYRRHENIAN SEA
MARE MEDITERRANEUM
CORSICA
SARDINIA
SICILIA
BALEARES
MAURETANIA
NUMIDIA
AFRICA VETUS
GÆTULI
SCANDIA
MARE SUEVICUM
BALTIC SEA
SAXONES
BURGUNDIONES
HERMUNDURI
MARCOMANNI
QUADI
SUEVI
SUDETA MTS.
Cassiterides Is.
Vectis I.
Londinium
Lindum
Eboracum
Deva
Monapia I.
Mona I.
Hibernia
Caledonia
Hadrian's Wall
Antoninus's Wall
Mare Vergivium
Trinobantes
Cenimagni
Iceni
Cassi
Catuvellani
Cantii
Belgæ
Atrebates
Parisii
Chauci
Flevo L.
Rhine R.
Colonia Agrippina
Nervii
Treviri
Mosa R.
Sequana R.
Matrona R.
Lutetia Parisii
Durocortorum
Remi
Lingones
Sequani
Helvetii
Helvetia
Rhodanus R.
Ligeris R.
Loire R.
Genabum
Argentoratum
Alesia
Vesontio
Lugdunum
Vienna
Allobroges
Cottian Alps
Graian Alps
Pennine Alps
Poenine Alps
Rhætia
Vindelicorum
Danube R.
Castra Regina
Lauriacum
Carnuntum
Vindobona
Savaria
Aquileia
Emona
Venetia
Verona
Mediolanum
Gallia Cisalpina
Liguria
Vercellæ
Placentia
Taurasia
Cremona
Ticinum
Padus R.
Ravenna
Pisæ
Nicæa
Massilia
Narbo
Narbonensis
Tolosa
Toulouse
Pyrenæi Mts.
Aquitania
Gallia Aquitanica
Vasconum Mts.
Vasconum Saltus
Pompeiopolis
Durius R.
Douro R.
Numantia
Caesar Augustus
Celtiberia
Celtiberi
Ilerda
Emporiæ
Tarraco
Barcino
Tagus R.
Toletum
Toledo
Saguntum
Valentia
Anas R.
Guadiana R.
Lusitania
Lusitani
Augusta Emerita
Merida
Corduba
Castulo
Ilitburgis
Baetica
Baetis R.
Guadalquivir R.
Hispalis
Munda
Bastetani
Gades
Malaca
Fretum Gaditanum
Tingis
Tingitana
Caesariensis
Atlas Mts.
Lixus R.
Sebou R.
New Carthage
Saldæ
Hippo Regius
Cirta
Zama
Byzantium
Thevesté
Lambæse
Thapsus
Carthage
Hadrumetum
Leptis Minor
Sabrata
Oea
Leptis Magna
Tripolitana
Syrtis Minor
Tritonis L.
Talgæ
Psylli
Cydamus
Dedris
Garama
Panormus
Messana
Ægusæ Is.
Lilybæum
Agrigentum
Syracuse
Rhegium
Tarentum
Brundusium
Neapolis
Capua
Roma
Tiber R.
Arnus R.
Liris R.
Volturnus R.
Aufidus R.
Apulia
Lucania
Bruttii
Samnium
Campania
Latium
Etruria
Umbria
Picenum
Gallia Togata
Gallia Transpadana
Gallia Cisalpina
Insubres
Cenomani
Taurini
Salassi
Lepontii
Helvetii
Rhætia
Vindelicorum
Noricum
Pannonia
Illyricum
Dalmatia
Liburnia
Istria
Venetia
Histria
Carni
Japydes
Colapis R.
Savus R.
Drinus R.
Naro R.
Narona
Salonæ
Epidaurum
Scodra
Lissus
Dyrrhachium
Apollonia
Aous R.
Epirus
Thessalia
Macedonia
Thessalonica
Pella
Amphipolis
Philippi
Neapolis
Abdera
Thracia
Thracian Chersonesus
Sestos
Abydos
Lampsacus
Propontis
Hellespontus
Troas
Ilium
Alexandria Troas
Dardanus
Adramyttium
Pergamus
Smyrna
Ephesus
Miletus
Halicarnassus
Rhodes
Cnidus
Cos
Lesbos
Chios
Samos
Cyprus
Paphos
Salamis
Crete
Cydonia
Gortyna
Cyrene
Barca
Berenice
Ptolemais
Apollonia
Arsinoe
Alexandria
Nile R.
Memphis
Heliopolis
Pelusium
Egyptus
Thebais
Aegyptus Inferior
Aegyptus Superior
Nubia
Meroe
Axum
Red Sea
Arabia
Arabia Petræa
Arabia Felix
Arabia Deserta
Mesopotamia
Babylonia
Assyria
Euphrates R.
Tigris R.
Seleucia
Ctesiphon
Parthia
Media
Armenia
Armenia Minor
Armenia Major
Caucasus Mts.
Caspian Sea
Albania
Iberia
Colchis
Pontus
Pontus Euxinus
Bosporus
Byzantium
Chalcedon
Nicomedia
Nicæa
Bithynia
Galatia
Cappadocia
Cilicia
Tarsus
Issus
Antioch
Seleucia
Syria
Damascus
Palmyra
Phœnicia
Tyre
Sidon
Berytus
Judæa
Jerusalem
Jericho
Jordan R.
Dead Sea
Sea of Galilee
Nazareth
Bethlehem
Hebron
Gaza
Idumæa
Nabatæa
Petra
Rhinocolura
Pelusium
Arsinoe
Heroopolis
Clysma
Red Sea
Arabia Petræa
Arabia Felix
Arabia Deserta
Mesopotamia
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Euphrates R.
Tigris R.
Seleucia
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Idumæa
Nabatæa
Petra
Rhinocolura
Pelusium
Arsinoe
Heroopolis
Clysma
Red Sea

SARMATIA ASIATICA
SARMATIA EUROPAEA
SCYTHIA
Aestii
VENEDE
Vistula R.
Tanais R.
Don R.
Volga R. or Rha R.
Ural R.
Borysthenes R.
Dnieper R.
Basta
Basta
CARPATHUS Mts.
Tyras R.
Dniester R.
Palus Maeotis
Sea of Azof
Panticapaeum
Chersonesus Taurica
Hypanis R.
Alantas R.
CAUCASUS MTS.
ALBANIA
IBERIA
Cyrus R.
CASPIAN SEA
Udon R.
Napoca
Apulum
DACIA
Getae
Wall
Marisus R.
Piroboridava
Viminacium
Ratiaria
Danube R.
Ister R.
Durostorum
MOESIA
Naissus
Scupi
Philippopolis
Adrianopolis
DARDANIA
THRACIA
Philippi
Dyrrhachium
MACEDONIA
Apollonia
Pydna
Pella
Thessalonica
Amphipolis
Olympus
Pharsalia
Actium
Patrae
ACHAIA
Athens
Thebes
Corinth
Argos
Sparta
Ithaca
IONIAN SEA
CRETE
RHODES
MARE MYRTOUM
MARE AEGAEUM
Byzantium
Chalcedon
Heraclea
PONTUS EUXINUS
BLACK SEA
Sinope
Amisus
Pharnacia
Trapezus
Dioscurias
PAPHLAGONIA
BITHYNIA
Nicomedia
Nicaea
Prusa
Cius
Amastris
Zela
PONTUS
CAPPADOCIA
ARMENIA MINOR
ARMENIA MAJOR
Artaxata
Araxes R.
Mt. Ararat
Tigranocerta
Tigris R.
Nisibis
Euphrates R.
Thospitis L.
Marianes L.
Spauta
MEDIA ATROPATENE
Ecbatana
Nineveh
Hecatompylos
PARTHIA
Ctesiphon
Seleucia
Babylon
Thapsacus
Circesium
Antioch
Daphne
Seleucia
Soli
Paphos
CYPRUS
Tarsus
CILICIA
Pessinus
Synnada
Laodicea
Apamea
Ephesus
Sardis
Pergamus
Abydos
LYCAONIA
PISIDIA
PHRYGIA
LYDIA
MYSIA
IONIA
Aradus
Berytus
Byblus
Sidon
Tyrus
Damascus
Palmyra
Tadmor
SYRIA
Caesarea
Joppa
Hierosolyma
Jerusalem
PALESTINA
ARABIA DESERTA
ARABIA PETRAEA
ARABIA FELIX
Elana
NABATAEI
ARABICUS SINUS
RED SEA
Tropic of Cancer
MARE INTERNUM
MARE EGYPTIANUM
Ptolemais
Berenice
Cyrene
Barca
Appollonia
Platea I.
Alexandria
Pharos
Canopus
Parætonium
LIBYA
Marmaridæ
Memphis
Pelusium
Arsinoe
CYRENAICA
Augila
Ammonium
Nasamones
Catabathmus
Nilus R.
Canopus
Thebes
Abydos
Latopolis
Syene
Berenice
ÆTHIOPIA
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ROME.

1. THE POLITICAL HISTORY.

While Greece was winning her freedom on the fields of Marathon and Platæa, and building up the best civilization the world had then seen; while Alexander was carrying the Grecian arms and culture over the East; while the Conqueror's successors were wrangling over the prize he had won; while the Ptolemies were transplanting Grecian thought, but not Grecian freedom, to Egyptian soil,—there was slowly growing up on the banks of the Tiber a city that was to found an empire wider than Alexander's, and, molding Grecian civilization, art, and literature into new forms, preserve them long after Greece had fallen.

Contrasts between Greece and Italy.—*Duration.*—Greek history, from the First Olympiad (776 B. C.) to the Roman Conquest (146 B. C.), covers about six centuries, but the national strength lasted less than two centuries; Roman history, from the founding of Rome (753 B. C.) to its downfall (476 A. D.), stretches over twelve centuries.

Geographical Questions.—See maps, pp. 210 and 255. Describe the Tiber. Locate Rome; Ostia; Alba Longa; Veii (Veji); the Sabines; the Etruscans. Where was Carthage? New Carthage? Saguntum? Syracuse? Lake Trasimenus? Capua? Cannæ? Tarentum? Cisalpine Gaul? Iapygia (the "heel of Italy," reaching toward Greece)? Brutium (the "toe of Italy")? What were the limits of the empire at the time of its greatest extent? Name the principal countries which it then included. Locate Alexandria; Antioch; Smyrna; Philippi; Byzantium.

Manner of Growth.—Greece, cut up into small valleys, grew around many little centers, and no two leaves on her tree of liberty were exactly alike; Italy exhibited the unbroken advance of one imperial city to universal dominion. As a result, we find in Greece the fickleness and jealousies of petty states; in Italy, the power and resources of a mighty nation.

Direction of Growth.—Greece lay open to the East, whence she originally drew her inspiration, and whither she in time returned the fruits of her civilization; Italy lay open to the West, and westward sent the strength of her civilization to regenerate barbarian Europe.

Character of Influence.—The mission of Greece was to exhibit the triumphs of the mind, and to illustrate the principles of liberty; that of Rome, to subdue by irresistible force, to manifest the power of law, and to bind the nations together for the coming of a new religion.

Ultimate Results.—When Greece fell from her high estate, she left only her history and the achievements of her artists and statesmen; when the Roman Empire broke to pieces, the great nations of Europe sprang from the ruins, and their languages, civilization, laws, and religion took their form from the Mistress of the World.

The Early Inhabitants of Italy were mainly of the same Aryan swarm that settled Greece. But they had become very different from the Hellenes, and had split into various hostile tribes. Between the Arno and the Tiber lived the *Etruscans* or Tuscans,—a league of twelve cities. These people were great builders, and skilled in the arts. In northern Italy, Cisalpine Gaul was inhabited by *Celts*, akin to those upon the other side of the Alps. Southern Italy contained many prosperous *Greek* cities. The *Italians* occupied central Italy. They were divided into the *Latins*

and *Oscans*. The former comprised a league of thirty towns (note, p. 117) south of the Tiber; the latter consisted of various tribes living eastward,—Samnites, Sabines, etc.[1]

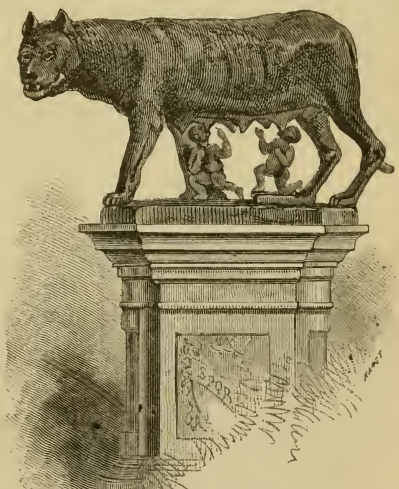
Rome was founded[2] (753 B. C.) by the Latins, perhaps

[1] Some authorities group the Samnites, Sabines, Umbrians, Oscans, Sabellians, etc., as the *Umbrians;* and others call them the *Umbro-Sabellians.* They were doubtless closely related.

[2] OF THE EARLY HISTORY OF ROME there is no reliable account, as the records were burned when the city was destroyed by the Gauls (390 B. C.), and it was five hundred years after the founding of the city (A. U. C., *anno urbis conditæ*) before the first rude attempt was made to write a continuous narrative of its origin. The names of the early monarchs are probably personifications, rather than the appellations of real persons. The word "Rome" itself means *border*, and probably had no relation to the fabled Romulus. The history which was accepted in later times by the Romans, and has come down to us, is a series of beautiful legends. In the text is given the real history as now received by the best critics, and in the notes the mythical stories.

ÆNEAS, favored by the god Mercury and led by his mother Venus, came, after the destruction of Troy, to Italy. There his son Ascanius built the Long White City (Alba Longa). His descendants reigned in peace for three hundred years. When it came time, according to the decree of the gods, that Rome should be founded,

ROMULUS AND REMUS were born. Their mother, Rhea Silvia, was a priestess of the goddess Vesta, and their father, Mars, the god of war. Amulius, who had usurped the Alban throne from their grandfather Numitor, ordered the babes to be thrown into the Tiber. They were, however, cast ashore at the foot of Mount Palatine. Here they were nursed by a wolf. One Faustulus, passing near, was struck by the sight, and, carrying the children home, brought them up as his own. Romulus and Remus, on coming to age, discovered their true rank, slew the usurper, and restored their grandfather Numitor to his throne.

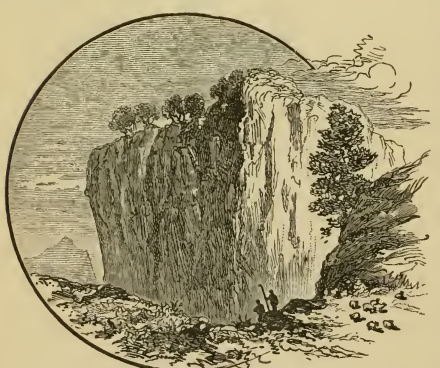


ROMAN WOLF STATUE.

FOUNDING OF ROME.—The brothers then determined to found a city near the spot where they had been so wonderfully preserved, and agreed to watch the flight of birds in order to decide which should fix upon the site. Remus, on the Aventine Hill, saw six vultures; but Romulus, on the Palatine, saw twelve, and was declared victor. He accordingly began to mark out the boundaries with a brazen plow, drawn by a bullock and a heifer. As the mud wall rose, Remus in scorn jumped

a colony sent out from Alba Longa, as an outpost against the Etruscans, whom they greatly feared. At an early date it contained about one thousand miserable, thatched huts, surrounded by a wall. Most of the inhabitants were shepherds or farmers, who tilled the land upon the plain near by, but lived for protection within their fortifications on the Palatine Hill. It is probable that the other hills, afterward covered by Rome, were then occupied by Latins, and that the cities of Latium formed a confederacy, with Alba Longa at the head.

over it; whereupon Romulus slew him, exclaiming, "So perish every one who may try to leap over these ramparts!" The new city he called Rome after his own name, and became its first king. To secure inhabitants, he opened an asylum for refugees and criminals; but, lacking women, he resorted to a curious expedient. A great festival in honor of Neptune was appointed, and the neighboring people were invited to come with their families. In the midst of the games the young Romans rushed among the spectators, and each, seizing a maiden, carried her off to be his wife. The indignant parents returned home, but only to come back in arms, and thirsting for vengeance. The Sabines laid siege to the citadel on the Capitoline Hill. Tarpeia, the commandant's daughter, dazzled by the glitter of their golden bracelets and rings, promised to betray the fortress if the Sabines would give her "what they wore on their left arms." As they passed in through the gate, which she opened for them in the night, they crushed her beneath their heavy shields. Henceforth that part of the hill was called the Tarpeian Rock, and down its precipice traitors were hurled to death. The next day after Tarpeia's treachery, the battle raged in the valley between the Capitoline and Palatine Hills. In his distress, Romulus vowed a temple to Jupiter. The Romans thereupon turned, and drove back their foes. In the flight, Mettius Curtius, the leader of the Sabines, sunk with his horse into a marsh, and nearly perished. Ere the contest could be renewed, the Sabine women, with disheveled hair, suddenly rushed between their kindred and new-found husbands, and implored peace. Their entreaties prevailed, the two people united, and their kings reigned jointly. As the Sabines came from Cures, the united people were called *Romans* and *Quirites*.

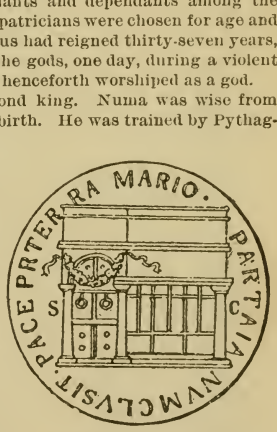


THE TARPEIAN ROCK (FROM AN OLD PRINT).

The Early Government was aristocratic. It had a king, a senate, and an assembly. The priest-king offered sacrifices, and presided over the senate. The senate had the right to discuss and vote; the assembly, to discuss only. Each original family or house (*gens*) was represented in the senate by its head. This body was therefore composed of the fathers (*patres*), and was from the beginning the soul of the rising city; while throughout its entire history the intelligence, experience, and wisdom gathered in the senate determined the policy and shaped the public life

ROMULUS, after the death of Tatius, became sole king. He divided the people into nobles and commons; the former he called *patricians*, and the latter *plebeians*. The patricians were separated into three tribes,—*Ramnes*, *Tities*, and *Luceres*. In each of these he made ten divisions, or *curiæ*. The thirty curiæ formed the assembly of the people. The plebeians, being apportioned as tenants and dependants among the patricians, were called *clients*. One hundred of the patricians were chosen for age and wisdom, and styled *fathers* (patres). After Romulus had reigned thirty-seven years, and done all these things according to the will of the gods, one day, during a violent thunder-storm, he disappeared from sight, and was henceforth worshiped as a god.

NUMA POMPILIUS, a pious Sabine, was the second king. Numa was wise from his youth, as a sign of which his hair was gray at birth. He was trained by Pythagoras (p. 174) in all the knowledge of the Greeks, and was wont, in a sacred grove near Rome, to meet the nymph Egeria, who taught him lessons of wisdom, and how men below should worship the gods above. By pouring wine into the spring whence Faunus and Picus, the gods of the wood, drank, he led them to tell him the secret charm to gain the will of Jupiter. Peace smiled on the land during his happy reign, and the doors of the temple of Janus remained closed.



TEMPLE OF JANUS.

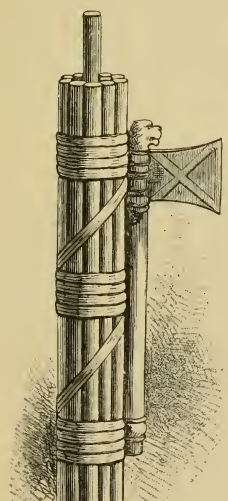
TULLUS HOSTILIUS, the third king, loved war as Numa did peace. He soon got into a quarrel with Alba Longa. As the armies were about to fight, it was agreed to decide the contest by a combat between the Horatii (three brothers in the Roman ranks) and the Curatii (three brothers in the Alban). They were cousins, and one of the Curatii was engaged to be married to a sister of one of the Horatii. In the fight two of the Horatii were killed, when the third pretended to run. The Curatii, because of their wounds, followed him slowly, and, becoming separated, he turned about and slew them one by one. As the victor returned laden with the spoils, he met his sister, who, catching sight of the robe which she had embroidered for her lover, burst into tears. Horatius, unable to bear her reproaches, struck her dead, saying, "So perish any Roman woman who laments a foe!" The murderer was condemned to die, but the people spared him because his valor had saved Rome. Alba submitted, but, the inhabitants proving treacherous, the city was razed, and the people were taken to Rome and located on the Cœlian Hill. The Albans and the Romans

that made Rome the Mistress of the World. The assembly (*comitia curiata*) consisted of the men belonging to these ancient families. Its members voted by *curiæ;* each curia contained the voters of ten houses (*gentes*).

Sabine Invasion and League.—The Sabines, coming down the valley of the Tiber, captured the Capitoline and Quirinal Hills. At first there were frequent conflicts between these near neighbors, but they soon came into alliance. Finally the two tribes formed one city, and the people were thereafter known as *Romans* and *Quirites*. Both had seats in

now became one nation, as the Sabines and the Romans had become in the days of Romulus. In his old age, Tullus sought to find out the will of Jupiter, using the spells of Numa, but angry Jove struck him with a thunderbolt.

ANCUS MARCIUS, the grandson of Numa, conquered many Latin cities, and, bringing the inhabitants to Rome, gave them homes on the Aventine Hill. He wrote Numa's laws on a white board in the Forum, built a bridge over the Tiber, and erected the Mamertine Prison, the first in the city.



ROMAN FASCES.

TARQUINIUS PRISCUS, the fifth king, was an Etruscan, who came to Rome during the reign of Ancus. As he approached the city, an eagle flew, circling above his head, seized his cap, rose high in air, and then returning replaced it. His wife, Tanaquil, being learned in augury, foretold that he was coming to distinguished honor. Her prediction proved true, for he greatly pleased Ancus, who named him as his successor in place of his own children. The people ratified the choice, and the event proved its wisdom. Tarquin built the famous Drain (cloaca), which still remains, with scarce a stone displaced. He planned the Great Race-Course (Circus Maximus) and its games. He conquered Etruria, and the Etruscans sent him "a golden crown, a scepter, an ivory chair, a purple toga, an embroidered tunic, and an ax tied in a bundle of rods." So the Romans adopted these emblems of royal power as signs of their dominion.

Now, there was a boy named Servius Tullius brought up in the palace, who was a favorite of the king. One day while the child was asleep lambent flames were seen playing about his head. Tanaquil foresaw from this that he was destined to great things. He was henceforth in high favor; he married the king's daughter, and became his counselor. The sons of Ancus, fearing lest Servius should succeed to the throne, and being wroth with Tarquin because of the loss of their paternal inheritance, assassinated the king. But Tanaquil reported that Tarquin was only wounded, and wished that Servius might govern until he recovered. Before the deception was discovered,

the senate, and the king was taken alternately from each. This was henceforth the mode of Rome's growth; she admitted her allies and conquered enemies to citizenship, thus adding their strength to her own, and making her victories their victories.

Alba Longa, the chief town of the Latin League and the mother city of Rome, was herself, after a time, destroyed, and the inhabitants were transferred to Rome. The Alban nobles, now perhaps called *Luceres*, with the Sabines (*Tities*), already joined to the original Romans (*Ramnes*), made the

SERVIUS was firmly fixed in his seat. He made a league with the Latins, and, as a sign of the union, built to Diana a temple on the Aventine, where both peoples offered annual sacrifices for Rome and Latium. He enlarged Rome, inclosing the seven hills with a stone wall, and divided the city into four parts,—called *tribes*, after the old division of the people as instituted by Romulus,—and all the land about into twenty-six districts. The son of a bond-maid, Servius favored the common people. This was shown in his separation of all the Romans—patricians and plebeians—into five classes, according to their wealth. These classes were subdivided into centuries, and they were to assemble in this military order when the king wished to consult concerning peace or war, or laws. In the centuriate assembly the richest citizens had the chief influence, for they formed eighty centuries, and the knights (*equites*) eighteen centuries, each having a vote; while fewer votes were given to the lower classes. But this arrangement was not unjust, since the wealthy were to provide themselves with heavy armor, and fight in the front rank; while the poorest citizens, who formed but one century, were exempt from military service.

The two daughters of Servius were married to the two sons of Tarquinius the Elder. The couples were ill matched, in each case the good and gentle being mated with the cruel and haughty. Finally, Tullia murdered her husband, and Lucius killed his wife, and these two partners in crime, and of like evil instincts, were married. Lucius now conspired with the nobles against the king. His plans being ripe, one day he went into the senate and sat down on the throne. Servius, hearing the tumult which arose, hastened thither, whereupon Lucius hurled the king headlong down the steps. As the old man was tottering homeward, the usurper's attendants followed and murdered him. Tullia hastened to the senate to salute her husband as king; but he, somewhat less brutal than she, ordered her back. While returning, her driver came to the prostrate body of the king, and was about to turn aside, when she fiercely bade him go forward. The blood of her father spattered her dress as the chariot rolled over his lifeless remains. The place took its name from this horrible deed, and was thenceforth known as the Wicked Street.

LUCIUS TARQUINIUS, who thus became the seventh and last king, was surnamed Superbus (the Proud). He erected massive edifices, compelling the workmen to receive such pitiable wages that many in despair committed suicide. In digging the foundations of a temple to Jupiter, a bleeding head (*caput*) was discovered. This the king took to be an omen that the city was to become the head of the world, and so gave the name Capitoline to the temple, and the hill on which it stood. In the vaults of this temple were deposited the Sibylline books, concerning which a singular story was told. One day a sibyl from Cumæ came to the king, offering to sell him for a fabulous sum nine books of prophecies. Tarquin declined to buy, whereupon she burned

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number of tribes three; of curiæ, thirty; and of houses, (probably) three hundred.

Etruscan Conquest.—The rising city was, in its turn, conquered by the Etruscans, who placed the Tarquins on the throne. This foreign dynasty were builders as well as warriors. They adorned Rome with elegant edifices of Etruscan architecture. They added the adjacent heights to the growing capital, and extended around the "seven-hilled city" a stone wall, which lasted eight centuries. Rome, within one hundred and fifty years after her founding, became the head of Latium.

three of the books, and demanded the same price for the remaining six. Tarquin laughed, thinking her mad; but when she burned three more, and still asked the original amount for the other volumes, the king began to reflect, and finally bought the books. They were thereafter jealously guarded, and consulted in all great state emergencies.

The Latin town of Gabii was taken by a stratagem. Sextus, the son of Tarquin, pretending to have fled from his father's ill usage, took refuge in that city. Having secured the confidence of the people, he secretly sent to his father, asking advice. Tarquin merely took the messenger into his garden, and, walking to and fro, knocked off with his cane the tallest poppies. Sextus read his father's meaning, and managed to get rid of the chief men of Gabii, when it was easy to give up the place to the Romans.

Tarquin was greatly troubled by a strange omen, a serpent having eaten the sacrifice on the royal altar. The two sons of the king were accordingly sent to consult the oracle at Delphi. They were accompanied by their cousin Junius, called Brutus because of his silliness; which, however, was only assumed, through fear of the tyrant who had already killed his brother. The king's sons made the Delphic god costly presents; Brutus brought only a simple staff, but, unknown to the rest, this was hollow and filled with gold. Having executed their commission, the young men asked the priestess which of them should be king. The reply was, "The one who first kisses his mother." On reaching Italy, Brutus, pretending to fall, kissed the ground, the common mother of us all.

As the royal princes and Tarquinius Collatinus were one day feasting in the camp a dispute arose concerning the industry of their wives. To decide it they at once hastened homeward through the darkness. They found the king's daughters at a festival, while Lucretia, the wife of Collatinus, was in the midst of her slaves, distaff in hand. Collatinus was exultant; but soon after, Lucretia, stung by the insults she received from Sextus, killed herself, calling upon her friends to avenge her fate. Brutus, casting off the mask of madness, drew forth the dagger she used, and vowed to kill Sextus and expel the detested race. The oath was repeated as the red blade passed from hand to hand. The people rose in indignation, and drove the Tarquins from the city. Henceforth the Romans hated the very name of king. Rome now became a free city after it had been governed by kings for two hundred and forty-five years. The people chose for rulers two consuls, elected yearly; and to offer sacrifices in place of the king, they selected a priest who should have no power in the state.

The Servian Constitution.—The Tarquins diminished patrician power and helped the plebs by a change in the constitution. Servius (p. 209) divided all the Romans into five classes, based on property instead of birth, and these into one hundred and ninety-three centuries or companies. The people were directed to assemble by centuries (*comitia centuriata*), either to fight or to vote. This body, in fact, constituted an army, and was called together on the field of Mars by the blast of the trumpet. To the new centuriate assembly was given the right of selecting the king and enacting the laws. The king was deprived of his power as

BRUTUS AND COLLATINUS were the first consuls. Soon after this the two sons of Brutus plotted to bring Tarquin back. Their father was sitting on the judgment-seat when they were brought in for trial. The stern old Roman, true to duty, sentenced both to death as traitors.

Tarquin now induced the Etruscans of the towns of Veii and Tarquinii to aid him, and they accordingly marched toward Rome. The Romans went forth to meet them. As the two armies drew near, Aruns, son of Tarquin, catching sight of Brutus, rushed forward, and the two enemies fell dead, each pierced by the other's spear. Night checked the terrible contest which ensued. During the darkness the voice of the god Silvanus was heard in the woods, saying that Rome had beaten, since the Etruscans had lost one man more than the Romans. The Etruscans fled in dismay. The matrons of Rome mourned Brutus for a whole year because he had so bravely avenged the wrongs of Lucretia.

Next came a powerful army of Etruscans under Porsenna, king of Clusium. He captured Janiculum (a hill just across the Tiber), and would have forced his way into the city with the fleeing Romans had not Horatius Cocles, with two brave men, held the bridge while it was cut down behind them. As the timbers tottered, his companions rushed across. But he kept the enemy at bay until the shouts of the Romans told him the bridge was gone, when, with a prayer to Father Tiber, he leaped into the stream, and, amid a shower of arrows, swam safely to the bank. The people never tired of praising this hero. They erected a statue in his honor, and gave him as much land as he could plow in a day.

"And still his name sounds stirring
Unto the men of Rome,
As the trumpet-blast that cries to them
To charge the Volscian home.
And wives still pray to Juno
For boys with hearts as bold
As his who kept the bridge so well
In the brave days of old."

Macaulay's Lays.

Porsenna now laid siege to the city. Then Mucius, a young noble, went to the Etruscan camp to kill Porsenna. By mistake he slew the treasurer. Being dragged before the king, and threatened with death if he did not confess his accomplices, he thrust his right hand into an altar-fire, and held it there until it was burned to a

priest, this office being conferred on the chief pontiff. The higher classes, aggrieved by these changes, at last combined with other Latin cities to expel their Etruscan rulers. Kings now came to an end at Rome. This was in 509 B. C., —a year after Hippias was driven out of Athens (p. 124).

The Republic was then established. Two chief magistrates, *consuls* (at first called prætors), were chosen, it being thought that if one turned out badly the other would check him. The constitution of Servius was adopted, and the senate, which had dwindled in size, was restored to its ideal number, three hundred, by the addition of one hundred and sixty-four life-members (*conscripti*) chosen from the richest of the knights (*equites*), several of these being plebeians.

The Struggle between the Patricians and the Plebeians was the characteristic of the first two hundred years of the republic. The patricians were the descendants of the first settlers. They were rich, proud, exclusive, and demanded all the offices of the government. Each of these nobles was supported by a powerful body of *clients* or dependants. The plebeians were the newer families. They were generally poor, forbidden the rights of citizens,

crisp. Porsenna, amazed at his firmness, gave him his liberty. Mucius thereupon told the king that three hundred Roman youths had sworn to accomplish his death. Porsenna, alarmed for his life, made peace with Rome. Among the hostages given by Rome was Cœlia, a noble maiden, who, escaping from the Etruscan camp, swam the Tiber. The Romans sent her back, but Porsenna, admiring her courage, set her free.

Tarquin next secured a league of thirty Latin cities to aid in his restoration. In this emergency the Romans appointed a *dictator*, who should possess absolute power for six months. A great battle was fought at *Lake Regillus*. Like most ancient contests, it began with a series of single encounters. First, Tarquin and the Roman dictator fought; then the Latin dictator and the Roman master of horse. Finally the main armies came to blows. The Romans being worsted, their dictator vowed a temple to Castor and Pollux. Suddenly the Twin Brethren, taller and fairer than men, on snow-white horses and clad in rare armor, were seen fighting at his side. Everywhere the Latins broke and fled before them. Tarquin gave up his attempt in despair. That night two riders, their horses wet with foam and blood, rode up to a fountain before the Temple of Vesta at Rome, and, as they washed off in the cool water the traces of the battle, told how a great victory had been won over the Latin host (see Steele's New Astronomy, p. 227).

and not allowed to intermarry with the patricians. Obliged to serve in the army without pay, during their absence their farms remained untilled, and were often ravaged by the enemy. Forced, when they returned from war, to borrow money of the patricians for seed, tools, and food, if they failed in their payments they could be sold as slaves, or cut in pieces for distribution among their creditors. The prisons connected with the houses of the great patricians were full of plebeian debtors.

Secession to Mons Sacer.[1]—*Tribunes* (494 B. C.).—The condition of the plebs became so unbearable that they finally marched off in a body and encamped on the Sacred Mount, where they determined to build a new city, and let the patricians have the old one for themselves. The patricians,[2] in alarm, compromised by canceling the plebeian debts and appointing *tribunes of the people*, whose persons were sacred, and whose houses, standing open day and night, were places of refuge. To these new officers was afterward given the power of *veto* (I forbid) over any law passed by the senate and considered injurious to the plebs. Such was the exclusiveness of the senate, however, that the tribunes could not enter the senate-house, but were obliged to remain outside, and shout the "veto" through the open door.

There were now two distinct peoples in Rome, each with its own interests and officers. This is well illustrated in the fact that the agreement made on Mons Sacer was concluded in the form of an international treaty, with the usual oaths and sacrifices; and that the magistrates of the plebs were

[1] Piso mentions the Aventine as the probable "Mons Sacer," or Sacred Mount.

[2] Old Menenius Agrippa tried to teach the plebeians a lesson in a fable: Once upon a time the various human organs, tired of serving so seemingly idle a member as the stomach, "struck work;" accordingly the hands would carry no food to the mouth, and the teeth would not chew. Soon, however, all the organs began to fail, and then, to their surprise, they learned that they all depended on this very stomach.

declared to be inviolate, like the ambassadors of a foreign power.

ROMAN PLEBEIANS.

The Three Popular Assemblies of Rome, with their peculiar organization and powers, marked so many stages of constitutional growth in the state.

The Assembly of Curies (comitia curiata), the oldest and long the only one, was based on the patrician separation into tribes (*Ramnes, Ties*, and *Luceres*). No plebeian had a voice in this gathering, and it early lost its influence, and became a relic of the past.

The Assembly of Centuries (comitia centuriata), which came in with the Etruscan kings, was essentially a military organization. Based on the entire population, it gave the plebeians their first voice, though a weak one, in public affairs.

The Assembly of the Tribes (comitia tributa), introduced with the rising of the plebs, was based on the new separation into tribes, *i. e.*, wards and districts. The patricians were here excluded, as the plebeians had been at first; and Rome, which began with a purely aristocratic assembly, had now a purely democratic one.

The original number of the local tribes was twenty in all,—four city wards and sixteen country districts. With the growth of the republic and the acquisition of new territory, the number was increased to thirty-five (241 B. C.).

The Roman citizens were then so numerous and so scattered that it was impossible for them to meet at Rome to elect officers and make laws; but still the organization was kept up till the end of the republic.

An Agrarian Law (*ager*, a field) was the next measure of relief granted to the common people. It was customary for the Romans, when they conquered a territory, to leave the owners a part of the land, and to take the rest for themselves. Though this became public property, the patricians used it as their own. The plebeians, who bore the brunt of the fighting, naturally thought they had the best claim to the spoils of war, and with the assertion of their civil rights came now a claim for the rights of property.[1]

Spurius Cassius[2] (486 B. C.), though himself a patrician, secured a law ordaining that part of the public lands should be divided among the poor plebeians, and the patricians should pay rent for the rest. But the patricians were so strong that they made the law a dead letter, and finally, on the charge of wishing to be king, put Spurius to death, and leveled his house to the ground. The agitation, however, still continued.

The Decemvirs (451 B. C.).— The tribunes, through ignorance of the laws, which were jealously guarded as the exclusive property of the patricians, were often thwarted in their measures to aid the common people. The plebs of Rome, therefore, like the common people of Athens nearly two hundred years before (p. 121), demanded that the laws should be made public. After a long struggle the senate yielded. Ten men (*decemvirs*) were appointed

[1] Property at that early date consisted almost entirely of land and cattle. The Latin word for money, *pecunia* (cattle), indicates this ancient identity.

[2] Spurius was the author of the famous League of the Romans, Latins, and Hernicans, by means of which the Æquians and Volscians were long held in check. The men of the Latin League fought side by side until after the Gallic invasion.

to revise and publish the laws. Meanwhile the regular government of consuls and tribunes was suspended. The decemvirs did their work well, and compiled ten tables of laws that were acceptable. Their year of office having expired, a second body of decemvirs was chosen to write the rest of the laws. The senate, finding them favorable to the plebeians, forced the decemvirs to resign, introduced into the two remaining tables regulations obnoxious to the common people, and then endeavored to restore the consular government without the tribuneship. The plebs a second time seceded to the Sacred Mount, and the senate was forced to reinstate the tribunes.[1]

The Laws of the Twelve Tables remained as the grand result of the decemviral legislation. They were engraved on blocks of brass or ivory, and hung up in the

[1] The account of this transaction given in Livy's History is doubtless largely legendary. The story runs as follows: Three ambassadors were appointed to visit Athens (this was during the "Age of Pericles"), and examine the laws of Solon. On their return the decemvirs were chosen. They were to be supreme, and the consuls, tribunes, etc., resigned. The new rulers did admirably during one term, and completed ten tables of excellent laws that were adopted by the Assembly of Centuries. Decemvirs were therefore chosen for a second term. Appius Claudius was the most popular of the first body of decemvirs, and the only one reëlected. Now all was quickly changed; the ten men became at once odious tyrants, and Appius Claudius chief of all. Each of the decemvirs was attended by twelve lictors, bearing the fasces with the axes wherever he went in public. Two new tables of oppressive laws, confirming the patricians in their hated privileges, were added to the former tables. When the year expired the decemvirs called no new election, and held their office in defiance of the senate and the people. No man's life was safe, and many leading persons fled from Rome. The crisis soon came. One day, seeing a beautiful maiden, the daughter of a plebeian named Virginius, crossing the Forum, Claudius resolved to make her his own. So he directed a client to seize her on the charge that she was the child of one of his slaves, and then to bring the case before the decemvirs for trial. Claudius, of course, decided in favor of his client. Thereupon Virginius drew his daughter one side from the judgment-seat as if to bid her farewell. Suddenly catching up a butcher's knife from a block near by, he plunged it into his daughter's heart, crying, "Thus only can I make thee free!" Then brandishing the red blade, he hastened to the camp and roused the soldiers, who marched to the city, breathing vengeance. As over the body of the injured Lucretia, so again over the corpse of the spotless Virginia, the populace swore that Rome should be free. The plebeians flocked out once more to the Sacred Mount. The decemvirs were forced to resign. The tribunes and consuls were restored to power. Appius, in despair, committed suicide. (The version of this story given in the text above is that of Ihne, the great German critic, in his new work on Early Rome.)

Forum, where all could read them. Henceforth they constituted the foundation of the written law of Rome, and every schoolboy, as late as Cicero's time, learned them by heart.

Continued Triumph of the Plebs.—Step by step the plebeians pushed their demand for equal privileges with the patricians. First the *Valerian* and *Horatian decrees* (449 B. C.), so called from the consuls who prepared them, made the resolutions passed by the plebeians in the Assembly of the Tribes binding equally upon the patricians. Next the *Canuleian decree* (445 B. C.) abolished the law against intermarriage. The patricians, finding that the plebeians were likely to get hold of the consulship, compromised by abolishing that office, and by choosing, through the Assembly of Centuries, from patricians and plebeians alike, three *military tribunes* with consular powers. But the patricians did not act in good faith, and by innumerable arts managed to circumvent the plebs, so that during the next fifty years (until 400 B. C.) there were twenty elections of consuls instead of military tribunes, and when military tribunes were chosen they were always patricians. Meanwhile they also secured the appointment of *censors*, to be chosen from their ranks exclusively, who took the census, classified the people, and supervised public morals. Thus they constantly strove to offset the new plebeian power. So vindictive was the struggle that the nobles did not shrink from murder to remove promising plebeian candidates.[1] But the plebs held firm,

[1] Thus the Fabii a powerful patrician house, having taken the side of the plebs, and finding that they could not thereafter live in peace at Rome, left the city, and founded an outpost on the Cremera, below Veii, where they could still serve their country. This little body of three hundred and six soldiers—including the Fabii, their clients and dependants—sustained for two years the full brunt of the Veientine war. At length they were enticed into an ambuscade, and all were slain except one little boy, the ancestor of the Fabius afterward so famous. During the massacre the consular army was near by, but patrician hate would not permit a rescue.

Again, during a severe famine at Rome (440 B. C.), a rich plebeian, named Spurius

and finally secured the famous *Licinian Rogation* (367 B. C.), which ordered,—

I. That, in case of debts on which interest had been met, the sum of the interest paid should be deducted from the principal, and the remainder become due in three successive years. (This bankrupt law was designed to aid the poor, now overwhelmed with debt, and so in the power of the rich creditor.)

II. That no citizen should hold more than five hundred jugera (about three hundred and twenty acres) of the public land, and should not feed on the public pastures more than a limited number of cattle, under penalty of fine.

III. That henceforth consuls, not consular tribunes, should be elected, and that one of the two consuls must be plebeian.

IV. That instead of two patricians being chosen to keep the Sibylline books (p. 209), there should be ten men, taken equally from both orders.

For years after its passage the patricians struggled to prevent the decree from going into effect. But the common people finally won. They never lost the ground they had gained, and secured, in rapid succession, the dictatorship, the censorship, the prætorship, and (300 B. C.) the right to be pontiff and augur. Rome at last, nearly two centuries after the republic began, possessed a democratic government. "Civil concord," says Weber, "to which a temple was dedicated at this time, brought with it a period of civic virtue and heroic greatness."

Wars with Neighboring Tribes.—While this long civil contest was raging within the walls of Rome, her armies were fighting without, striving to regain her lost supremacy over Latium, and sometimes for the very existence of the city. There was a constant succession of wars[1]

Mælius, sold grain to the poor at a very low rate. The patricians, finding that he was likely to be a successful candidate for office, accused him of wishing to be king, and as he refused to appear before his enemies for trial, Ahala, the master of horse, slew him in the Forum with his own hand.

[1] Various beautiful legends cluster around these eventful wars, and they have attained almost the dignity, though we cannot tell how much they contain of the truth, of history.

CORIOLANUS.—While the Romans were besieging Corioli, the Volscians made a sally, but were defeated. In the eagerness of the pursuit, Caius Marcius followed the enemy inside the gates, which were closed upon him. But with his good sword he hewed his way back, and let in the Romans. So the city was taken, and the hero

with the Latins, Æquians, Volscians, Etruscans, Veientes, and Samnites. Connected with these wars are the names, famous in Roman legend, of Coriolanus, Cincinnatus, and Camillus.

The Gallic Invasion.—In the midst of these contests a horde of Gauls crossed the Apennines, and spread like a devastating flood over central Italy. Rome was taken, and nearly all the city burned (390 B. C.). The invaders con-

received the name Coriolanus. Afterward there was a famine at Rome, and, grain arriving from Sicily, Caius would not sell any to the plebs unless they would submit to the patricians. Thereupon the tribunes sought to bring him to trial, but he fled, and took refuge among the Volsci. Soon after, he returned at the head of a great army, and laid siege to Rome. The city was in peril. As a final resort, his mother, wife, and children, with many of the chief women, clad in the deepest mourning, went forth and fell at his feet. Unable to resist their entreaties, Coriolanus exclaimed, "Mother, thou hast saved Rome, but lost thy son." Having given the order to retreat, he is said to have been slain by the angry Volsci.

CINCINNATUS RECEIVING THE DICTATORSHIP.

CINCINNATUS.—One day news came that the Æquians had surrounded the consul Minucius and his army in a deep valley, whence they could not escape. The only one in Rome deemed fit to meet this emergency was Titus Quinctius, surnamed Cincinnatus (the Curly-haired), who was now declared dictator. The officers who went to

sented to retire only on the payment of a heavy ransom. So deep an impression was made upon the Romans by the size, strength, courage, and enormous number of these barbarians, that they thenceforth called a war with the Gauls a *tumult*, and kept in the treasury a special fund for such a catastrophe.

The Final Effect of all these wars was beneficial to Rome. The plebeians, who formed the strength of her army, frequently carried their point against the patricians by refusing to fight until they got their rights. These long struggles, too, matured the Roman energy, and developed

announce his appointment found him plowing on his little farm of four acres, which he tilled himself. He called for his toga, that he might receive the commands of the senate with due respect, when he was at once hailed dictator. Repairing to the city, he assembled fresh troops, bidding each man carry twelve wooden stakes. That very night he surrounded the Æquians, dug a ditch, and made a palisade about their camp. Minucius, hearing the Roman war-cry, rushed up and fell upon the enemy with all his might. When day broke, the Æquians found themselves hemmed in, and were forced to surrender and to pass under the yoke. Cincinnatus, on his return, was awarded a golden crown. Having saved his country, he resigned his office and went back to his plow again, content with the quiet of his rustic home.

THE SIEGE OF VEII—the Troy of Roman legend—lasted ten years. Before that the Roman wars consisted mainly of mere forays into an enemy's country. Now the troops remained summer and winter, and for the first time received regular pay. In the seventh year of the siege, Lake Albanus, though in the heat of summer, overflowed its banks. The Delphic oracle declared that Veii would not fall until the lake was dried up, whereupon the Roman army cut a tunnel through the solid rock to convey the surplus water over the neighboring fields. Still the city did not yield. Camillus, having been appointed dictator, dug a passage under the wall. One day the king of Veii was about to offer a sacrifice, when the soothsayer told him that the city should belong to him who slew the victim. The Romans, who were beneath, heard these words, and, forcing their way through, hastened to the shrine, and Camillus completed the sacrifice. The gates were thrown open, and the Roman army, rushing in, overpowered all opposition.

THE CITY OF FALERII had aided the Veientes. When Camillus, bent on revenge, appeared before the place, a schoolmaster secretly brought into the Roman camp his pupils, the children of the chief men of Falerii. Camillus, scorning to receive the traitor, tied his hands behind his back, and, giving whips to the boys, bade them flog their master back into the city. The Falerians, moved by such magnanimity, surrendered to the Romans. Camillus entered Rome in a chariot drawn by white horses, and having his face colored with vermilion, as was the custom when the gods were borne in procession. Unfortunately, he offended the plebs by ordering each man to restore one tenth of his booty for an offering to Apollo. He was accused of pride, and of appropriating to his own use the bronze gates of Veii. Forced to leave the city, he went out praying that Rome might yet need his help. That time soon came. Five years after, the Gauls defeated the Romans at

THE RIVER ALLIA, where the slaughter was so great that the anniversary of the

the Roman character in all its stern, unfeeling, and yet heroic strength.

After the Gallic invasion Rome was soon rebuilt. The surrounding nations having suffered still more severely from the northern barbarians, and the Gauls being now looked upon as the common enemy of Italy, Rome came to be considered the common defender. The plebs, in rebuilding their ruined houses and buying tools, cattle, and seed, were reduced to greater straits than ever before (unless after the expulsion of the Etruscan kings); and to add to their burdens a double tribute was imposed by the government, in

battle became a black day in the Roman calendar. The wreck of the army took refuge in Veii. The people of Rome fled for their lives. The young patricians garrisoned the citadel; and the gray-haired senators, devoting themselves as an offering to the gods, put on their robes, and, sitting in their ivory chairs of magistracy, awaited death. The barbarians, hurrying through the deserted streets, at length came to the Forum. For a moment they stood amazed at the sight of those solemn figures. Then one of the Gauls put out his hand reverently to stroke the white beard of an aged senator, when the indignant Roman, revolting at the profanation, felled him with his staff. The spell was broken, and the senators were ruthlessly massacred.

The Siege of the Capitol lasted for months. One night a party of Gauls clambered up the steep ascent, and one of them reached the highest ledge of the rock. Just then some sacred geese in the Temple of Juno began to cry and flap their wings. Marcus Manlius, aroused by the noise, rushed out, saw the peril, and dashed the foremost Gaul over the precipice. Other Romans rallied to his aid, and the imminent peril was arrested. Finally the Gauls, weary of the siege, offered to accept a ransom of a thousand pounds of gold. This sum was raised from the temple treasures and the ornaments of the Roman women. As they were weighing the articles, the Romans complained of the scales being false, when Brennus, the Gallic chief, threw in his heavy sword, insolently exclaiming, "Woe to the vanquished!" At that moment Camillus strode in at the head of an army, crying, "Rome is to be bought with iron, not gold!" drove out the enemy, and not a man escaped to tell how low the city had fallen on that eventful day. When the Romans returned to their devastated homes, they were at first of a mind to leave Rome, and occupy the empty dwellings of Veii; but a lucky omen prevailed on them to remain. Just as a senator was rising to speak, a centurion relieving guard gave the command, "Plant your colors; this is the best place to stay in." The senators rushed forth, shouting, "The gods have spoken; we obey!" The people caught the enthusiasm, and cried out, "Rome forever!"

Marcus Manlius, who saved the Capitol, befriended the people in the distress which followed the Gallic invasion. One day, seeing a soldier dragged off to prison for debt, he paid the amount and released the man, at the same time swearing that while he had any property left, no Roman should be imprisoned for debt. The patricians, jealous of his influence among the plebs, accused him of wishing to become king. He was brought to trial in the Campus Martius; but the hero pointed to the spoils of thirty warriors whom he had slain; forty distinctions won in battle; his innumerable scars; and, above all, to the Capitol he had saved. His enemies, finding

order to replace the sacred gold used to buy off the Gauls. But this very misery soon led to the Licinian Rogations (p. 219), and so to the growth of liberty. Thus the plebs got a consul twenty-four years after the Gauls left, just as they got the tribunes fifteen years after the Etruscans left; the succeeding ruin both times being followed by a triumph of democracy.

The Capture of Veii (396 B. C.) gave the Romans a foothold beyond the Tiber; and, only three years after the Gallic invasion, four new tribes, carved out of the Veientine land, were added to the republic.

a conviction in that place impossible, adjourned to a grove where the Capitol could not be seen, and there the man who had saved Rome was sentenced to death, and at once hurled from the Tarpeian Rock.

QUINTUS CURTIUS.—Not long after the Licinian Rogations were passed, Rome was afflicted by a plague, in which Camillus died; by an overflow of the Tiber; and by an earthquake, which opened a great chasm in the Forum. The augurs declared that the gulf would not close until there were cast into it the most precious treasures; whereupon Quintus Curtius mounted his horse, and, riding at full speed, leaped into the abyss, declaring that Rome's best treasures were her brave men.

THE BATTLE OF MOUNT VESUVIUS (340 B. C.) was the chief event of the Latin war. Prior to this engagement the consul Manlius ordered that no one should quit his post under pain of death. But his own son, provoked by the taunts of a Tusculan officer, left the ranks, slew his opponent in single combat, and brought the bloody spoils to his father. The stern parent ordered him to be at once beheaded by the lictor, in the presence of the army. During the battle which followed, the Romans were on the point of yielding, when Decius, the plebeian consul, who had promised, in case of defeat, to offer himself to the infernal gods, fulfilled his vow. Calling the pontifex maximus, he repeated the form devoting the foe and himself to death, and then, wrapping his toga about him, leaped upon his horse, and dashed into the thickest of the fight. His death inspired the Romans with fresh hope, and scarce one fourth of the Latins escaped from that bloody field.

BATTLE OF THE CAUDINE FORKS.—During the second *Samnite war* there arose among the Samnites a famous captain named Caius Pontius. By a stratagem he enticed the Roman army into the Caudine Forks, in the neighborhood of Caudium. High mountains here inclose a little plain, having at each end a passage through a narrow defile. When the Romans were fairly in the basin, the Samnites suddenly appeared in both gorges, and forced the consuls to surrender with four legions. Pontius, having sent his prisoners under the yoke, furnished them with wagons for the wounded, and food for their journey, and then released them on certain conditions of peace. The senate refused to ratify the terms, and ordered the consuls to be delivered up to the Samnites, but did not send back the soldiers. Pontius replied that if the senate would not make peace, then it should place the army back in the Caudine Forks. The Romans, who rarely scrupled at any conduct that promised their advantage continued the war. But when, twenty-nine years later, Pontius was captured by Fabius Maximus, that brave Samnite leader was disgracefully put to death as the triumphal chariot of the victor ascended to the Capitol.

The final result of the *Latin war* (340–338 B. C.) was to dissolve the old Latin League,[1] and to merge the cities of Latium, one by one, into the Roman state.

The three *Samnite wars* (343–290 B. C.) occupied half a century, with brief intervals, and were most obstinately contested. The long-doubtful struggle culminated at the great battle of Sentinum, in a victory over the combined Samnites, Gauls, and Greek colonists. Samnium became a subject-ally. *Rome was now mistress of central Italy.*

War with Pyrrhus (280–276 B. C.).—The rich city of Tarentum, in southern Italy, had not joined the Samnite coalition. Rome had therefore made a treaty with her, promising not to send ships of war past the Lacinian Promontory. But, having a garrison in the friendly city of Thurii, the senate ordered a fleet to that place; so one day, while the people of Tarentum were seated in their theater witnessing a play, they suddenly saw ten Roman galleys sailing upon the forbidden waters. The audience in a rage left their seats, rushed down to the shore, manned some ships, and, pushing out, sank four of the Roman squadron. The senate sent ambassadors to ask satisfaction. They reached Tarentum, so says the legend, during a feast of Bacchus. Postumius, the leader of the envoys, made so many mistakes in talking Greek, that the people laughed aloud, and, as he was leaving, a buffoon threw mud upon his white toga. The shouts only increased when Postumius, holding up his soiled robe, cried, "This shall be washed in torrents of your blood!" War was now inevitable. Tarentum,[2] unable to

[1] The Latin League (p. 216) was dissolved in the same year (338 B. C.) with the battle of Chæronea (p. 149).

[2] The Greek colonists retained the pride, though they had lost the simplicity, of their ancestors. They were effeminate to the last degree. "At Tarentum there were not enough days in the calendar on which to hold the festivals, and at Sybaris they killed all the cocks lest they should disturb the inhabitants in their sleep."

resist the "barbarians of the Tiber," appealed to the mother country for help. Pyrrhus, King of Epirus, came over with twenty-five thousand soldiers and twenty elephants. For the first time the Roman legion (p. 271) met the dreaded Macedonian phalanx. In vain the Roman soldiers sought to break through the bristling hedge, with their swords hewing off the pikes, and with their hands bearing them to the ground. To complete their discomfiture, Pyrrhus launched his elephants upon their weakened ranks. At the sight of that "new kind of oxen," the Roman cavalry fled in dismay.

Pyrrhus won a second battle in the same way. He then crossed over into Sicily to help the Greeks against the Carthaginians. When he returned, two years later, while attempting to surprise the Romans by a night attack, his troops lost their way, and the next morning, when weary with the march, they were assailed by the enemy. The once-dreaded elephants were frightened back by fire-brands, and driven through the Grecian lines. Pyrrhus was defeated, and, having lost nearly all his army, returned to Epirus.[1] The Greek colonies, deprived of his help, were subjugated in rapid succession.

[1] Many romantic incidents are told of this war. As Pyrrhus walked over the battle-field and saw the Romans lying all with wounds in front, and their countenances stern in death, he cried out, "With such soldiers I could conquer the world!"— Cineas, whom Pyrrhus sent to Rome as an ambassador, returned, saying, "The city is like a temple of the gods, and the senate an assembly of kings." Fabricius, who came to Pyrrhus's camp on a similar mission, was a sturdy Roman, who worked his own farm, and loved integrity and honor more than aught else, save his country. The Grecian leader was surprised to find in this haughty barbarian that same greatness of soul that had once made the Hellenic character so famous. He offered him "more gold than Rome had ever possessed" if he would enter his service, but Fabricius replied that "poverty, with a good name, is better than wealth." Afterward the physician of Pyrrhus offered to poison the king; but the indignant Roman sent back the traitor in irons. Pyrrhus, not to be outdone in generosity, set free all his captives, saying that "it was easier to turn the sun from its course than Fabricius from the path of honor."— Dentatus, the consul who defeated Pyrrhus, was offered by the grateful senate a tract of land. He replied that he already had seven acres, and that was sufficient for any citizen.

Rome was now mistress of peninsular Italy. She was ready to begin her grand career of foreign conquest.

The Roman Government in Italy was that of one city supreme over many cities. Rome retained the rights of declaring war, making peace, and coining money, but permitted her subjects to manage their local affairs. All were required to furnish soldiers to fight under the eagles of Rome. There were three classes of inhabitants,—*Roman citizens*, *Latins*, and *Italians*. The Roman citizens were those who occupied the territory of Rome proper, including others upon whom this franchise had been bestowed. They had the right to meet in the Forum to enact laws, elect consuls, etc. The Latins had only a few of the rights of citizenship, and the Italians or allies none. As the power of Rome grew, Roman citizenship acquired a might and a meaning (Acts xxii. 25; xxiii. 27; xxv. 11–21) which made it eagerly sought by every person and city; and the prize constantly held out, as a reward for special service and devotion, was that the Italian could be made a Latin, and the Latin a Roman.

The Romans were famous road-builders, and the great national highways which they constructed throughout their territories did much to tie them together (p. 282). By their use Rome kept up constant communication with all parts of her possessions, and could quickly send her legions wherever wanted.

A portion of the land in each conquered state was given to Roman colonists. They became the patricians in the new city, the old inhabitants counting only as plebs. Thus little Romes were built all over Italy. The natives looked up to these settlers, and, hoping to obtain similar rights, quickly adopted their customs, institutions, and language. So the entire peninsula rapidly assumed a uniform national character.

THE PUNIC[1] WARS.

Carthage (p. 76) was now the great naval and colonizing power of the western Mediterranean. She had established some settlements in western Sicily, and these were almost constantly at war with the Greeks on the eastern coast. As Sicily lay between Carthage and Italy, it was natural that two such aggressive powers as the Carthaginians and the Romans should come to blows on that island.

First Punic War (264–241 B. C.).—Some pirates seized Messana, the nearest city to Italy, and, being threatened by the Carthaginians and the Syracusans, asked help of Rome, in order to retain their ill-gotten possessions. On this wretched pretext an army was sent into Sicily. The Carthaginians were driven back, and Hiero, king of Syracuse, was forced to make a treaty with Rome. Agrigentum, an important naval depot belonging to Carthage, was then captured, in spite of a large army of mercenary soldiers which the Carthaginians sent to its defense.

Rome's First Fleet (260 B. C.).[2]—The Roman senate, not content with this success, was bent on contesting with Carthage the supremacy of the sea. One hundred and thirty vessels were accordingly built in sixty days, a stranded Phœnician galley being taken as a model. To compensate the lack of skilled seamen, the ships were provided with drawbridges, so that coming at once to close quarters their disciplined soldiers could rush upon the enemies' deck, and decide the contest by a hand-to-hand fight. They thus beat

[1] From *punicus*, an adjective derived from Pœni, the Latin form of the word Phœnicians.

[2] The Romans began to construct a fleet as early as 338 B. C., and in 267 we read of the questors of the navy; but the vessels were small, and Rome was a land-power until 260 B. C.

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the Carthaginians in two great naval battles within four years.

Romans cross the Sea.—Under Regulus the Romans then crossed the Mediterranean, and "carried the war into Africa." The natives, weary of the oppressive rule of the Carthaginians, welcomed their deliverers. Carthage seemed about to fall, when the presence of one man turned the tide. Xanthippus, a Spartan general, led the Carthaginians to victory, destroyed the Roman army, and captured Regulus.[1]

After this the contest dragged on for several years; but a signal victory near *Panormus*, in Sicily, gave the Romans the ascendency in that island, and finally a great naval defeat off the Ægu'sæ Islands cost the Carthaginians the empire of the sea.

Effects.—Carthage was forced to give up Sicily, and pay thirty-two hundred talents of silver (about four million dollars) toward the war expenses. The Temple of Janus was shut for the first time since the days of Numa (p. 207).

Rome's First Province was Sicily. This was governed, like all the possessions which she afterward acquired outside of Italy, by magistrates sent each year from Rome. The people, being made not allies but subjects, were required to pay an annual tribute.

[1] It is said that Regulus, while at the height of his success, asked permission to return home to his little farm, as a slave had run away with the tools, and his family was likely to suffer with want during his absence. After his capture, the Carthaginians sent him to Rome with proposals of peace, making him swear to return in case the conditions were not accepted. On his arrival, he refused to enter the city, saying that he was no longer a Roman citizen, but only a Carthaginian slave. Having stated the terms of the proposed peace, to the amazement of all, he urged their rejection as unworthy of the glory and honor of Rome. Then, without visiting his home, he turned away from weeping wife and children, and went back to his prison again. The enraged Carthaginians cut off his eyelids, and exposed him to the burning rays of a tropic sun, and then thrust him into a barrel studded with sharp nails. So perished this martyr to his word and his country.—Historic research throws doubt on the truth of this instance of Punic cruelty, and asserts that the story was invented to excuse the barbarity with which the wife of Regulus treated some Carthaginian captives who fell into her hands; but the name of Regulus lives as the personification of sincerity and patriotic devotion.

Second Punic War (218–201 B. C.).—During the ensuing peace of twenty-three years, Hamilcar (surnamed Barca, lightning), the great statesman and general of Carthage, built up an empire in southern Spain, and trained an army for a new struggle with Rome. He hated that city with a perfect hatred. When he left home for Spain, he took with him his son Hannibal, a boy nine years old, having first made him swear at the altar of Baal always to be the enemy of the Romans. That youthful oath was never forgotten, and Hannibal, like his father, had but one purpose,—to humble his country's rival. When twenty-six years of age, he was made commander-in-chief of the Carthaginian army. Pushing the Punic power northward, he captured *Saguntum*. As that city was her ally, Rome promptly declared war against Carthage.[1] On the receipt of this welcome news, Hannibal, with the daring of genius, resolved to scale the Alps, and carry the contest into Italy.

Invasion of Italy.—In the spring of the year 218 B. C. he set out[2] from New Carthage. Through hostile tribes, over the swift Rhone, he pressed forward to the foot of the Alps. Here dangers multiplied. The mountaineers rolled down rocks upon his column, as it wearily toiled up the steep ascent. Snow blocked the way. At times the crack of a whip would bring down an avalanche from the impending heights. The men and horses slipped on the sloping ice-fields, and slid over the precipices into the awful crevasses. New roads had to be cut through the solid rock by hands benumbed with

[1] An embassy came to Carthage demanding that Hannibal should be surrendered. This being refused, M. Fabius, folding up his toga as if it contained something, exclaimed, "I bring you peace or war; take which you will!" The Carthaginians answered, "Give us which you wish!" Shaking open his toga, the Roman haughtily replied, "I give you war!"—"So let it be!" shouted the assembly.

[2] Before starting on this expedition, Hannibal went with his immediate attendants to Gades, and offered sacrifice in the temples for the success of the great work to which he had been dedicated eighteen years before, and to which he had been looking forward so long.

cold, and weakened by scanty rations. When at last he reached the smiling plains of Italy, only twenty-six thousand men were left of the one hundred and two thousand with whom he began the perilous march five months before.

HANNIBAL CROSSING THE ALPS.

Battles of Tre'bia, Trasime'nus, and Cannæ.—Arriving at the river *Trebia* in December, Hannibal found the Romans, under Sempronius, ready to dispute his progress. One stormy morning, he sent the light Numidian cavalry over to

make a feigned attack on the enemy's camp. The Romans fell into the snare, and pursued the horsemen back across the river. When the legions, stiff with cold and faint with hunger, emerged from the icy waters, they found the Carthaginian army drawn up to receive them. Undismayed by the sight, they at once joined battle; but, in the midst of the struggle, Hannibal's brother Mago fell upon their rear with a body of men that had been hidden in a reedy ravine near by. The Romans, panic-stricken, broke and fled.

The fierce Gauls now flocked to Hannibal's camp, and remained his active allies during the rest of the war.

The next year Hannibal moved southward.[1] One day in June, the consul Flaminius was eagerly pursuing him along the banks of *Lake Trasimenus*. Suddenly, through the mist, the Carthaginians poured down from the heights, and put the Romans to rout.[2]

Fabius was now appointed dictator. Keeping on the heights where he could not be attacked, he followed Hannibal everywhere,[3] cutting off his supplies, but never hazarding a battle. The Romans became impatient at seeing their country ravaged while their army remained inactive, and Varro, the consul, offered battle on the plain of *Cannæ*. Hannibal drew up the Carthaginians in the shape of a half-moon having the convex side toward the enemy, and tipped

1 In the low flooded grounds along the Arno the army suffered fearfully. Hannibal himself lost an eye by inflammation, and tradition says that his life was saved by the last remaining elephant, which carried him out of the swamp.

2 So fierce was this struggle that none of the combatants noticed the shock of a severe earthquake which occurred in the midst of the battle.

3 While Hannibal was ravaging the rich plains of Campania, the wary Fabius seized the passes of the Apennines, through which Hannibal must recross into Samnium with his booty. The Carthaginian was apparently caught in the trap. But his mind was fertile in devices. He fastened torches to the horns of two thousand oxen, and sent men to drive them up the neighboring heights. The Romans at the defiles, thinking the Carthaginians were trying to escape over the hills, ran to the defense. Hannibal quickly seized the passes, and marched through with his army.

the horns of the crescent with his veteran cavalry. The massive legions quickly broke through his weak center. But as they pressed forward in eager pursuit, his terrible horsemen fell upon their rear. Hemmed in on all sides, the Romans could neither fight nor flee. Twenty-one tribunes, eighty senators, and over seventy thousand men, fell in that horrible massacre. After the battle, Hannibal sent to Carthage over a peck of gold rings,—the ornaments of Roman knights. At Rome all was dismay. "One fifth of the citizens able to bear arms had fallen within eighteen months, and in every house there was mourning." All southern Italy, including Capua, the city next in importance to the capital, joined Hannibal.

Hannibal's Reverses.—The tide of Hannibal's victories, however, ebbed from this time. The Roman spirit rose in the hour of peril, and, while struggling at home for existence, the senate sent armies into Sicily, Greece, and Spain. The Latin cities remained true, not one revolting to the Carthaginians. The Roman generals had learned not to fight in the open field, where Hannibal's cavalry and genius were so fatal to them, but to keep behind walls, since Hannibal had no skill in sieges, and his army was too small to take their strongholds. Hannibal's brother Hasdrubal was busy fighting the Romans in Spain, and could send him no aid. The Carthaginians also were chary of Hannibal, and refused him help.

For thirteen years longer Hannibal remained in Italy, but he was at last driven into Brutium,—the toe of the Italian boot. Never did his genius shine more brightly. He continually sallied out to protect his allies, or to plunder and devastate. Once he went so near Rome that he hurled a javelin over its walls. Nevertheless, and in spite of his efforts, Capua was retaken. Syracuse promised aid, but was

captured by the Roman army.[1] Hasdrubal finally managed to get out of Spain and cross the Alps, but at the *Metaurus*[2] (207 B. C.) he was routed and slain. The first notice Hannibal had of his brother's approach was when Hasdrubal's head was thrown into the Carthaginian camp. At the sight of this ghastly memorial, Hannibal exclaimed, "Ah, Carthage, I behold thy doom!"

Hannibal Recalled.—P. Scipio, who had already expelled the Carthaginians from Spain, now carried the war into Africa. Carthage was forced to summon her great general from Italy. He came to her defense, but met the first defeat of his life in the decisive battle of *Zama*. On that fatal field the veterans of the Italian wars fell, and Hannibal himself gave up the struggle. Peace was granted Carthage on her paying a crushing tribute, and agreeing not to go to war without the permission of Rome. Scipio received the name Africanus, in honor of his triumph.

Fate of Hannibal.—On the return of peace, Hannibal, with singular wisdom, began the reformation of his native city. But his enemies, by false representations at Rome, compelled him to quit Carthage, and take refuge at the court of Anti'ochus (p. 237). When at length his patron was at the feet of their common enemy, and no longer able to protect him, Hannibal fled to Bithynia, where, finding himself still pursued by the vindictive Romans, he ended his

[1] The siege of Syracuse (214-212 B. C.) is famous for the genius displayed in its defense by the mathematician Archimedes. He is said to have fired the Roman fleet by means of immense burning-glasses, and to have contrived machines that, reaching huge arms over the walls, grasped and overturned the galleys. The Romans became so timid that they would "flee at the sight of a stick thrust out at them." When the city was finally taken by storm, Marcellus gave orders to spare Archimedes. But a soldier, rushing into the philosopher's study, found an old man, who, ignoring his drawn sword, bade him "Noli turbare circulos meos" (Do not disturb my circles). Enraged by his indifference, the Roman slew him on the spot.

[2] This engagement, which decided the issue of Hannibal's invasion of Italy, is reckoned among the most important in the history of the world (see Creasy's Fifteen Decisive Battles, p. 96).

days by taking poison, which he had carried about with him in a hollow ring.

Third Punic War (149–146 B. C.).—Half a century passed, during which Carthage was slowly recovering her former prosperity. A strong party at Rome, however, was bent upon her destruction.[1] On a slight pretense war was again declared. The submission of the Carthaginians was abject. They gave up three hundred hostages, and surrendered their arms and armor. But when bidden to leave the city that it might be razed, they were driven to desperation. Old and young toiled at the forges to make new weapons. Vases of gold and silver, even the statues of the gods, were melted. The women braided their long hair into bow-strings. The Romans intrusted the siege to the younger Scipio.[2] He captured Carthage after a desperate struggle. Days of conflagration and plunder followed. The city, which had lasted over seven hundred years and numbered seven hundred thousand inhabitants, was utterly wasted. The Carthaginian territory was turned into the province of Africa.[3]

1 Prominent among these was *Cato the Censor*. This rough, stern man, with his red hair, projecting teeth, and coarse robe, was the sworn foe to luxury, and the personification of the old Roman character. Cruel toward his slaves and revengeful toward his foes, he was yet rigid in morals, devoted to his country, and fearless in punishing crime. In the discharge of his duty as censor, rich furniture, jewels, and costly attire fell under his ban. He even removed, it is said, the cold-water pipes leading to the private houses. Jealous of any rival to Rome, he finished every speech with the words, "Delenda est Carthago!" (Carthage must be destroyed!) In Plutarch's Lives (p. 177), Cato is the counterpart of Aristides (p. 128).

2 (1) *Publius Cornelius Scipio Africanus Major* (p. 234) was the conqueror of Hannibal. (2) *Publius Cornelius Scipio Æmilianus Africanus Minor*, the one spoken of in the text as the Destroyer of Carthage, was the son of *Lucius Æmilius Paullus*, the conqueror of Macedon (p. 236); he was adopted by P. Scipio, the son of Africanus Major. (3) *Lucius Cornelius Scipio Asiaticus*, who defeated Antiochus (p. 237), and hence received his last title, was the brother of Africanus Major.

3 When Scipio beheld the ruin of Carthage, he is said to have burst into tears, and, turning to Polybius the historian, to have quoted the lines of Homer,—

"The day will come when Troy shall sink in fire,
And Priam's people with himself expire,"—

and, reflecting on the mutations of time, to have declared that Hector's words might yet prove true of Rome herself.

Rome was at last victor over her great rival. Events had decided that Europe was not to be given over to Punic civilization and the intellectual despotism of the East.

Wars in Macedon and Greece.—While Hannibal was hard-pressed in Italy he made a treaty with Philip, king of Macedon, and a descendant of Alexander. In the *First War* which ensued (214–207 B. C.), not much of importance occurred, but Rome had begun to mix in Grecian affairs, which, according to her wont, meant conquest by and by.

The Second War (200–197 B. C.) was brought about by Philip attacking the Roman allies. The consul Flaminius now entered Greece, proclaiming himself the champion of Hellenic liberty. Transported with this thought, nearly all Hellas ranged itself under the eagles (p. 257) of Rome. Philip was overthrown at the battle of *Cynoscephalæ* (197 B. C.), and forced to accept a most degrading peace.

After Philip's death, his son Perseus was indefatigable in his efforts to restore Macedon to its old-time glory.

The Third War (171–168 B. C.) culminated in the battle of *Pydna*, where the famous Roman general Paullus vanquished forever the cumbersome phalanx, and ended the Macedonian monarchy. One hundred and fifty-six years after Alexander's death, the last king of Macedon was led in triumph by a general belonging to a nation of which, probably, the Conqueror had scarcely heard.

The Results of these wars were reaped within a brief period. The Federal Unions of Greece were dissolved. Macedon was divided into four commonwealths, and finally, under pretense of a rebellion, made a Roman province (146 B. C.). In the same year that Carthage fell, Corinth,[1] the great seaport

[1] Mummius, the consul who took Corinth, which Cicero termed "The eye of Hellas," sent its wealth of statues and pictures to Rome. It is said, that, ignorant of the unique value of these works of art, he agreed with the captains of the vessels to furnish others in place of any they should lose on the voyage. One can but remem-

of the eastern Mediterranean, was sacked, and Greece herself, after being amused for a time with the semblance of freedom, was organized into the province of ACHAIA.

Syrian War (192–190 B. C.).—"Macedon and Greece proved easy stepping-stones for Rome to meddle in the affairs of Asia." At this time Antiochus the Great governed the kingdom of the Seleucidæ (p. 155), which extended from the Ægean beyond the Tigris. His capital, Antioch, on the Orontes, was the seat of Greek culture, and one of the chief cities of the world. He was not unwilling to measure swords with the Romans, and received Hannibal at his court with marked honor. During the interval between the second and third Macedonian wars the Ætolians, thinking themselves badly used by the Romans, invited Antiochus to come over to their help. He despised the wise counsel and military skill of Hannibal, and, appearing in Greece with only ten thousand men, was easily defeated by the Romans at *Thermopylæ*. The next year, L. Scipio (note, p. 235) followed him into Asia, and overthrew his power on the field of *Magnesia* (190 B. C.).

The great empire of the Seleucidæ now shrank to the kingdom of Syria. Though the Romans did not at present assume formal control of their conquest, yet, by a shrewd policy of weakening the powerful states, playing off small ones against one another, supporting one of the two rival factions, and favoring their allies, they taught the Greek cities in Asia Minor to look up to the great central power on the Tiber just as, by the same tortuous course, they had led Greece and Macedon to do. Thus the Romans aided Pergamus, and enlarged its territories, because its king helped them against Antiochus; and in return, when Attalus III.

ber, however, that this ignorant plebeian maintained his honesty, and kept none of the rich spoils for himself

died, he bequeathed to them his kingdom. Rome thus acquired her first Asiatic province (133 B. C.).

War in Spain.—After the capture of Carthage and Corinth, Rome continued her efforts to subdue Spain. The rugged nature of the country, and the bravery of the inhabitants, made the struggle a doubtful one. The town of *Numantia* held out long against the younger Scipio (note, p. 235). Finally, in despair, the people set fire to the place, and threw themselves into the flames. When the Romans forced an entrance through the walls, they found silence and desolation within. Spain thus became a Roman province the same year that Attalus died, and thirteen years after the fall of Carthage and Corinth.

The Roman Empire (133 B. C.) now included southern Europe from the Atlantic to the Bosporus, and a part of northern Africa; while Syria, Egypt, and Asia Minor were practically its dependencies. The Mediterranean Sea was a "Roman lake," and *Rome was mistress of the civilized world.* Henceforth her wars were principally with barbarians.

Effect of these Conquests.—Italy had formerly been covered with little farms of a few acres each, which the industrious, frugal Romans cultivated with their own hands. When Hannibal swept the country with fire and sword, he destroyed these comfortable rural homes throughout entire districts. The people, unable to get a living, flocked to Rome. There, humored, flattered, and fed by every demagogue who wished their votes, they sank into a mere mob. The Roman race itself was fast becoming extinct.[1] It had

[1] "At the time when all the kings of the earth paid homage to the Romans, this people was becoming extinguished, consumed by the double action of eternal war, and of a devouring system of legislation; it was disappearing from Italy. The Roman, passing his life in camps, beyond the seas, rarely returned to visit his little field. He had in most cases, indeed, no land or shelter at all, nor any other domestic gods than the eagles of the legions. An exchange was becoming established between Italy and the provinces. Italy sent her children to die in distant lands, and received in

perished on its hundred battle-fields. Rome was inhabited by a motley population from all lands, who poorly filled the place of her ancient heroes.

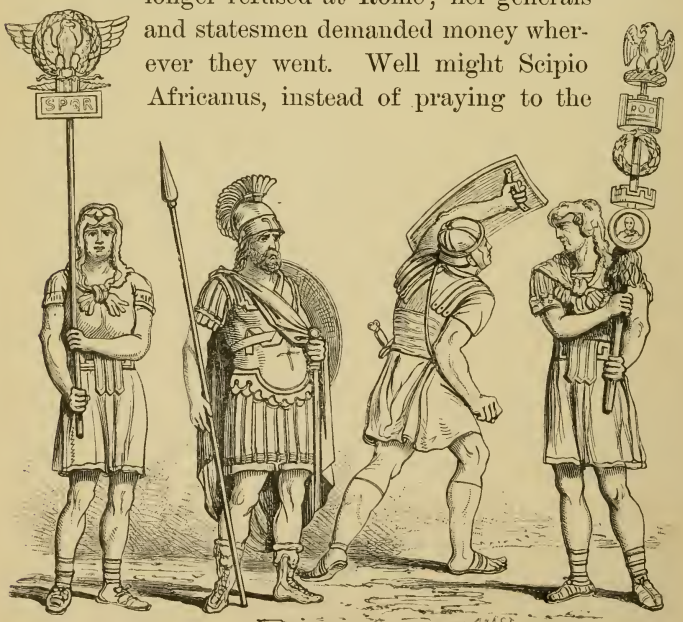
The captives in these various wars had been sold as slaves, and the nobles, who had secured most of the land, worked it by their unpaid labor. Everywhere in the fields were gangs of men whose only crime was that they had fought for their homes, tied together with chains; and tending the flocks were gaunt, shaggy wretches, carrying the goad in hands that had once wielded the sword.

The riches of Syracuse, Carthage, Macedonia, Greece, and Asia poured into Rome. Men who went to foreign wars as poor soldiers came back with enormous riches,—the spoils of sacked cities. The nobles were rich beyond every dream of republican Rome. But meanwhile the poor grew poorer yet, and the curse of poverty ate deeper into the state.

A few wealthy families governed the senate and filled all the offices. Thus a new nobility, founded on money alone, had grown up and become all-powerful. It was customary for a candidate to amuse the people with costly games, and none but the rich could afford the expense. The consul, at the end of his year of office, was usually appointed governor of a province, where, out of an oppressed people, he could recompense himself for all his losses. To keep the Roman populace in good humor, he would send back gifts of grain, and, if any complaint were made of his injustice and robbery, he could easily bribe the judges and senators, who were anxious only for the same chance which he had.

compensation millions of slaves. Thus a new people succeeded to the absent or destroyed Roman people. Slaves took the place of masters, proudly occupied the Forum, and in their fantastic saturnalia governed, by their decrees, the Latins and the Italians, who filled the legions. It was soon no longer a question where were the plebeians of Rome. They had left their bones on every shore. Camps, urns, and immortal roads,—these were all that remained of them."—*Michelet.*

In the early days of the republic the soldier was a citizen who went forth to fight his country's battles, and, returning home, settled down again upon his little farm, contented and happy. Military life had now become a profession. Patriotism was almost a forgotten virtue, and the soldier fought for plunder and glory. In the wake of the army followed a crowd of venal traders, who bought up the booty; contractors, who "farmed" the revenues of the provinces; and usurers, who preyed on the necessities of all. These rich army-followers were known as knights (*equites*), since in the early days of Rome the richest men fought on horseback. They rarely took part in any war, but only reaped its advantages. The presents of foreign kings were no longer refused at Rome; her generals and statesmen demanded money wherever they went. Well might Scipio Africanus, instead of praying to the



ROMAN SOLDIERS.

gods, as was the custom, to *increase* the state, implore them to *preserve* it.

In this general decadence the fine moral fiber of the nation lost its vigor. First the people left their own gods and took up foreign ones. As the ancients had no idea of one God for all nations, such a desertion of their patron deities was full of significance. It ended in a general skepticism and neglect of religious rites and worship. In addition, the Romans became cruel and unjust. Nothing showed this more clearly than their refusal to grant the Roman franchise to the Latin cities, which stood by them so faithfully during Hannibal's invasion. Yet there were great men in Rome, and the ensuing centuries were the palmiest of her history.

THE CIVIL WARS.

Now began a century of civil strife, during which the old respect for laws became weak, and parties obtained their end by bribery and bloodshed.

The Gracchi.—The tribune Tiberius Gracchus,[1] perceiving the peril of the state, secured a new agrarian law (p. 216), directing the public land to be assigned in small farms to the needy, so as to give every man a homestead; and, in addition, he proposed to divide the treasures of Attalus among those who received land, in order to enable them to build houses and buy cattle. But the oligarchs aroused a mob by which Gracchus was assassinated.

[1] Cornelia, the mother of Tiberius and Caius Gracchus, was the daughter of Scipio Africanus the Elder (note, p. 235). Left a widow, she was offered marriage with the king of Egypt, but preferred to devote herself to the education of her children. When a rich friend once exhibited to her a cabinet of rare gems, she called in her two sons, saying, "These are my jewels." Her statue bore the inscription by which she wished to be known, "The mother of the Gracchi."—Tiberius was the grandson of the Conqueror of Hannibal, the son-in-law of Appius Claudius, and the brother-in-law of the Destroyer of Carthage.

About ten years later his brother Caius tried to carry out the same reform by distributing grain to the poor at a nominal price (the "Roman poor-law"), by choosing juries from the knights instead of the senators, and by planting in conquered territories colonies of men who had no work at home. All went well until he sought to confer the Roman franchise upon the Latins. Then a riot was raised, and Caius was killed by a faithful slave to prevent his falling into the hands of his enemies.

With the Gracchi perished the freedom of the republic; henceforth the corrupt aristocracy was supreme.

Jugurtha (118–104 B. C.), having usurped the throne of Numidia, long maintained his place by conferring lavish bribes upon the senators. His gold conquered every army sent against him, and he declared that Rome itself could be had for money. He was finally overpowered by the consul Caius Marius,[1] and, after adorning the victor's triumph at Rome, was thrown into the Mamertine Prison to perish.[2]

The Cimbri and Teutones (113–101 B. C.), the vanguard of those northern hosts that were yet to overrun the empire, were now moving south, half a million strong, spreading dismay and ruin in their track. Six different Roman armies tried in vain to stay their advance. At Arausio alone eighty thousand Romans fell. In this emergency, the senate appealed to Marius, who, contrary to law, was again and again reinstated consul. He annihilated the Teutones at *Aquæ Sextiæ* (Aix); and, the next year, the Cimbri at *Vercellæ*, where the men composing the outer line of the

[1] Lucius Cornelius Sulla, the Roman questor (p. 243), captured Jugurtha by treachery. Claiming that he was the real hero of this war, he had a ring engraved which represented Jugurtha's surrender to him. Marius and Sulla were henceforth bitter rivals.

[2] This famous dungeon is still shown the traveler at Rome. It is an underground vault, built of rough stones. The only opening is by a hole at the top. As Jugurtha, accustomed to the heat of an African sun, was lowered into this dismal grave, he exclaimed, with chattering teeth, "Ah, what a cold bath they are giving me!"

barbarian army were fastened together with chains, the whole making a solid mass three miles square. The Roman broadsword mercilessly hewed its way through this struggling crowd. The Gallic women, in despair, strangled their children, and then threw themselves beneath the wheels of their wagons. The very dogs fought to the death.

Rome was saved in her second great peril from barbarians. Marius was hailed as the "third founder of the city."

Social War (90–88 B. C.).—Drusus, a tribune, having proposed that the Italians should be granted the coveted citizenship, was murdered the very day a vote was to be taken upon the measure. On hearing this, many of the Italian cities, headed by the Marsians, took up arms. The veteran legions, which had conquered the world, now faced each other on the battle-field. The struggle cost three hundred thousand lives. Houses were burned and plantations wasted as in Hannibal's time. In the end, Rome was forced to allow the Italians to become citizens.

First Mithridatic War (88–84 B. C.).—Just before the close of this bloody struggle, news came of the massacre of eighty thousand Romans and Italians residing in the towns of Asia Minor. Mithridates the Great, king of Pontus, and a man of remarkable energy and genius, had proclaimed himself the deliverer of Asia from the Roman yoke, and had kindled the fires of insurrection as far westward as Greece. The war against the Pontic monarch was confided to Sulla, who stood at the head of the Roman aristocracy. But Marius, the favorite leader of the people, by unscrupulous means wrested the command from his rival. Thereupon Sulla entered Rome at the head of the army. For the first time, civil war raged within the walls of the city. Marius was driven into exile.[1] Sulla then crossed into

[1] Marius, after many romantic adventures, was thrown into prison at Min-

Greece. He carried on five campaigns, mainly at his private expense, and finally restored peace on the condition that Mithridates should give up his conquests and his fleet.

Return of Marius.—Meanwhile Cinna, one of the two consuls at Rome, recalled Marius, and together they entered the city with a body of men composed of the very dregs of Italy. The nobles and the friends of Sulla trembled at this triumph of the democracy. Marius now took a fearful vengeance for all he had suffered. He closed the gates, and went about with a body of slaves, who slaughtered every man at whom he pointed his finger. The principal senators were slain. The high priest of Jupiter was massacred at the altar. The consul Octavius was struck down in his curule-chair. The head of Antonius, the orator, was brought to Marius as he sat at supper; he received it with joy, and embraced the murderer. Finally the monster had himself declared consul, now the seventh time. Eighteen days after, he died, "drunk with blood and wine" (86 B. C.).

Sulla's Proscriptions.—Three years passed, when the hero of the Mithridatic war returned to Italy with his victorious army. His progress was disputed by the remains of the Marian party and the Samnites, who had not laid down their arms since the social war (p. 243). Sulla, however, swept aside their forces, and soon all Italy was prostrate before him. It was now the turn for the plebeians and the friends of Marius to fear. As Sulla met the senate, cries were heard in the neighboring circus. The senators sprang from their seats in alarm. Sulla bade them be quiet, remark-

turnæ. One day a Cimbrian slave entered his cell to put him to death. The old man turned upon him with flashing eye, and shouted, "Darest thou kill Caius Marius!" The Gaul, frightened at the voice of his nation's destroyer, dropped his sword and fled. Marius was soon set free by the sympathizing people, whereupon he crossed into Africa. Receiving there an order from the prætor to leave the province, he sent back the well-known reply, "Tell Sextilius that you have seen Caius Marius sitting in exile among the ruins of Carthage."

ing, "It is only some wretches undergoing the punishment they deserve." The "wretches" were six thousand of the Marian party, who were butchered in cold blood. "The porch of Sulla's house," says Collier, "was soon full of heads." Daily proscription-lists were made out of those doomed to die, and the assassins were rewarded from the property of their victims. Wealth became a crime when murder was gain. "Alas!" exclaimed one, "my villa is my destruction." In all the disaffected Italian cities the same bloody work went on. Whole districts were confiscated to make room for colonies of Sulla's legions. He had himself declared perpetual dictator,—an office idle since the Punic wars (p. 232). He deprived the tribunes of the right to propose laws, and sought to restore the "good old times" when the patricians held power, thus undoing the reforms of centuries. To the surprise of all, however, he suddenly retired to private life, and gave himself up to luxurious ease. The civil wars of Marius and Sulla had cost Italy the lives of one hundred and fifty thousand citizens.

Sertorius, one of the Marian party, betook himself to Spain, gained the respect and confidence of the Lusitanians, established among them a miniature Roman republic, and for seven years defeated every army sent against him. Even Pompey the Great was held in check. Treachery at last freed Rome from its enemy, Sertorius being slain at a banquet.

Gladiatorial War (73–71 B. C.).—A party of gladiators under Spartacus, having escaped from a training-school at Capua, took refuge in the crater of Vesuvius. Thither flocked slaves, peasants, and pirates. Soon they were strong enough to defeat consular armies, and for three years to ravage Italy from the Alps to the peninsula. Crassus finally, in a desperate battle, killed the rebel leader, and put his fol-

lowers to flight. A body of five thousand, trying to escape into Gaul, fell in with Pompey the Great as he was returning from Spain, and were cut to pieces.[1]

Pirates in these troublous times infested the Mediterranean, so as to interfere with trade and stop the supply of provisions at Rome. The whole coast of Italy was in continual alarm. Parties of robbers landing dragged rich proprietors from their villas, and seized high officials, to hold them for ransom. Pompey, in a brilliant campaign of ninety days, cleared the seas of these buccaneers.

Great Mithridatic War (74–63 B. C.).—During Sulla's life the Roman governor in Asia causelessly attacked Mithridates, but being defeated, and Sulla peremptorily ordering him to desist, this *Second Mithridatic War* soon ceased. The *Third* or *Great War* broke out after the dictator's death. The king of Bithynia having bequeathed his possessions to the Romans, Mithridates justly dreaded this advance of his enemies toward his own boundaries, and took up arms to prevent it. The Roman consul, Lucullus, defeated the Pontic king, and drove him to the court of his son-in-law Tigranes, king of Armenia, who espoused his cause. Lucullus next overcame the allied monarchs. Meanwhile this wise general sought to reconcile the Asiatics to the Roman government by legislative reforms, by a mild and just rule, and especially by checking the oppressive taxation. The soldiers of his own army, intent on plunder, and the equites at Rome deprived of their profits, were incensed, and secured his recall.

Pompey was now granted the power of a dictator in the East.[2] He made an alliance with the king of Parthia, thus

[1] "Crassus," said Pompey, "defeated the enemy in battle, but I cut up the war by its roots."

[2] Cicero advocated this measure in the familiar oration, *Pro Lege Manilia.*

threatening Mithridates by an enemy in the rear. Then, forcing the Pontic monarch into a battle, he defeated him, and at last drove him beyond the Caucasus. Pompey, returning, reduced Syria, Phœnicia, and Palestine.

The spirit of Mithridates was unbroken, in spite of the loss of his kingdom. He was meditating a march around the Euxine, and an invasion of Italy from the northeast, when, alarmed at the treachery of his son, he took poison, and died a victim of ingratitude. By his genius and courage he had maintained the struggle with the Romans for twenty-five years.[1] On reaching Rome, Pompey received a two-days' triumph. Before his chariot walked three hundred and twenty-four captive princes; and twenty thousand talents were deposited in the treasury as the spoils of conquest. Pompey was now at the height of his popularity, and might have usurped supreme power, but he lacked the energy and determination.

Catiline's Conspiracy (63 B. C.).—During Pompey's absence at the East, Catiline, an abandoned young nobleman, had formed a widespread plot to murder the consuls, fire the city, and overthrow the government. Cicero, the orator, exposed the conspiracy;[2] whereupon Catiline fled, and was soon after slain, fighting at the head of a band of desperadoes.

The Chief Men of Rome now were Pompey, Crassus,

[1] The armor which fitted the gigantic frame of Mithridates excited the wonder alike of Asiatic and Italian. As a runner, he overtook the fleetest deer; as a rider, he broke the wildest steed; as a charioteer, he drove sixteen-in-hand; and as a hunter, he hit his game with his horse at full gallop. He kept Greek poets, historians, and philosophers at his court, and gave prizes not only to the greatest eater and drinker, but to the merriest jester and the best singer. He ruled the twenty-two nations of his realm without the aid of an interpreter. He experimented on poisons, and sought to harden his system to their effect. One day he disappeared from the palace and was absent for months. On his return, it appeared that he had wandered *incognito* through Asia Minor, studying the people and country.

[2] The orations which Cicero pronounced at this time against Catiline are masterpieces of impassioned rhetoric, and are still studied by every Latin scholar.

CAIUS JULIUS CÆSAR.

Cæsar,[1] Cicero, and Cato the Stoic,—a great-grandson of the Censor. The first three formed a league, known as the *Triumvirate* (60 B. C.). To cement this union, Pompey married Julia, Cæsar's only daughter. The triumvirs had everything their own way. Cæsar was head manager; he obtained the consulship, and afterward an appointment as governor of Gaul; Cicero was banished, and Cato sent to Cyprus.

[1] Cæsar was born 100 B. C. (according to Mommsen, 102 B. C.). A patrician, he was yet a friend of the people. His aunt was married to Marius; his wife Cornelia was the daughter of Cinna. During Sulla's proscription, he refused to divorce his wife at the bidding of the dictator, and only the intercession of powerful friends saved his life. Sulla detected the character of this youth of eighteen years, and declared, "There is more than one Marius hid in him." While on his way to Rhodes to study oratory, he was taken prisoner by pirates, but he acted more like their leader than captive, and, on being ransomed, headed a party which crucified them all. Having been elected pontiff during his absence at the East, he returned to Rome. He now became in succession quæstor, ædile, and pontifex maximus. His affable manners and boundless generosity won all hearts. As ædile, a part of his duty was to furnish amusement to the people, and he exhibited three hundred and twenty pairs of gladiators, clad in silver armor. His debts became enormous, the heaviest creditor being the rich Crassus, to whom half the senators are said to have owed money. Securing an appointment as prætor, at the termination of that office, according to the custom, he obtained a province. Selecting Spain, he there recruited his wasted fortune, and gained some military prominence. He then came back to Rome, relinquishing a triumph in order to enter the city and stand for the consulship. This gained, his next step was to secure a field where he could train an army, by whose help he might become master of Rome.

It is a strange sight, indeed, to witness this spendthrift, pale and worn with the excesses of the capital, fighting at the head of his legions, swimming rivers, plunging through morasses, and climbing mountains,—the hardiest of the hardy, and the bravest of the brave. But it is stranger still to think of this great general and statesman as a literary man. Even when riding in his litter or resting, he was still reading or writing, and often at the same time dictating to from four to seven amanuenses. Besides his famous Commentaries, published in the very midst of his eventful career, he composed works on rhetoric and grammar, as well as tragedies, lyrics, etc. His style is pure and natural, and the polished smoothness of his sentences gives no hint of the stormy scenes amid which they were formed.

CÆSAR remained in Gaul about nine years. He reduced the entire country; crossed the Rhine, carrying the Roman arms into Germany for the first time; and twice invaded Britain,—an island until then unknown in Italy except by name. Not only were the three hundred tribes of Transalpine Gaul thoroughly subdued, but they were made content with Cæsar's rule. He became their civilizer,—building roads and introducing Roman laws, institutions, manners, and customs. Moreover, he trained an army that knew no mind or will except that of its great general. Meanwhile, Cæsar's friends in Rome, with the Gallic spoils which he freely sent them, bribed and dazzled and intrigued to sustain their master's power, and secure him the next consulship.

CRASSUS was chosen joint consul with Pompey (56 B. C.); he secured the province of Syria. Eager to obtain the boundless treasures of the East, he set out upon an expedition against Parthia. On the way he plundered the temple at Jerusalem. While crossing the scorching plains beyond the Euphrates, not far from Carrhæ (the Harran of the Bible), he was suddenly surrounded by clouds of Parthian horsemen. Roman valor was of no avail in that ceaseless storm of arrows. During the retreat, Crassus was slain. His head was carried to the Parthian king, who, in derision, ordered it to be filled with molten gold. The death of Crassus ended the Triumvirate.

POMPEY, after a time, was elected joint consul with Crassus, and, later, sole consul; he obtained the province of Spain, which he governed by legates. He now ruled Rome, and was bent on ruling the empire. The death of his wife had severed the link which bound him to the conqueror of Gaul. He accordingly joined with the nobles, who were also alarmed by Cæsar's brilliant victories, and the strength his success gave the popular party. A law was therefore passed ordering Cæsar to resign his office and disband his army before he appeared to sue for the consulship. The tribunes,—Antony and Cassius,—who supported Cæsar, were driven from the senate. They fled to Cæsar's camp, and demanded protection.

Civil War between Cæsar and Pompey (49 B. C.).—Cæsar at once marched upon Rome. Pompey had boasted that he had only to stamp his foot, and an army would spring from the ground; but he now fled to Greece without striking a blow. In sixty days Cæsar was master of Italy. The decisive struggle between the two rivals took place on the plain of *Pharsalia* (48 B. C.). Pompey was beaten. He sought refuge in Egypt, where he was treacherously slain. His head being brought to Cæsar, the conqueror wept at the fate of his former friend.

Cæsar now placed the beautiful Cleopatra on the throne of the Ptolemies, and, marching into Syria, humbled Pharnaces, the son of Mithridates, so quickly that he could write home this laconic dispatch, *Veni, Vidi, Vici* (I came, I saw, I conquered). Cato and other Pompeian

leaders had assembled a great force in Africa, whereupon Cæsar hurried his conquering legions thither, and at *Thapsus* broke down all opposition (46 B. C.). Cato, in despair of the republic, fell upon his sword.

Cæsar now returned to Rome to celebrate his triumphs. The sands of the arena were reddened with the blood of wild beasts and gladiators; every citizen received a present, and a public banquet was spread on twenty-two thousand tables. The adulation of the senate surpassed all bounds. Cæsar was created dictator for ten years and censor for three, and his statue was placed in the Capitol, opposite to that of Jupiter. Meantime the sons of Pompey had rallied an army in Spain, whither Cæsar hastened, and, in a desperate conflict at *Munda* (45 B. C.), blotted their party out of existence. He then returned to new honors and a campaign of civil reforms.

Cæsar's Government.—At Cæsar's magic touch, order and justice sprang into new life. The provinces rejoiced in an honest administration. The Gauls obtained seats in the senate, and it was Cæsar's design to have all the provinces represented in that body by their chief men. The calendar was revised.[1] The distress among the poor was relieved by sending eighty thousand colonists to rebuild Corinth and Carthage. The number of claimants upon the public distribution of grain was reduced over one half. A plan was formed to dig a new channel for the Tiber and to drain the Pontine marshes. Nothing was too vast or too small for the comprehensive mind of this mighty statesman. He could guard the boundaries of his vast empire along the Rhine, Danube, and Euphrates; look after the paving of the

[1] The Roman year contained only three hundred and fifty-five days, and the midsummer and the mid-winter months then came in the spring and the fall. Julius Cæsar introduced the extra day of leap year, and July was named after him (see Steele's New Astronomy, p. 269).

Roman streets; and listen to the recitation of pieces for prizes at the theaters, bestowing the wreath upon the victor with extempore verse.

Cæsar's Assassination (44 B. C.).— Cæsar, now dictator for life, was desirous of being king in name, as in fact. While passing through the streets one day, he was hailed king; as the crowd murmured, he cried out, "I am not king, but Cæsar." Still, when Mark Antony, the consul and his intimate friend, at a festival, offered him a crown, Cæsar seemed to thrust it aside reluctantly. The ire of zealous republicans was excited, and, under the guise of a love of liberty and old Roman virtue, those who were jealous of Cæsar or who hated him formed a conspiracy for his assassination. Brutus and Cassius, the leaders, chose the fifteenth of the ensuing March for the execution of the deed. As the day approached, the air was thick with rumors of approaching disaster. A famous augur warned Cæsar to beware of the Ides[1] of March. The night before, his wife, Calpurnia, was disturbed by an ominous dream. On the way to the senate-house he was handed a scroll containing the details of the plot, but in the press he had no chance to read it. When the conspirators crowded about him, no alarm was caused, as they were men who owed their lives to his leniency, and their fortunes to his favor.

THE ROMAN EMBLEM.[2]

[1] In the Roman calendar the months were divided into three parts,—*Calends*, *Ides*, and *Nones*. The Calends commenced on the first of each month, and were reckoned backward into the preceding month to the Ides. The Nones fell on the seventh of March, May, July, and October, and on the fifth of the other months. The Ides came on the thirteenth of all months except these four, when they were the fifteenth.

[2] S. P. Q. R.,—Senatus Populusque Romanus (the Senate and Roman People).

Suddenly swords gleamed on every hand. For a moment the great soldier defended himself with the sharp point of his iron pen. Then, catching sight of the loved and trusted Brutus, he exclaimed, "Et tu, Brute!" (And thou, too, Brutus!) and, wrapping his mantle about his face, sank dead at the foot of Pompey's statue.[1]

The Result was very different from what the assassins had expected. The senate rushed out horror-stricken at the deed. The reading of Cæsar's will, in which he gave every citizen three hundred sesterces (over ten dollars), and threw open his splendid gardens across the Tiber as a public park, roused the popular fury. When Antony pronounced the funeral eulogy, and finally held up Cæsar's rent and bloody toga, the mob broke through every restraint, and ran with torches to burn the houses of the murderers. Brutus and Cassius fled to save their lives.

Second Triumvirate (43 B. C.).—Antony was fast getting power into his hand, when there arrived at Rome Octavius, Cæsar's great-nephew and heir. He received the support of the senate and of Cicero, who denounced Antony in fiery orations. Antony was forced into exile, and then, twice defeated in battle, took refuge with

[1] Cæsar's brief public life—for only five stirring years elapsed from his entrance into Italy to his assassination—was full of dramatic scenes. Before marching upon Rome, it is said (though research stamps it as doubtful) that he stopped at the Rubicon, the boundary between his province of Cisalpine Gaul and Italy, and hesitated long. To pass it was to make war upon the republic. At last he shouted, "The die is cast!" and plunged into the stream.—When he had crossed into Greece in pursuit of Pompey, he became impatient at Antony's delay in bringing over the rest of the army, and, disguising himself, attempted to return across the Adriatic in a small boat. The sea ran high, and the crew determined to put back, when Cæsar shouted, "Go on boldly, fear nothing, thou bearest Cæsar and his fortune!"—At the battle of Pharsalia, he ordered his men to aim at the faces of Pompey's cavalry. The Roman knights, dismayed at this attack on their beauty, quickly fled; after the victory Cæsar rode over the field, calling upon the men to spare the Roman citizens, and on reaching Pompey's tent put his letters in the fire unread.—When Cæsar learned of the death of Cato, he lamented the tragic fate of such high integrity and virtue, and exclaimed, "Cato, I envy thee thy death, since thou enviest me the glory of saving thy life!"

Lepidus, governor of a part of Spain and Gaul. Octavius returned to Rome, won the favor of the people, and, though a youth of only nineteen, was chosen consul. A triumvirate, similar to the one seventeen years before, was now formed between Antony, Octavius, and Lepidus. The bargain was sealed by a proscription more horrible than that of Sulla. Lepidus sacrificed his brother, Antony his uncle, and Octavius his warm supporter, Cicero. The orator's head having been brought to Rome, Fulvia thrust her golden bodkin through the tongue that had pronounced the Philippics against her husband Antony.

Battle of Philippi (42 B. C.).—Brutus and Cassius, who had gone to the East, raised an army to resist this new coalition. The triumvirs pursued them, and the issue was decided on the field of *Philippi*. Brutus[1] and Cassius were defeated, and in despair committed suicide. Octavius and Antony divided the empire between them, the former taking the West, and the latter the East. Lepidus received Africa, but was soon stripped of his share and sent back to Rome.

Antony and Cleopatra.—Antony now went to Tarsus to look after his new possessions. Here Cleopatra was summoned to answer for having supported Cassius against the triumvirs. She came, captivated Antony by her charms,[2]

[1] Brutus, before this battle, was disheartened. The triumvirs had proved worse tyrants than he could ever have feared Cæsar would become. He and Cassius quarreled bitterly. His wife, Portia, had died (according to some authorities) broken-hearted at the calamities which had befallen her country. One night, as he was sitting alone in his tent, musing over the troubled state of affairs, he suddenly perceived a gigantic figure standing before him. He was startled, but exclaimed, "What art thou, and for what purpose art thou come?"—"I am thine evil genius," replied the phantom; "we shall meet again at Philippi!"

[2] Cleopatra ascended the Cydnus in a galley with purple sails. The oars, inlaid with silver, moved to the soft music of flute and pipe. She reclined under a gold-spangled canopy, attired as Venus, and attended by nymphs, cupids, and graces. The air was redolent with perfumes. As she approached Tarsus, the whole city flocked to witness the magnificent sight, leaving Antony sitting alone in the tribunal.

and carried him to Egypt. They passed the winter in the wildest extravagance. Breaking away for a time from the silken chains of Cleopatra, Antony, upon the death of Fulvia, married the beautiful and noble Octavia, sister of Octavius. But at the first opportunity he went back again to Alexandria, where he laid aside the dignity of a Roman citizen and assumed the dress of an Egyptian monarch.[1] Cleopatra was presented with several provinces, and became the real ruler of the East.

Civil War between Octavius and Antony (31 B. C.). —The senate at last declared war against Cleopatra. Thereupon Antony divorced Octavia and prepared to invade Italy. The rival fleets met off the promontory of *Ac'tium*. Cleopatra fled with her ships early in the day. Antony, basely deserting those who were dying for his cause, followed her. When Octavius entered Egypt (30 B. C.), there was no resistance. Antony, in despair, stabbed himself. Cleopatra in vain tried her arts of fascination upon the conqueror. Finally, to avoid gracing his triumph at Rome, she put an end to her life, according to the common story, by the bite of an asp, brought her in a basket of figs. Thus died the last of the Ptolemies.

Result.—Egypt now became a province of Rome. With the battle of Actium ended the Roman republic. Cæsar Octavius was the undisputed master of the civilized world. After his return to Italy, he received the title of Augustus, by which name he is known in history. The civil wars were over.

[1] The follies and wasteful extravagance of their mad revels at Alexandria almost surpass belief. One day, in Antony's kitchen, there are said to have been eight wild boars roasting whole, so arranged as to be ready at different times, that his dinner might be served in perfection whenever he should see fit to order it. On another occasion he and the queen vied as to which could serve the more expensive banquet. Removing a magnificent pearl from her ear, she dissolved it in vinegar, and swallowed the priceless draught.

IMPERIAL ROME.

Establishment of the Empire.—After the clamor of a hundred years, a sweet silence seemed to fall upon the earth. The Temple of Janus was closed for the second time

since the pious Numa. Warned by the fate of Julius, Augustus did not take the name of king, nor startle the Roman prejudices by any sudden seizure of authority. He

kept up all the forms of the republic. Every ten years he went through the farce of laying down his rank as chief of the army, or *imperator*,—a word since contracted to emperor. He professed himself the humble servant of the senate, while he really exercised absolute power. Gradually all the offices of trust were centered in him. He became at once proconsul, consul, censor, tribune, and high priest.[1]

Massacre of Varus (9 A. D.).—Germany, under the vigorous rule of Drusus and Tiberius, step-sons of Augustus, now seemed likely to become as thoroughly Romanized as Gaul had been (Brief Hist. France, p. 11). Varus, governor of the province, thinking the conquest complete, attempted to introduce the Latin language and laws. Thereupon Arminius, a noble, freedom-loving German, aroused his countrymen, and in the wilds of the Teutoburg Forest took a terrible revenge for the wrongs they had suffered. Varus and his entire army perished.[2] Dire was the dismay at Rome when news came of this disaster. For days Augustus wandered through his palace, beating his head against the wall, and crying, "Varus, give me back my legions!" Six years later the whitened bones of these hapless warriors were buried by Germanicus, the gifted son of Drusus, who in vain endeavored to restore the Roman authority in Germany.

The Augustan Age (31 B. C.–14 A. D.) was, however, one of general peace and prosperity. The emperor lived unos-

[1] As consul, he became chief magistrate; as censor, he could decide who were to be senators; as tribune, he heard appeals, and his person was sacred; as imperator, he commanded the army; and as pontifex maximus, or chief priest, he was the head of the national religion. These were powers originally belonging to the king, but which, during the republic, from a fear of centralization, had been distributed among different persons. Now the emperor gathered them up again.

[2] Creasy reckons this among the fifteen decisive battles of the world. "Had Arminius been defeated," says Arnold, "our German ancestors would have been enslaved or exterminated, and the great English nation would have been struck out of existence."

tentatiously in his house, not in a palace, and his toga was woven by his wife Livia and her maidens. He revived the worship of the gods. His chosen friends were men of letters. He beautified Rome, so that he could truly boast that he "found the city of brick, and left it of marble." There was now no fear of pirates or hostile fleets, and grain came in plenty from Egypt. The people were amused and fed; hence they were contented. The provinces were well governed,[1] and many gained Roman citizenship. A single language became a universal bond of intercourse, and Rome began her work of civilization and education. Wars having so nearly ceased, and interest in politics having diminished, men turned their thoughts more toward literature, art, and religion.

The Birth of Christ, the central figure in all history, occurred during the widespread peace of this reign.

The Empire was, in general, bounded by the Euphrates on the east, the Danube and the Rhine on the north, the Atlantic Ocean on the west, and the deserts of Africa on the south. It comprised about a hundred millions of people, of perhaps a hundred different nations, each speaking its own language and worshiping its own gods. An army of three hundred and fifty thousand men held the provinces in check, while the Prætorian Guard of ten thousand protected the person of the emperor. The Mediterranean, which the Romans proudly called "our own sea," served as a natural highway between the widely sundered parts of this vast region, while the Roman roads, straight as an eagle's flight, bound every portion of the empire to its center. Everywhere the emperor's will was law. His smile or frown was

[1] One day when Augustus was sailing in the Bay of Baiæ, a Greek ship was passing. The sailors, perceiving the emperor, stopped their vessel, arrayed themselves in white robes, and, going on board his yacht, offered sacrifice to him as a god, saying, "You have given to us happiness. You have secured to us our lives and our goods."

the fortune or ruin of a man, a city, or a province. His character determined the prosperity of the empire.

He lived to be seventy-six years old, having reigned forty-four years. At his death[1] the senate decreed that divine honors should be given him, and temples were erected for his worship. From him the month August was named.

Henceforth the history of Rome is not that of the people, but of its emperors. Of these, forty-two were murdered, three committed suicide, and two were forced to abdicate the throne.[2] None of the early emperors was followed by his own son, but, according to the Roman law of adoption, they all counted as Cæsars. Nero was the last of them at all connected with Augustus, even by adoption, though the emperors called themselves Cæsar and Augustus to the last. After the death of Augustus,

COIN OF TIBERIUS CÆSAR.

Tiberius (14 A. D.), his step-son, secured the empire by a decree of the senate. The army on the Rhine would have

[1] The domestic life of Augustus was not altogether happy. He suffered greatly from the imperious disposition of Livia,—his fourth wife,—whom, however, he loved too dearly to coerce; from his step-son Tiberius, whose turbulence he was forced to check by sending him in exile to Rhodes; and still more keenly from the immoral conduct of his daughter Julia, whom, with her mother, Scribonia, he was also compelled to banish.

[2] In the following pages a brief account is given of the principal monarchs only; a full list of the emperors may be found on p. 311.

gladly given the throne to the noble Germanicus, but he declined the honor. Jealous of this kinsman, Tiberius, it is thought, afterward removed him by poison. The new emperor ruled for a time with much ability, yet soon proved to be a gloomy tyrant,[1] and finally retired to the Island of Capreæ, to practice in secret his infamous orgies. His favorite, the cruel and ambitious Sejā'nus, prefect of the Prætorian Guard, remained at Rome as the real ruler, but, having conspired against his master, he was thrown into the Mamertine Prison, and there strangled. Many of the best citizens fell victims to the emperor's suspicious disposition, and all, even the surviving members of his own family, breathed easier when news came of his sudden death.

The great event of this reign was the crucifixion of Christ[2] at Jerusalem, under Pilate, Roman procurator of Judea.

Caligula[3] (37 A. D.) inherited some of his father's virtues, but he was weak-minded, and his history records only a madman's freaks. He made his favorite horse a consul, and provided him a golden manger. Any one at whom the emperor nodded his head or pointed his finger was at once executed. "Would," said he, "that all the people at Rome had but one neck, so I could cut it off at a single blow."

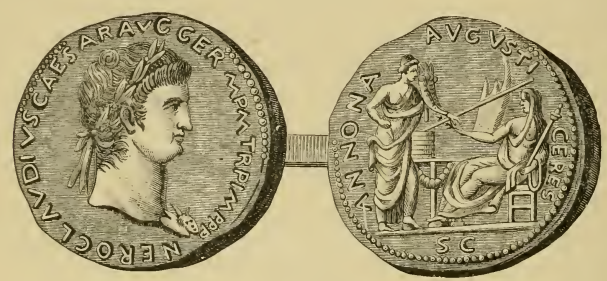
Nero (54 A. D.) assassinated his mother and wife. In the midst of a great fire which destroyed a large part of Rome, he chanted a poem to the music of his lyre, while he watched the flames. To secure himself against the charge of having at least spread the fire, he ascribed the confla-

[1] His character resembled that of Louis XI. (see Brief Hist. France, p. 94).

[2] Over his cross was an inscription in three languages, significant of the three best developments then known of the human race,—ROMAN LAW, GREEK MIND, AND HEBREW FAITH.

[3] Caius, son of Germanicus, and great-grandson of Augustus, received from the soldiers the nickname of Caligula, by which he is always known, because he wore little boots (*caligulæ*) while with his father in camp on the Rhine.

gration to the Christians. These were cruelly persecuted,[1] St. Paul and St. Peter, according to tradition, being martyred at this time. In rebuilding the city, Nero substituted broad streets for the winding lanes in the hollow between the Seven Hills, and, in place of the unsightly piles of brick and wood, erected handsome stone buildings, each block surrounded by a colonnade.



COIN OF NERO.

Vespasian (69 A. D.) was made emperor by his army in Judea. An old-fashioned Roman, he sought to revive the ancient virtues of honesty and frugality. His son TITUS, after capturing Jerusalem (pp. 85, 284), shared the throne with his father, and finally succeeded to the empire. His generosity and kindness won him the name of the *Delight of Mankind.* He refused to sign a death-warrant, and pronounced any day lost in which he had not done some one a favor. During this happy period, Agricola conquered nearly all Britain, making it a Roman province; the famous Colosseum at Rome was finished; but Pompeii and

[1] Some were crucified. Some were covered with the skins of wild beasts, and worried to death by dogs. Some were thrown to the tigers and lions in the Amphitheater. Gray-haired men were forced to fight with trained gladiators. Worst of all, one night Nero's gardens were lighted by Christians, who, their clothes having been smeared with pitch and ignited, were placed as blazing torches along the course on which the emperor, heedless of their agony, drove his chariot in the races.

Herculaneum were destroyed by an eruption of Mount Vesuvius.[1]

Domitian[2] (81 A. D.) was a second Nero or Caligula. His chief amusement was in spearing flies with a pin; yet he styled himself "Lord and God," and received divine honors. He banished the philosophers, and renewed the persecution of the Christians. At this time St. John was exiled to the Isle of Patmos.

The Five Good Emperors (96–180 A. D.) now brought in the palmiest days of Rome. *Nerva*, a quiet, honest old man, distributed lands among the plebs, and taught them to work for a living. *Trajan*, a great Spanish general, conquered the Dacians and many Eastern peoples; founded public libraries and schools in Italy; and tried to restore freedom of speech and simplicity of life.[3] *Hadrian* traveled almost incessantly over his vast empire, overseeing the government of the provinces, and erecting splendid buildings. *Antoninus Pius* was a second Numa; by his love of justice and religion, he diffused the blessings of peace and order over the civilized world. *Marcus Aurelius*[4] was a philosopher, and loved quiet. But the time of peace had passed. The Germans, pressed by Russian Slavs, fled before them, and crossed the Roman frontiers as in the time of Marius. The emperor was forced to take the field in person, and died during the eighth winter campaign.

Decline of the Empire.—The most virtuous of men was succeeded by a weak, vicious boy, his son Commodus.

[1] The forgotten site of Pompeii was accidentally discovered in 1748 (see p. 300).

[2] Domitian is said to have once called together the senate to decide how a fish should be cooked for his dinner.

[3] Two centuries afterward, at the accession of each emperor, the senate wished that he might be "more fortunate than Augustus, more virtuous than Trajan."

[4] Marcus Aurelius took the name of his adoptive father, Antoninus, so that this period is known as the *Age of the Antonines*.

An era of military despotism followed. Murder became domesticated in the palace of the Cæsars. The Prætorian Guards put up the imperial power at auction, and sold it to the highest bidder. The armies in the provinces declared for their favorite officers, and the throne became the stake of battle. Few of the long list of emperors who succeeded to the throne are worthy of mention.

Septim'ius Seve'rus (193 A. D.), a general in Germany, after defeating his rivals, ruled vigorously, though often cruelly. His triumphs in Parthia and Britain renewed the glory of the Roman arms.

Car'acal'lus (211 A. D.) would be remembered only for his ferocity, but that he gave the right of Roman citizenship to all the provinces, in order to tax them for the benefit of his soldiers. This event marked an era in the history of the empire, and greatly lessened the importance of Rome.

Alexander Seve'rus (222 A. D.) delighted in the society of the wise and good. He favored the Christians, and over the door of his palace were inscribed the words, "Do unto others that which you would they should do unto you." He won victories against the Germans and Persians (Sassanidæ, p. 156), but, attempting to establish discipline in the army, was slain by his mutinous troops in the bloom of youth.

The Barbarian Goths, Germans, and Persians, who had so long threatened the empire, invaded it on every side. The emperor Decius was killed in battle by the Goths. *Gallus* bought peace by an annual tribute. *Valerian* was taken prisoner by the Persian king, who carried him about in chains, and used him as a footstool in mounting his horse. The temple at Ephesus was burned at this time by the Goths.

During the general confusion, so many usurpers sprang up over the empire and established short-lived kingdoms, that this is known as the Era of the Thirty Tyrants.

The Illyrian Emperors (268–284 A. D.), however, rolled back the tide of invasion. *Claudius* vanquished the Goths in a contest which recalled the days of Marius and the Gauls. *Aurelian* drove the Germans into their native wilds, and defeated Zenobia, the beautiful and heroic queen of Palmyra, bringing her to Rome in chains of gold to grace his triumph. *Probus* triumphed at the East and the West, and, turning to the arts of peace, introduced the vine into Germany, and taught the legions to work in vineyard and field. *Diocle'tian* began a new method of government. To meet the swarming enemies of the empire, he associated with himself his comrade-in-arms, *Maximian;* each emperor took the title of Augustus, and appointed, under the name of Cæsar, a brave general as his successor. War raged at once in Persia, Egypt, Britain, and Germany, but the four rulers vigilantly watched over their respective provinces, and the Roman eagles conquered every foe.

In the year 303 A. D. the joint emperors celebrated the last triumph ever held at Rome. During the same year, also, began the last and most bitter persecution of the Christians,[1] so that this reign is called the Era of the Martyrs.

Spread of Christianity.—The religion founded by Jesus of Nazareth, and preached during the 1st century by Paul and the other Apostles (see Acts of the Apostles), had now spread over the Western Empire. It was largely, however, confined to the cities, as is curiously shown in the fact that the word "pagan" originally meant only a countryman. Though the Romans tolerated the religious belief of every nation which they conquered, they cruelly persecuted Christians. This was because the latter opposed the national

[1] In 305 A. D. both emperors resigned the purple. Diocletian amused himself by working in his garden, and when Maximian sought to draw him out of his retirement he wrote: "If you could see the cabbages I have planted with my own hand, you would never ask me to remount the throne."

religion of the empire, and refused to offer sacrifice to its gods, and to worship its emperors. Moreover, the Christians absented themselves from the games and feasts, and were accustomed to hold their meetings at night, and often in secret. They were therefore looked upon as enemies of the state, and were persecuted by even the best rulers, as Trajan and Diocletian. This opposition, however, served only to strengthen the rising faith. The heroism of the martyrs extorted the admiration of their enemies. Thus, when Polycarp was hurried before the tribunal and urged to curse Christ, he exclaimed, "Eighty-six years have I served Him, and He has done me nothing but good; how could I curse Him, my Lord and Saviour?" And when the flames rose around him he thanked God that he was deemed worthy of such a death. With the decaying empire, Heathenism grew weaker, while Christianity gained strength. As early as the reign of Septimius Severus, Tertullian declared that if the Christians were forced to emigrate, the empire would become a desert.

Loss of Roman Prestige.—Men no longer looked to Rome for their citizenship. The army consisted principally of Gauls, Germans, and Britons, who were now as good Romans as any. The emperors were of provincial birth. The wars kept them on the frontiers, and Diocletian, it is said, had never seen Rome until he came there in the twentieth year of his reign to celebrate his triumph. His gorgeous Asiatic court, with its pompous ceremonies and its king wearing the hated crown, was so ridiculed in Rome by song and lampoon that the monarch never returned. His headquarters were kept at Nicomedia (Bithynia) in Asia Minor, and Maximian's at Milan.

Constantine, the Cæsar in Britain, having been proclaimed Augustus by his troops, overthrew five rivals who

contested the throne, and became sole ruler (324 A. D.). His reign marked an era in the world's history. It was characterized by three changes: 1. Christianity became, in a sense, the state religion.[1] 2. The capital was removed to Byzantium, a Greek city, afterward known as Constantinople (Constantine's city). 3. The monarchy was made an absolute despotism, the power of the army weakened, and a court established, whose nobles, receiving their honors directly from the emperor, took rank with, if not the place of, the former consul, senator, or patrician.

The First General (Œcumenical) **Council** of the Church was held at Nicæa (325 A. D.), to consider the teachings of *Arius*, a priest of Alexandria, who denied the divinity of Christ. Arianism was denounced, and the opposing doctrines of another Alexandrian priest, Athana'sius, were adopted as the *Nicene Creed.*

Christianity soon conquered the empire. The emperor *Julian*, the Apostate, an excellent man though a Pagan philosopher, sought to restore the old religion, but in vain. The best intellects, repelled from political discussion by the tyranny of the government, turned to the consideration of theological questions. This was especially true of the Eastern Church, where the Greek mind, so fond of metaphysical subtleties, was predominant.

Barbarian Invasions.—In the latter part of the 4th century, a host of savage Huns,[2] bursting into Europe, drove

[1] According to the legend, when Constantine was marching against Maxentius, the rival Augustus at Rome, he saw in the sky at mid-day a flaming cross, and beneath it the words, "IN THIS CONQUER!" Constantine accepted the new faith, and assumed the standard of the cross, which was henceforth borne by the Christian emperors.

[2] The Huns were a Turanian race from Asia. They were short, thick-set, with flat noses, deep-sunk eyes, and a yellow complexion. Their faces were hideously scarred with slashes to prevent the growth of the beard. An historian of the time compares their ugliness to the grinning heads carved on the posts of bridges. They dressed in skins, which were worn until they rotted off, and lived on horseback, carrying their families and all their possessions in huge wagons.

the Teutons in terror before them. The frightened Goths[1] obtained permission to cross the Danube for an asylum, and soon a million of these wild warriors stood, sword in hand, on the Roman territory. They were assigned lands in Thrace; but the ill treatment of the Roman officials drove them to arms. They defeated the emperor *Valens* in a terrible battle near Adrianople, the monarch himself being burned to death in a peasant's cottage, where he had been carried wounded. The victorious Goths pressed forward to the very gates of Constantinople.

Theodosius the Great, a Spaniard, raised from a farm to the throne, stayed for a few years the inevitable progress of events. He pacified the Goths, and enlisted forty thousand of their warriors under the eagles of Rome. He forbade the worship of the old gods, and tried to put down the Arian heresy, so prevalent at Constantinople. At his death (395 A. D.) the empire was divided between his two sons.

Henceforth the histories of the Eastern or Byzantine and the Western Empire are separate. The former is to go on at Constantinople for one thousand years, while Rome is soon to pass into the hands of the barbarians.

The 5th Century is known as the *Era of the Great Migrations.* During this period, Europe was turbulent with the movements of the restless Germans. Pressed by the Huns, the different tribes—the East and West Goths, Franks, Alans, Vandals, Burgundians, Longobards (Lombards), Allemanns, Angles, Saxons—poured south and west with irre-

[1] The Goths were already somewhat advanced in civilization through their intercourse with the Romans, and we read of Gothic leaders who were "judges of Homer, and carried well-chosen books with them on their travels." Under the teachings of their good bishop, Ulphilas, many accepted Christianity, and the Bible was translated into their language. They, however, became Arians, and so a new element of discord was introduced, as they hated the Catholic Christians of Rome (see Brief Hist. France, p. 14).

sistible fury, arms in hand, seeking new homes in the crumbling Roman Empire. It was nearly two centuries before the turmoil subsided enough to note the changes which had taken place.

Three Great Barbaric Leaders, Al′aric the Goth, At′tila the Hun, and Gen′seric the Vandal, were conspicuous in the grand catastrophe.

1. *Alaric* having been chosen prince of the Goths, after the death of Theodosius, passed the defile of Thermopylæ, and devastated Greece, destroying the precious monuments of its former glory. Sparta and Athens, once so brave, made no defense. He was finally driven back by Stilicho, a Vandal, but the only great Roman general. Alaric next moved upon Italy, but was repeatedly repulsed by the watchful Stilicho. The Roman emperor Honorius, jealous of his successful general, ordered his execution. When Alaric came again, there was no one to oppose his progress. All the barbarian Germans, of every name, joined his victorious arms. Rome[1] bought a brief respite with a ransom of "gold, silver, silk, scarlet cloth, and pepper;" but The Eternal City, which had not seen an enemy before its walls since the day when it defied Hannibal, soon fell without a blow (410 A. D.). No Horatius was there to hold the bridge in this hour of peril. The gates were thrown open, and at midnight the Gothic trumpet awoke the inhabitants. For six days the barbarians held high revel, and then their clumsy

[1] "Rome, at this time, contained probably a million of inhabitants, and its wealth might well attract the cupidity of the barbarous invader. The palaces of the senators were filled with gold and silver ornaments,—the prize of many a bloody campaign. The churches were rich with the contributions of pious worshipers. On the entrance of the Goths, a fearful scene of pillage ensued. Houses were fired to light the streets. Great numbers of citizens were driven off to be sold as slaves; while others fled to Africa, or the islands of the Mediterranean. Alaric, being an Arian, tried to save the churches, as well as the city, from destruction. But now began that swift decay which soon reduced Rome to heaps of ruins, and rendered the title 'The Eternal City' a sad mockery."—*Smith.*

wagons, heaped high with priceless plunder, moved south along the Appian Way. Alaric died soon after.[1] His successor, Adolphus, triumphantly married the sister of the emperor,[2] and was styled an officer of Rome. Under his guidance, the Goths and Germans turned westward into Spain and southern Gaul. There they founded a powerful Visigothic kingdom, with Toulouse as its capital.

ATTILA.

2. *Attila*, King of the hideous Huns, gathering half a million savages, set forth westward from his wooden palace in Hungary, vowing not to stop till he reached the sea. He called himself the Scourge of God, and boasted that where his horse set foot grass never grew again. On the field of *Chalons* (451 A. D.), Æ'tius, the Roman general in Gaul, and Theodoric, King of the Goths, arrested this Turanian horde, and saved Europe to Christianity and Aryan civilization. Burning with revenge, Attila crossed the Alps and descended

[1] The Goths, in order to hide his tomb, turned aside a stream, and, digging a grave in its bed, placed therein the body, clad in richest armor. They then let the water back, and slew the prisoners who had done the work.

[2] During this disgraceful campaign, Honorius lay hidden in the inaccessible morasses of Ravenna, where he amused himself with his pet chickens. When some one told him Rome was lost, he replied, "That cannot be, for I fed her out of my hand a moment ago," alluding to a hen which he called Rome.

into Italy. City after city was spoiled and burned.[1] Just as he was about to march upon Rome, Pope Leo came forth to meet him, and the barbarian, awed by his majestic mien and the glory which yet clung to that seat of empire, agreed to spare the city. Attila returned to the banks of the Danube, where he died shortly after, leaving behind him in history no mark save the ruin he had wrought.

3. *Genseric*, leading across into Africa the Vandals, who had already settled the province of *Vandal*usia in southern Spain, founded an empire at Carthage. Wishing to revive its former maritime greatness, he built a fleet and gained control of the Mediterranean. His ships cast anchor in the Tiber, and the intercessions of Leo were now fruitless to save Rome. For fourteen days the pirates plundered the city of the Cæsars. Works of art, bronzes, precious marbles, were ruthlessly destroyed, so that the word "vandalism" became synonymous with wanton devastation.

Fall of the Roman Empire (476 A. D.).—The commander of the barbarian troops in the pay of Rome now set up at pleasure one puppet emperor after another. The last of these phantom monarchs, Romulus Augustulus,[2] by a singular coincidence bore the names of the founder of the city and of the empire. Finally, at the command of Odo'acer, German chief of the mercenaries, he laid down his useless scepter. The senate sent the tiara and purple robe to Constantinople; and Zeno, the Eastern emperor, appointed Odoacer *Patrician of Italy*. So the Western Empire passed away, and only this once proud title remained to recall its former glory. Byzantium had displaced Rome.

[1] The inhabitants of Aquileia and other cities, seeking a refuge in the islands of the Adriatic, founded Venice, fitly named The Eldest Daughter of the Empire.

[2] Augustulus is the diminutive for Augustus.

2. THE CIVILIZATION.

Society.—The early Roman social and political organization was similar to the Athenian (p. 158). The true Roman people comprised only the *patricians* and their *clients*. The patricians formed the ruling class, and, even in the time of the republic, gave to Roman history an aristocratic character. Several clients were attached to each patrician, serving his interests, and, in turn, being protected by him.

ROMAN CONSUL AND LICTORS.

The three original tribes of patricians (Ramnes, Tities, and Luceres) were each divided into ten *curiæ*, and each *curia* theoretically into ten *gentes* (houses or clans). The members of a Roman curia, or ward, like those of an Athenian *phratry*, possessed many interests in common, each curia having its own priest and lands. A gens comprised several families,[1] united usually by kinship and

[1] Contrary to the custom in Greece, where family names were seldom used, and a man was generally known by a single name having reference to some personal peculiarity or circumstance (p. 175), to every Roman three names were given: the *prænomen* or individual name, the *nomen* or clan name, and the *cognomen* or family name. Sometimes a fourth name was added to commemorate some exploit. Thus, in the case of Publius Cornelius Scipio Africanus, and his brother Lucius Cornelius Scipio Asiaticus (note, p. 235), we recognize all these titles.

intermarriage, and bearing the same name. Within the gens, each family formed its own little community, governed by the "paterfamilias," who owned all the property. The sons dwelt under the paternal roof, often long after they were married, and cultivated the family estate in common.

MAGISTRATES.—*The Consuls* commanded the army, and executed the decrees of the senate and the people. They were chosen annually. They wore a white robe with a purple border, and were attended by twelve lictors bearing the ax and rods (*fasces*, p. 208), emblems of the consular power. At the approach of a consul, all heads were uncovered, seated persons arose, and those on horseback dismounted. No one was eligible to the consulship until he was forty-three years of age, and had held the offices of quæstor, ædile, and prætor.

The Quæstors received and paid out the moneys of the state.

The Ædiles, two (and afterward four) in number, took charge of the public buildings, the cleaning and draining of the streets, and the superintendence of the police and the public games.

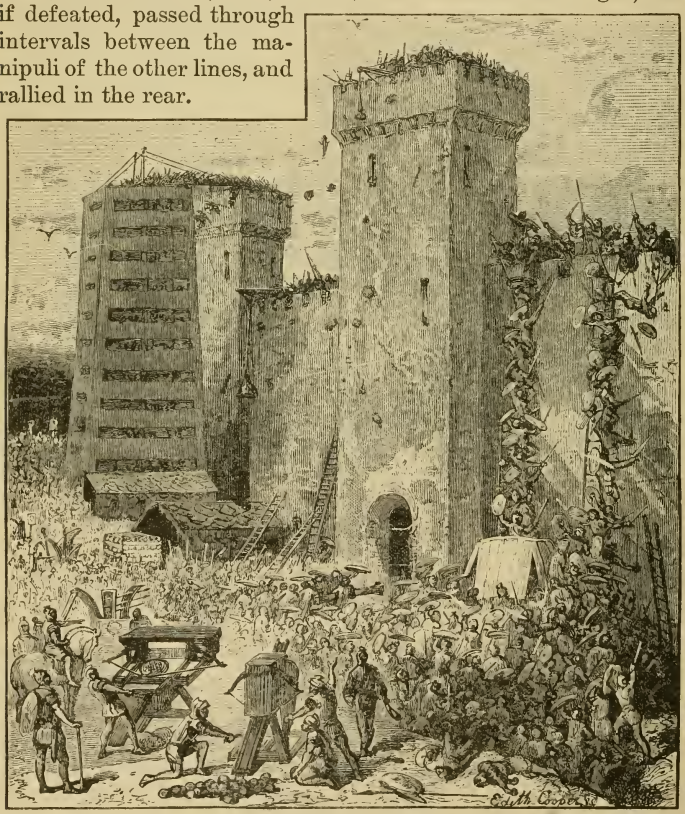
The Prætor was a sort of judge. At first there was only one, but finally, owing to the increase of Roman territory, there were sixteen, of these officers. In the later days of the republic it became customary for the consuls and the prætors, after serving a year in the city, to take command of provinces, and to assume the title of proconsul or proprætor.

The Two Censors were elected for five years. They took the census of the names and property of Roman citizens; arranged the different classes (p. 212); corrected the lists of senators and equites, striking out the unworthy, and filling vacancies; punished extravagance and immorality; levied the taxes; and repaired and constructed public works, roads, etc.

The Army.—Every citizen between the ages of seventeen and fifty was subject to military service, unless he was of the lowest class, or had served twenty campaigns in the infantry or ten in the cavalry. The drill was severe, and included running, jumping, swimming in full armor, and marching long distances at the rate of four miles per hour. There were four classes of foot-soldiers: viz., the *velites*, or light armed, who hovered in front; the *hastati*, so called because they anciently carried spears, and who formed the first line of battle; the *principes*, so named because in early times they were put in front, and who formed the second line; and the *triarii*, veterans who composed the third line. Each legion

contained from three to six thousand men. The legions were divided and subdivided into cohorts, companies (*manipuli*), and centuries.

Arms and Mode of Warfare.—The national arm of the Romans was the *pilum*, a heavy iron-pointed spear, six feet long, and weighing ten or eleven pounds. This was thrown at a distance of ten to fifteen paces, after which the legionary came to blows with his stout, short sword. The velites began the battle with light javelins, and then retired behind the rest. The hastati, the principes, and the triarii, each, in turn, bore the brunt of the fight, and, if defeated, passed through intervals between the manipuli of the other lines, and rallied in the rear.



SIEGE OF A CITY.

[1] Later in Roman history the soldier ceased to be a citizen, and remained constantly with the eagles until discharged. Marius arranged his troops in two lines,

The Romans learned from the Greeks the use of military engines, and finally became experts in the art of sieges. Their principal machines were the *ballista* for throwing stones; the *catapult* for hurling darts; the *battering-ram* (so called from the shape of the metal head) for breaching walls; and the *movable tower*, which could be pushed close to the fortifications, and so overlook them.

On the march each soldier had to carry, besides his arms, grain enough to last from seventeen to thirty days, one or more wooden stakes, and often intrenching tools. When the army halted, even for a single night, a ditch was dug about the site for the camp, and a stout palisade made of the wooden stakes, to guard against a sudden attack. The exact size of the camp, and the location of every tent, street, etc., were fixed by a regular plan common to all the armies.

Literature.—For about five centuries after the founding of Rome, there was not a Latin author. When a regard for letters at last arose, the tide of imitation set irresistibly toward Greece. Over two centuries after Æschylus and Sophocles contended for the Athenian prize, *Livius Andronicus*, a Greek slave, made the first Latin translation of Greek classics (about 240 B. C.), and himself wrote and acted[1] plays whose inspiration was caught from the same source. His works soon became text-books in Roman schools, and were used till the time of Virgil. *Nævius*, a soldier-poet, "the last of the native minstrels," patterned after Euripides in tragedy, and Aristophanes in comedy. The Romans resented the exposure of their national and personal weaknesses on the stage, sent the bold satirist to prison, and finally banished him. *Ennius*, the father of Latin song, called himself the "Roman Homer." He unblushingly borrowed from his great model, decried the native fashion of ballad-writing, introduced hexameter verse, and built up a new style of literature, closely

and Cæsar generally in three; but the terms *hastati*, *principes*, and *triarii* lost their significance. The place of the velites was taken by Cretan archers, Balearic slingers, and Gallic and German mercenaries. In time, the army was filled with foreigners; the heavy pilum and breastplate were thrown aside; all trace of Roman equipment and discipline disappeared, and the legion became a thing of the past.

[1] For a long time he was the only performer in these dramas. He recited the dialogues and speeches, and sang the lyrics to the accompaniment of a flute. So favorably was the new entertainment received by Roman audiences, and so often was the successful actor *encored*, that he lost his voice, and was obliged to hire a boy, who, hidden behind a curtain, sang the canticas, while Livius, in front, made the appropriate gestures. This custom afterward became common on the Roman stage.

founded on the Grecian.[1] His "Annals," a poetical Roman history, was for two centuries the national poem of Rome. Ennius, unlike Nævius, flattered the ruling powers, and was rewarded by having his bust placed in the tomb of the Scipios. *Plautus* (254–184 B. C.), who pictured with his coarse, vigorous, and brilliant wit the manners of his day, and *Ter'ence* (195–159 B. C.), a learned and graceful humorist, were the two great comic poets of Rome.[2] They were succeeded by *Lucil'ius* (148–103 B. C.), a brave soldier and famous knight, whose sharp, fierce satire was poured relentlessly on Roman vice and folly.

Among the early prose writers was *Cato the Censor* (234–149 B. C.), son of a Sabine farmer, who was famous as lawyer, orator, soldier, and politician (p. 235). His hand-book on agriculture, "De Re Rustica," is still studied by farmers, and over one hundred and fifty of his strong, rugged orations find a place among the classics. His chief work, "The Origines," a history of Rome, is lost.

Varro (116–28 B. C.), "the most learned of the Romans," first soldier, then farmer and author, wrote on theology, philosophy, history, agriculture, etc. He founded large libraries and a museum of sculpture, cultivated the fine arts, and sought to awaken literary tastes among his countrymen.

To the last century B. C. belong the illustrious names of Virgil and Horace, Cicero, Livy, and Sallust. First in order of birth was *Cicero*,[3] orator, essayist, and delightful letter-writer. Most elo-

[1] Ennius claimed that the soul of the old Greek bard had in its transmigration entered his body from its preceding home in a peacock. He so impressed his intellectual personality upon the Romans that they were sometimes called the "Ennian People." Cicero greatly admired his works, and Virgil borrowed as unscrupulously from Ennius, as Ennius had filched from Homer.

[2] It is noticeable that of all the poets we have mentioned, not one was born at Rome. Livius was a slave from Magna Græcia; Nævius was a native of Campania; Ennius was a Calabrian, who came to Rome as a teacher of Greek; Plautus (meaning flat-foot—his name being, like Plato, a sobriquet) was an Umbrian, the son of a slave, and served in various menial employments before he began play-writing; and Terence was the slave of a Roman senator. To be a Roman slave, however, was not incompatible with the possession of talents and education, since, by the pitiless rules of ancient warfare, the richest and most learned citizen of a captured town might become a drudge in a Roman household, or be sent to labor in the mines.

[3] Marcus Tullius Cicero (106–43 B. C.), son of a book-loving, country gentleman, was educated at Rome, studied law and philosophy at Athens, traveled two years in Asia Minor, and then settled in Rome as an advocate. Plunging into the politics of his time, he soon became famous for his thrilling oratory, and was made, in succession, quæstor, ædile, prætor, and consul. For his detection of Catiline's conspiracy, he received the title of Pater Patriæ. His subsequent banishment, recall, and tragic death are historical (p. 248). Cicero was accused of being vain, vacillating, unamiable, and extravagant. He had an elegant mansion on the Palatine Hill, and

quent of all the Romans, his brilliant genius was not exhausted in the rude contests of the Forum and Basilica, but expanded in thoughtful political essays and gossipy letters. Cicero studied Greek models, and his four orations on the "Conspiracy of Catiline" rank not unfavorably with the Philippics of Demosthenes. His orations, used for lessons in Roman schools before he died, are, with his essays, "De Republica," "De Officiis," and "De Senectute," familiar Latin text-books of to-day.

Sallust,[1] a polished historian after the style of Thucydides, holds his literary renown by two short works,—"The Conspiracy of Catiline" and "The Jugurthine War," which are remarkable for their condensed vigor and vivid portrayal of character.

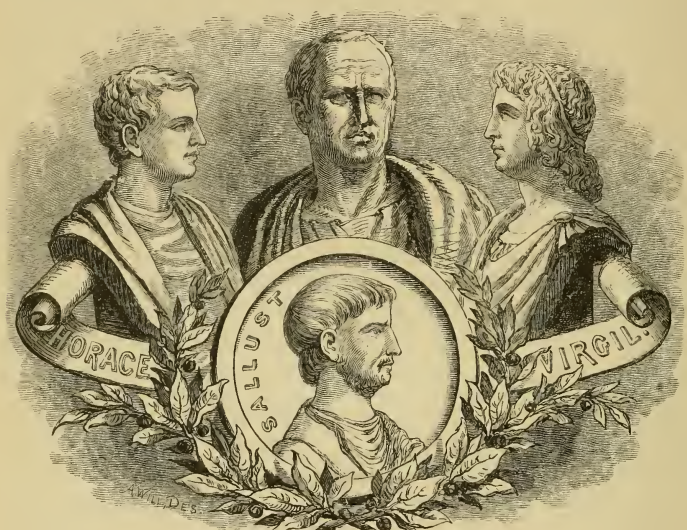
Virgil[2] and Horace, poet-friends of the Augustan age, are well known to us. Virgil left ten "Eclogues," or "Bucolics," in which he patterned after Theocritus, a celebrated Sicilian poet of the Alexandrian age; "The Georgics," a work on Roman agriculture and stock-breeding, in confessed imitation of Hesiod's "Works and Days;" and the "Æneid," modeled upon the Homeric poems.

numerous country villas, his favorite one at Tusculum being built on the plan of the Academy at Athens. Here he walked and talked with his friends in a pleasant imitation of Aristotle, and here he had a magnificent library of handsomely bound volumes, to which he continually added rare works, copied by his skillful Greek slaves. His favorite poet was Euripides, whose Medea (p. 169), it is said, he was reading when he was overtaken by his assassinators.

[1] *Caius Sallustius Crispus* (86–34 B. C.), who was expelled from the senate for immorality, served afterward in the civil war, and was made governor of Numidia by Julius Cæsar. He grew enormously rich on his provincial plunderings, and returned to Rome to build a magnificent palace on the edge of the Campus Martius, where, in the midst of beautiful gardens, groves, and flowers, he devoted his remaining years to study and friendship.

[2] The small paternal estate of *Publius Virgilius Maro* (70–19 B. C.), which was confiscated after the fall of the republic, was restored to him by Augustus. The young country poet, who had been educated in Cremona, Milan, and Naples, expressed his gratitude for the imperial favor in a Bucolic (shepherd-poem), one of several addressed to various friends. Their merit and novelty—for they were the first Latin pastorals—attracted the notice of Mæcenas, the confidential adviser of the emperor; and presently "the tall, slouching, somewhat plebeian figure of Virgil was seen among the brilliant crowd of statesmen, artists, poets, and historians who thronged the audience-chamber of the popular minister," in his sumptuous palace on the Esquiline Hill. Mæcenas, whose wealth equaled his luxurious tastes, took great delight in encouraging men of letters, being himself well versed in Greek and Roman literature, the fine arts, and natural history. Acting upon his advice, Virgil wrote the Georgics, upon which he spent seven years. The Æneid was written to please Augustus, whose ancestry it traces back to the "pious Æneas" of Troy, the hero of the poem. In his last illness, Virgil, who had not yet polished his great work to suit his fastidious tastes, would have destroyed it but for the entreaties of his friends. In accordance with his dying request, he was buried near Naples, where his tomb is still shown above the Posilippo Grotto.

His tender, brilliant, graceful, musical lines are on the tongue of every Latin student. The "Æneid" became a text-book for the little Romans within fifty years after its author's death, and has never lost its place in the schoolroom.



CICERO, VIRGIL, HORACE, AND SALLUST.

Horace,[1] in his early writings, imitated Archilochus and Lucilius, and himself says:—

> "The shafts of my passion at random I flung,
> And, dashing headlong into petulant rhyme,
> I recked neither where nor how fiercely I stung."
> *Ode* I. 15.

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[1] *Quintus Horatius Flaccus* (65–8 B. C.), "the wit who never wounded, the poet who ever charmed, the friend who never failed," was the son of a freedman, who gave his boy a thorough Roman education, and afterward sent him to Athens,—still the school of the world. Here he joined the army of Brutus, but after the defeat at Philippi,—where his bravery resembled that of Archilochus and Alcæus (p. 164),—he returned to Rome to find his father dead, and all his little fortune confiscated. Of this time he afterward wrote:—

> "Want stared me in the face; so then and there
> I took to scribbling verse in sheer despair."

The proceeds of his poems and the gifts of friends bought him a clerkship in the quæstor's department, and made him modestly independent. Virgil introduced him

But his kind, genial nature soon tempered this "petulant rhyme." His "Satires" are rambling, sometimes ironical, and always witty. Like Virgil, he loved to sing of country life. He wrote laboriously, and carefully studied all his metaphors and phrases. His "Odes" have a consummate grace and finish.

Livy,[1] who outlived Horace by a quarter of a century, wrote one hundred and forty-two volumes of "Roman History," beginning with the fabulous landing of Æneas, and closing with the death of Drusus (8 B. C.). Thirty-five volumes remain. His grace, enthusiasm, and eloquence make his pages delightful to read, though he is no longer accepted as an accurate historian.

The 1st century A. D. produced the two Plinys, Tacitus, Juvenal, and Seneca.

Pliny the Elder[2] is remembered for his "Natural History," a work of thirty-seven volumes, covering the whole range of the scientific knowledge of his time.

Pliny the Younger, the charming letter-writer, and *Tacitus*, the orator and historian, two rich, eloquent, and distinguished noblemen, were among the most famous intellectual men of their time.[3]

to Mæcenas, who took him into an almost romantic friendship, lasting through life. From this generous patron he received the gift of the "Sabine Farm," to which he retired, and which he has immortalized by his descriptions. He died a few months after his "dear knight Mæcenas," to whom he had declared nearly a score of years before,

"Ah, if untimely Fate should snatch thee hence,
Thee, of my soul a part,"
"Think not that I have sworn a bootless oath,
For we shall go, shall go,
Hand linked in hand, where'er thou leadest, both
The last sad road below."

He was buried on the Esquiline Hill, by the side of his princely friend.

[1] *Titus Livius* (59 B. C.–17 A. D.). Little is known of his private life except that he was the friend of the Cæsars. So great was his renown in his own time, that, according to legend, a Spaniard traveled from Cadiz to Rome to see him, looked upon him, and contentedly retraced his journey.

[2] Of this Pliny's incessant research, his nephew (Pliny the Younger) writes; "From the twenty-third of August he began to study at midnight, and through the winter he rose at one or two in the morning. During his meals a book was read to him, he taking notes while it went on, for he read nothing without making extracts. In fact he thought all time lost which was not given to study." Besides his Natural History, Pliny the Elder wrote over sixty books on History, Rhetoric, Education, and Military Tactics: he also left "one hundred and sixty volumes of Extracts, written on both sides of the leaf, and in the minutest hand." His eagerness to learn cost him his life, for he perished in approaching too near Vesuvius, in the great eruption which buried Pompeii and Herculaneum (79 A. D.).

[3] Tacitus was sitting one day in the circus, watching the games, when a stranger entered into a learned disquisition with him, and after a while inquired, "Are you

They scanned and criticised each other's manuscript, and became by their intimacy so linked with each other that they were jointly mentioned in people's wills, legacies to friends being a fashion of the day. Of the writings of Tacitus, there remain a part of the "Annals" and the "History of Rome," a treatise on "Germany," and a "Life of Agricola." Of Pliny, we have only the "Epistles" and a "Eulogium upon Trajan." The style of Tacitus was grave and stately, sometimes sarcastic or ironical; that of Pliny was vivid, graceful, and circumstantial.

Seneca (7 B. C.–65 A. D.), student, poet, orator, and stoic philosopher, employed his restless intellect in brilliant ethical essays, tragedies, and instructive letters written for the public eye.[1] His teachings were remarkable for their moral purity, and the Christian Fathers called him "The Divine Pagan."

Juvenal, the mocking, eloquent, cynical satirist, belongs to the close of the century. His writings are unsurpassed in scathing denunciations of vice.[2]

Libraries and Writing Materials.—The Roman stationery differed little from the Grecian (p. 178). The passion for collecting books was so great that private libraries sometimes contained over sixty thousand volumes.[3] The *scribæ* and *librarii*, slaves who were attached to library service, were an important part of a Roman gentleman's household. Fifty or a hundred copies of a book were often made at the same time, one scribe reading while the others

of Italy or from the provinces?"—"You know me from your reading," replied the historian. "Then," rejoined the other, "you must be either Tacitus or Pliny."

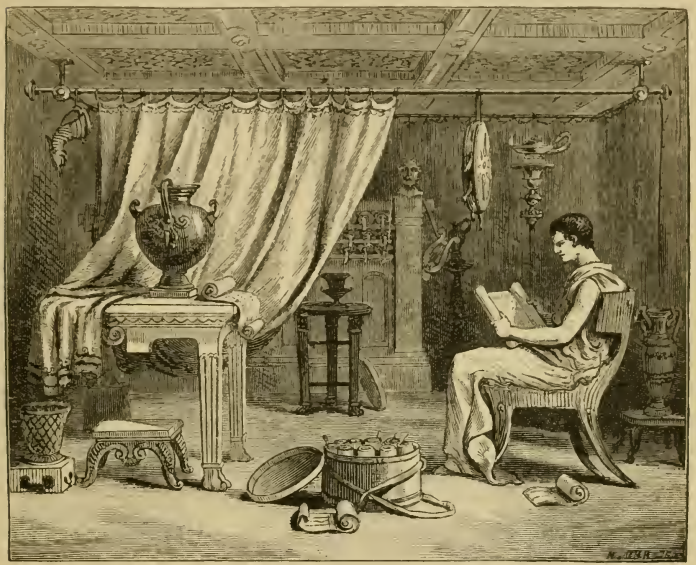
[1] Seneca was the tutor and guardian of the young Nero, and in later days carried his friendship so far as to write a defense of the murder of Agrippina. But Nero was poor and in debt; Seneca was immensely rich. To charge him with conspiracy, sentence him to death, and seize his vast estates, was a policy characteristic of Nero. Seneca, then an old man, met his fate bravely and cheerfully. His young wife resolved to die with him, and opened a vein in her arm with the same weapon with which he had punctured his own, but Nero ordered her wound to be ligatured. As Seneca suffered greatly in dying, his slaves, to shorten his pain, suffocated him in a vapor bath.

[2] Juvenal's style is aptly characterized in his description of another noted satirist:

> "But when Lucilius, fired with virtuous rage,
> Waves his keen falchion o'er a guilty age,
> The conscious villain shudders at his sin,
> And burning blushes speak the pangs within;
> Cold drops of sweat from every member roll,
> And growing terrors harrow up his soul."

[3] Seneca ridiculed the fashionable pretensions of illiterate men who "adorn their rooms with thousands of books, the titles of which are the delight of the yawning owner."

wrote.[1] Papyrus, as it was less expensive than parchment, was a favorite material. The thick black ink used in writing was made from soot and gum; red ink was employed for ruling the columns. The Egyptian reed-pen (*calamus*) was still in vogue.



ROMAN LIBRARY.

[1] A book was written upon separate strips of papyrus. When the work was completed, the strips were glued together; the last page was fastened to a hollow reed, over which the whole was wound; the bases of the roll were carefully cut, smoothed, and dyed; a small stick was passed through the reed, the ends of which were adorned with ivory, golden, or painted knobs (*umbilici*); the roll was wrapped in parchment, to protect it from the ravages of worms, and the title-label was affixed:—the book was then ready for the library shelf or circular case (*scrinium*). The portrait of the author usually appeared on the first page, and the title of the book was written both at the beginning and the end. Sheets of parchment were folded and sewed in different sizes, like modern books.—An author read the first manuscript of his new work before as large an audience as he could command, and judged from its reception whether it would pay to publish. "If you want to recite," says Juvenal, "Maculonus will lend you his house, will range his freedmen on the furthest benches, and will put in the proper places his strong-lunged friends (these corresponded to our modern *claqueurs* or hired applauders); but he will not give what it costs to hire the benches, set up the galleries, and fill the stage with chairs." These readings often became a bore, and Pliny writes: "This year has brought us a great crop of poets. Audiences come slowly and reluctantly; even then they do not stop, but go away before the end; some indeed by stealth, others with perfect openness."

There were twenty-nine public libraries at Rome. The most important was founded by the emperor Trajan, and called—from his *nomen* (p. 270), Ulpius—the Ulpian Library.

Education.—As early as 450 B. C. Rome had elementary schools, where boys and girls were taught reading, writing, arithmetic, and music. The Roman boy mastered his alphabet at home by playing with lettered blocks. At school he chanted the letters, syllables, and words in class, after the teacher's dictation. Arithmetic was learned by the aid of his fingers, or with stone counters and a tablet ruled in columns; the counters expressing certain values, according to the columns on which they were placed. He learned to write on wax tablets (p. 178), his little fingers being guided by the firm hand of the master; afterward he used pen and ink, and the blank side of secondhand slips of papyrus.[1] Boys of wealthy parents were accompanied to school by a slave, who carried their books, writing tablets, and counting boards, and also by a Greek pedagogue, who, among other duties, practiced them in his native language. Girls were attended by female slaves.

Livius Andronicus opened a new era in school education. Ennius, Nævius, and Plautus added to the Livian text-books, and the study of Greek became general. In later times there were excellent higher schools where the masterpieces of Greek and Latin literature were carefully analyzed. State jurisprudence was not neglected, and every schoolboy was expected to repeat the Twelve Tables from memory. Rhetoric and declamation were given great importance, and boys twelve years old made set harangues on the most solemn occasions.[2] As at Athens, the boy of sixteen years

[1] The copies set for him were usually some moral maxim, and, doubtless, many a Roman schoolboy labored over that trite proverb quoted from Menander by Paul, and which still graces many a writing-book: "Evil communications corrupt good manners."—Roman schoolmasters were very severe in the use of the *ferula*. Plautus says that for missing a single letter in his reading, a boy was "striped like his nurse's cloak" with the black and blue spots left by the rod. Horace, two centuries later, anathematized his teacher as *Orbilius plagosus* (Orbilius of the birch); and Martial, the witty epigrammatist and friend of Juvenal, declares that in his time "the morning air resounded with the noise of floggings and the cries of suffering urchins."

[2] Julius Cæsar pronounced in his twelfth year the funeral oration of his aunt, and Augustus performed a similar feat. The technical rules of rhetoric and declamation were so minute, that, while they gave no play for genius, they took away the risk of failure. Not only the form, the turns of thought, the cadences, everything except the actual words, were modeled to a pattern, but the manner, the movements, the arrangement of the dress, and the tones of the voice, were subject to rigid rules. The hair was to be sedulously coifed; explicit directions governed the use of the handkerchief; the orator's steps in advance or retreat, to right or to left, were all numbered. He might rest only so many minutes on each foot, and place one only so

formally entered into manhood, the event being celebrated with certain ceremonies at home and in the Forum and by the assumption of a new style of toga, or robe (p. 295). He could now attend the instruction of any philosopher or rhetorician he chose, and visit the Forum and Tribunals, being generally escorted by some man of note selected by his father. He finished his education by a course in Athens.

ROMAN TOGA.

Monuments and Art.—The early *Italian temples* were copied from the Etruscans; the later ones were modifications of the Grecian. Round temples (Etruscan) were commonly dedicated to Vesta or Diana; sometimes a dome[1] and portico were added, as in the Pantheon.

The Basilica,[2] or Hall of Justice, was usually rectangular, and divided into three or five aisles by rows of columns, the middle aisle being widest. At the extremity was a sèmicircular, arched recess (*apse*) for the tribunal, in front of which was an altar, all important public business being preceded by sacrifice.

Magnificent Palaces were built by the Cæsars, of which the Golden House of Nero, begun on the Palatine and extending by means of intermediate structures to the Esquiline, is a familiar example.[3] At Tibur (the modern Tivoli), Hadrian had a variety

many inches before the other; the elbow must not rise above a certain angle; the fingers should be set off with rings, but not too many or too large; and in raising the hand to exhibit them, care must be taken not to disturb the head-dress. Every emotion had its prescribed gesture, and the heartiest applause of the audience was for the perfection of the pantomime. This required incessant practice, and Augustus, it is said, never allowed a day to pass without spending an hour in declamation.

[1] Vaulted domes and large porticoes are characteristic of Roman architecture. The favorite column was the Corinthian, for which a new composite capital was invented. The foundation stone of a temple was laid on the day consecrated to the god to whom it was erected, and the building was made to face the point of the sun's rising on that morning. The finest specimens of Roman temple architecture are at Palmyra and Baalbec in Syria.

[2] The early Christian churches were all modeled after the Basilica.

[3] A court in front, surrounded by a triple colonnade a mile long, contained the em-

of structures, imitating and named after the most celebrated buildings of different provinces, such as the Temple of Serapis at Canopus in Egypt, and the Lyceum and Academy at Athens. Even the Valley of Tempe, and Hades itself, were here typified in a labyrinth of subterranean chambers.

In Military Roads, Bridges, Aqueducts, and Harbors, the Romans displayed great genius. Even the splendors of Nero's golden house dwindle into nothing compared with the harbor of Ostia, the drainage works of the Fucinine Lake, and the two large aqueducts, Aqua Claudia and Anio Nova.[1]

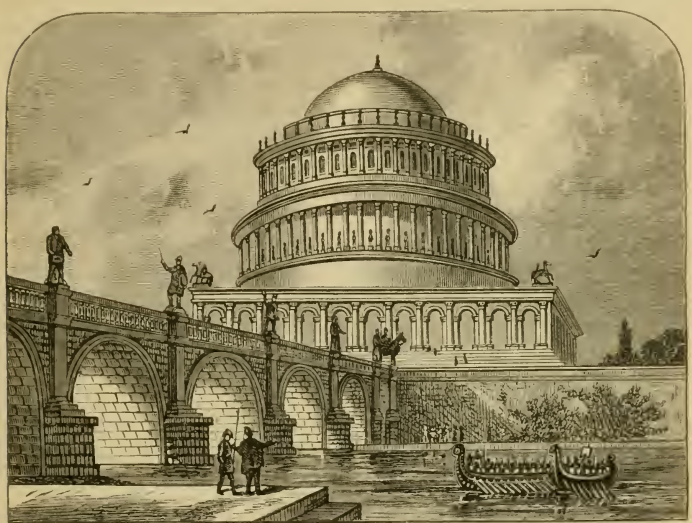
Military Roads.—Unlike the Greeks, who generally left their roads where chance or custom led, the Romans sent out their highways in straight lines from the capital, overcoming all natural difficulties as they went; filling in hollows and marshes, or spanning them with viaducts; tunneling rocks and mountains; bridging streams and valleys; sparing neither labor nor money to make them perfect.[2] Along the principal ones were placed temples,

peror's statue, one hundred and twenty feet high. In other courts were gardens, vineyards, meadows, artificial ponds with rows of houses on their banks, and woods inhabited by tame and ferocious animals. The walls of the rooms were covered with gold and jewels; and the ivory with which the ceiling of the dining-halls was inlaid was made to slide back, so as to admit a rain of roses or fragrant waters on the heads of the carousers. Under Otho, this gigantic building was continued at an expense of over $2,500,000, but only to be pulled down for the greater part by Vespasian. Titus erected his Baths on the Esquiline foundation of the Golden Palace, and the Colosseum covers the site of one of the ponds.

1 The Lacus Fucinus in the country of the Marsi was the cause of dangerous inundations. To prevent this, and to gain the bed of the lake for agricultural pursuits, a shaft was cut through the solid rock from the lake down to the river Liris, whence the water was discharged into the Mediterranean. The work occupied thirty thousand men for eleven years. The Aqua Claudia was fed by two springs in the Sabine mountain, and was forty-five Roman miles in length; the Anio Nova, fed from the river Anio, was sixty-two miles long. These aqueducts extended partly above and partly under ground, until about six miles from Rome, where they joined, and were carried one above the other on a common structure of arches—in some places one hundred and nine feet high—into the city.

2 In building a road, the line of direction was first laid out, and the breadth, which was usually from thirteen to fifteen feet, marked by trenches. The loose earth between the trenches having been excavated till a firm base was reached, the space was filled up to the proposed height of the road, which was sometimes twenty feet above the solid ground. First was placed a layer of small stones; next broken stones cemented with lime; then a mixture of lime, clay, and beaten fragments of brick and pottery; and finally a mixture of pounded gravel and lime, or a pavement of hard, flat stones, cut into rectangular slabs or irregular polygons. All along the roads milestones were erected. Near the Arch of Septimius Severus in the Roman Forum may still be seen the remains of the "Golden Milestone" (erected by Augustus),—a gilded marble pillar on which were recorded the names of the roads, and their length from the metropolis.

triumphal arches, and sepulchral monuments. The Appian Way —called also *Regina Viarum* (Queen of Roads)—was famous for the number, beauty, and richness of its tombs. Its foundations were laid 312 B. C. by the censor Appius Claudius, from whom it was named.



BRIDGE OF ST. ANGELO, AND HADRIAN'S TOMB (RESTORED).

The Roman *Bridges* and *Viaducts* are among the most remarkable monuments of antiquity. In Greece, where streams were narrow, little attention was paid to bridges, which were usually of wood, resting at each extremity upon stone piers. The Romans applied *the arch*, of which the Greeks knew little or nothing, to the construction of massive stone bridges [1] crossing the wide rivers of their various provinces. In like manner, marshy places or valleys liable to inundation were spanned by viaducts resting on solid arches. Of these bridges, which may still be seen in nearly every corner of the old Roman Empire, one of the most interesting is the Pons

[1] In early times the bridges across the Tiber were regarded as sacred, and their care was confided to a special body of priests, called *pontifices* (bridge-makers). The name of *Pontifex Maximus* remained attached to the high priest, and was worn by the Roman emperor. It is now given to the Pope. Bridges were sometimes made of wood-work and masonry combined.

Ælius, now called the Bridge of St. Angelo, built by Hadrian across the Tiber in Rome.

Aqueducts were constructed on the most stupendous scale, and at one time no less than twenty stretched their long lines of arches[1] across the Campagna, bringing into the heart of the city as many streams of water from scores of miles away.

In their stately *Harbors* the Romans showed the same defiance of natural difficulties. The lack of bays and promontories was supplied by dams and walls built far out into the sea; and even artificial islands were constructed to protect the equally artificial harbor. Thus, at Ostia, three enormous pillars, made of chalk, mortar, and Pozzuolan clay, were placed upright on the deck of a colossal ship, which was then sunk; the action of the salt water hardening the clay, rendered it indestructible, and formed an island foundation.[1] Other islands were made by sinking flat vessels loaded with huge blocks of stone. Less imposing, but no less useful, were the *canals* and *ditches*, by means of which swamps and bogs were transformed into arable land; and the subterranean *sewers* in Rome, which, built twenty-five hundred years ago, still serve their original purpose.

Triumphal Arches,[2] erected at the entrance of cities, and across streets, bridges, and public roads, in honor of victorious generals or emperors, or in commemoration of some great event, were peculiar to the Romans; as were also the

Amphitheaters,[3] the Flavian, better known as the Colosse'um, being the most famous. This structure was built mostly of blocks

[1] Their remains, striking across the desolate Campagna in various directions, and covered with ivy, maiden-hair, wild flowers, and fig-trees, form one of the most picturesque features in the landscape about Rome. "Wherever you go, these arches are visible; and toward nightfall, glowing in the splendor of a Roman sunset, and printing their lengthening sun-looped shadows upon the illuminated slopes, they look as if the hand of Midas had touched them, and changed their massive blocks of cork-like travertine into crusty courses of molten gold."—*Story's Roba di Roma.*

[2] Many of these arches still remain. The principal ones in Rome are those of Titus and Constantine, near the Colosseum, and that of Septimius Severus in the Roman Forum. The Arch of Titus, built of white marble, commemorates the destruction of Jerusalem. On the bas-reliefs of the interior are represented the golden table, the seven-branched candlestick, and other precious spoils from the Jewish Temple, carried in triumphal procession by the victors. To this day no Jew will walk under this arch.

[3] The Roman theater differed little from the Grecian (p. 187, note). The first amphitheater, made in the time of Julius Cæsar, consisted of two wooden theaters, so placed upon pivots that they could be wheeled around, spectators and all, and either set back to back, for two separate dramatic performances, or face to face, making a closed arena for gladiatorial shows.

of travertine, clamped with iron and faced with marble; it covered about five acres, and seated eighty thousand persons. At its dedication by Titus (A. D. 80), which lasted a hundred days, five thousand wild animals were thrown into the arena. It continued to be used for gladiatorial and wild-beast fights for nearly four hundred years. On various public occasions it was splendidly fitted up with gold, silver, or amber furniture.

THE RUINS OF THE COLOSSEUM.

The Thermæ (public baths, literally *warm waters*) were constructed on the grandest scale of refinement and luxury. The Baths of Caracalla, at Rome, contained sixteen hundred rooms, adorned with precious marbles. Here were painting and sculpture galleries, libraries and museums, porticoed halls, open groves, and an imperial palace.

The arts of *Painting*, *Sculpture*, and *Pottery* were borrowed first from the Etruscans, and then from the Greeks;[1] in *mosaics* the

[1] "Roman art," says Zerffi, "is a misnomer; it is Etruscan, Greek, Assyrian, and Egyptian art, dressed in an eclectic Roman garb by foreign artists. The Pantheon contained a Greek statue of Venus, which, it is said, had in one ear the half of the pearl left by Cleopatra. To ornament a Greek marble statue representing a goddess with part of the earring of an Egyptian princess is highly characteristic of Roman taste in matters of art."

Romans excelled.[1] In later times Rome was filled with the magnificent spoils taken from conquered provinces, especially Greece. Greek artists flooded the capital, bringing their native ideality to serve the ambitious desires of the more practical Romans, whose dwellings grew more and more luxurious, until exquisitely frescoed walls, mosaic pavements, rich paintings, and marble statues became common ornaments in hundreds of elegant villas.

3. THE MANNERS AND CUSTOMS.

General Character.—However much they might come in contact, the Roman and the Greek character never assimilated. We have seen the Athenian quick at intuition, polished in manner, art-loving, beauty-worshiping; fond of long discussions and philosophical discourses, and listening all day to sublime tragedies. We find the Roman grave, steadfast, practical, stern, unsympathizing;[2] too loyal and sedate to indulge in much discussion; too unmetaphysical to relish philosophy; and too unideal to enjoy tragedy. The Spartan deified endurance; the Athenian worshiped beauty; the Roman was embodied dignity. The Greeks were proud and exclusive, but not uncourteous to other nations; the Romans had but one word (*hostis*) for strangers and enemies. Ambitious, determined, unflinching, they pushed their armies in every direction of the known world, and, appropriating every valuable achievement of the peoples they conquered, made all

[1] The mosaic floors, composed of bits of marble, glass, and valuable stones, were often of most elaborate designs. One discovered in the so-called House of the Faun, at Pompeii, is a remarkable battle scene, supposed to represent Alexander at Issus. It is preserved, somewhat mutilated, in the museum at Naples.

[2] What we call *sentiment* was almost unknown to the Romans. The Greeks had a word to express affectionate family love; the Romans had none. Cicero, whom his countrymen could not understand, was laughed at for his grief at the death of his daughter. The exposure of infants was sanctioned as in Greece,—girls, especially, suffering from this unnatural custom,—and the power of the Roman father over the life of his children was paramount. Yet Roman fathers took much pains with their boys, sharing in their games and pleasures, directing their habits, and taking them about town. Horace writes gratefully of his father, who remained with him at Rome during his school-days and was his constant attendant.—*Satire* I. 4.

It is not strange, considering their indifference to their kindred, that the Romans were cruel and heartless to their slaves. In Greece, even the helot was granted some little consideration as a human being, but in Rome the unhappy captive—who may have been a prince in his own land—was but a chattel. The lamprey eels in a certain nobleman's fish-pond were fattened on the flesh of his bondmen; and, if a Roman died suspiciously, all his slaves—who sometimes were numbered by thousands—were put to the torture. The women are accused of being more pitiless than the men, and the faces of the ladies' maids bore perpetual marks of the blows, scratches, and pin-stabs of their petulant mistresses.

the borrowed arts their own, lavishing the precious spoils upon their beloved Rome. Their pride in Roman citizenship amounted to a passion, and for the prosperity of their capital they were ready to renounce the dearest personal hope, and to cast aside all mercy or justice toward every other nation.

Religion.—The Romans, like the Greeks, worshiped the powers of nature. But the Grecian gods and goddesses were living, loving, hating, quarrelsome beings, with a history full of romantic incident and personal adventure; the Roman deities were solemn abstractions mysteriously governing every human action,[1] and requiring constant propitiation with vows, prayers, gifts, and sacrifices. A regular system of bargaining existed between the Roman worshiper and his gods. If he performed all the stipulated religious duties, the gods were bound to confer a reward; if he failed in the least, the divine vengeance was sure. At the same time, if he could detect a flaw in the letter of the law, or shield himself behind some doubtful technicality, he might cheat the gods with impunity.[2] There was no room for faith, or hope, or love—only the binding nature of legal forms. Virtue, in our modern sense, was unknown, and piety consisted, as Cicero declares, in "justice toward the gods."

In religion, as in everything else, the Romans were always ready to borrow from other nations. Their image-worship came from the Etruscans; their only sacred volumes[3] were the purchased "Sibylline Books;" they drew upon the gods of Greece, until in time they had transferred and adopted nearly the entire Greek Pantheon;[4] Phœnicia

[1] The farmer had to satisfy "the spirit of breaking up the land and the spirit of plowing it crosswise, the spirit of furrowing and the spirit of harrowing, the spirit of weeding and the spirit of reaping, the spirit of carrying the grain to the barn and the spirit of bringing it out again." The little child was attended by over forty gods. Vaticanus taught him to cry; Fabulinus, to speak; Edusa, to eat; Potina, to drink; Abeona conducted him out of the house; Interduca guided him on his way; Domidŭca led him home, and Adeona brought him in.

[2] "If a man offered wine to Father Jupiter, and did not mention very precisely that it was only the cup-full which he held in his hand, the god might claim the whole year's vintage. On the other hand, if the god required so many heads in sacrifice, by the letter of the bond he would be bound to accept garlic-heads; if he claimed an animal, it might be made out of dough or wax."—*Wilkins's Roman Antiquities.*

[3] The Egyptians had their Ritual; the Hindoos, their Vedas; the Chinese, their Laws of Confucius; the Hebrews, the Psalms and prayers of David; but neither Greeks nor Romans had books such as these. They had poetry of the highest order, but no psalms or hymns, litanies or prayers.

[4] Jupiter (Zeus) and Vesta (Hestia) were derived by Greeks and Romans from their common ancestors. Among the other early Italian gods were Mars (afterward identified with the Greek Ares), Hercules (Herakles), Juno (Hera), Minerva (Athena), and Neptune (Poseidon). The union of the Palatine Romans with the Quirinal Sabines was celebrated by the mutual worship of Quirinus, and a gate called the Janus was erected in the valley, afterward the site of the Forum. This gate was

ROMAN AUGUR.

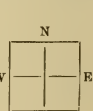
and Phrygia lent their deities to swell the list; and finally our old Egyptian friends, Isis, Osiris, and Serapis, became as much at home upon the Tiber as they had been for ages on the Nile. The original religious ideas of the Romans can only be inferred from a few peculiar rites which characterized their worship. The Chaldeans had astrologers; the Persians had magi; the Greeks had sibyls and oracles; the Romans had

Augurs. Practical and unimaginative, the Latins would never have been content to learn the divine will through the ambiguous phrases of a human prophet; they demanded a direct yes or no from the gods themselves. Augurs existed from the time of Romulus. Without their assistance no public act or ceremony could be performed. Lightning and the flight of birds were the principal signs by which the gods were supposed to make known their will;[1] some birds of omen communicated by their cry, others by their manner of flight.

The *Haruspices*, who also expounded lightnings and natural phenomena, made a specialty of divination by inspecting the internal organs of sacrificed animals, a custom we have seen in Greece (p. 185).

always open in time of war, and closed in time of peace. All gates and doors were sacred to the old Latin god Janus, whose key fitted every lock. He wore two faces, one before and one behind, and was the god of all beginnings and endings, all openings and shuttings.—With the adoption of the Greek gods, the Greek ideas of personality and mythology were introduced, the Romans being too unimaginative to originate any myths for themselves. But, out of the hardness of their own character, they disfigured the original conception of every borrowed god, and made him more jealous, threatening, merciless, revengeful, and inexorable than before. "Among the thirty thousand deities with which they peopled the visible and invisible worlds, there was not one divinity of kindness, mercy, or comfort."

[1] In taking the auspices, the augur stood in the center of a consecrated square, and divided the sky with his staff into quarters (cut); he then offered his prayers, and, turning to the south, scanned the heavens for a reply. Coming from the left, the signs were favorable; from the right, unfavorable. If the first signs were not desirable, the augurs had only to wait until the right ones came. They thus compelled the gods to sanction their decisions, from which there was afterward no appeal. In the absence of an augur, the "Sacred Chickens," which were carried about in coops during campaigns, were consulted. If they ate their food greedily, especially if they scattered it, the omen was favorable; if they refused to eat, or moped in the coop, evil was anticipated.



Their art was never much esteemed by the more enlightened classes; and Cato, who detested their hypocrisy, wondered "how one haruspex could look at another in the streets without laughing."

The Family Worship of Vesta, goddess of the hearth, was more exclusive in Rome than in Greece, where slaves joined in the home devotions. A Roman father, himself the priest at this ceremony, would have been shocked at allowing any but a kinsman to be present, for it included the worship of the *Lares and Penates*, the spirits of his ancestors and the guardians of his house. So, also, in the public service at the Temple of Vesta, the national hearth-stone, the patricians felt it a sacrilege for any but themselves to join. The worship of Vesta, Saturnus (the god of seed-sowing), and Opo (the harvest goddess) was under the direction of the

College of Pontifices, of which, in regal times, the king was high priest. Attached to this priestly college—the highest in Rome—were the *Flamens*[1] (*flare*, to blow the fire), who were priests of Jupiter, Mars, and Quirinus; and the *Vestal Virgins*, who watched the eternal fire in the Temple of Vesta.[2]

The Salii, or "leaping priests," receive their name from the warlike dance which, in full armor, they performed every March before all the temples. They had the care of the Sacred Shields, which they carried about in their annual processions, beating them to the

[1] The *Flamen Dialis* (Priest of Jupiter) was forbidden to take an oath, mount a horse, or glance at an army. His hand could touch nothing unclean, and he never approached a corpse or a tomb. As he must not look at a fetter, the ring on his finger was a broken one, and, as he could not wear a knot, his thick woolen toga, woven by his wife, was fastened with buckles. (In Egypt, we remember, priests were forbidden to wear woolen, p. 20.) If his head-dress (a sort of circular pillow, on the top of which an olive-branch was fastened by a white woolen thread) chanced to fall off, he was obliged to resign his office. In his belt he carried the sacrificial knife, and in his hand he held a rod to keep off the people on his way to sacrifice. As he might not look on any secular employment, he was preceded by a lictor, who compelled every one to lay down his work till the Flamen had passed. His duties were continuous, and he could not remain for a night away from his house on the Palatine. His wife was subject to an equally rigid code. She wore long woolen robes, and shoes made of the leather of sacrificed animals. Her hair was tied with a purple woolen ribbon, over which was a kerchief, fastened with a twig from a lucky tree. She also carried a sacrificial knife.

[2] *The Vestal* always dressed in white, with a broad band, like a diadem, round her forehead. During sacrifice or in processions she was covered with a white veil. She was chosen for the service when from six to ten years old, and her vows held for thirty years, after which time, if she chose, she was released and might marry. Any offense offered her was punished with death. In public, every one, even the consul, made way for the lictor preceding the maiden, and she had the seat of honor at all public games and priestly banquets. If, however, she accidentally suffered the sacred fire to go out, she was liable to corporeal punishment by the pontifex maximus; if she broke her vows, she was carried on a bier to the Campus Sceleratus, beaten with rods, and buried alive. The number of vestal virgins never exceeded six at any one time.

time of an old song in praise of Janus, Jupiter, Juno, Minerva, and Mars. One of the shields was believed to have fallen from heaven. To mislead a possible pillager of so precious a treasure, eleven more were made exactly like it, and twelve priests were appointed to watch them all.

The Fetiales had charge of the sacred rites accompanying declarations of war, or treaties of peace. War was declared by throwing a bloody spear across the enemy's frontier. A treaty was concluded by the killing of a pig with a sacred pebble.

Altars were erected to the emperors, where vows and prayers were daily offered.[1] In the times of Roman degeneracy the city was flooded with quack Chaldean astrologers, Syrian seers, and Jewish fortune-tellers. The women, especially, were ruled by these corrupt impostors, whom they consulted in secret and by night, and on whom they squandered immense sums. Under these debasing influences, profligacies and enormities of every kind grew and multiplied. The old Roman law which commanded that the parricide should be "sewn up in a sack with a viper, an ape, a dog, and a cock, and then cast into the sea," was not likely to be rigidly enforced when a parricide sat on the throne, and poisonings were common in the palace. That the pure principles of Christianity, which were introduced at this time, should meet with contempt, and its disciples with bitter persecution, was inevitable.

Games and Festivals.—The Roman public games were a degraded imitation of the Grecian, and, like them, connected with religion. When a divine favor was desired, a vow of certain games was made, and, as the gods regarded promises with suspicion, the expenses were at once raised. Each of the great gods had his own festival month and day.

The Saturnalia, which occurred in December, and which in later times lasted seven days, was the most remarkable. It was a time of general mirth and feasting; schools were closed; the senate adjourned; presents were made; wars were forgotten; criminals had certain privileges; and the slaves, whose lives were ordinarily at the mercy of their masters, were permitted to jest with them, and were even waited upon by them at table;—all this in memory of the free and happy rule of ancient Saturn.

The gymnastic and musical exercises of the Greeks never found much favor in Rome; tragedies were tolerated only for the splendor of the costumes and the scenic wonders; and even comedies failed to

[1] "Not even the Egyptians, crouching in grateful admiration before a crocodile, so outraged humanity as did those polite Romans, rendering divine honors to an emperor like Aurelius Commodus, who fought seven hundred and thirty-five times as a common gladiator in the arena before his enervated people."—*Zerffi.*

satisfy a Roman audience. Farces and pantomimes won great applause; horse and chariot races were exciting pleasures from the time of the kings; but, of all delights, nothing could stir Rome like a gladiatorial or wild-beast fight. At first connected with the Saturnalia, the sports of the arena soon became too popular to be restricted, and mourning sons in high life paid honors to a deceased father by furnishing a public fight, in which from twenty-five to seventy-five gladiators were hired to take part, the contest often lasting for days.

THE GLADIATORS ("POLLICE VERSO," PAINTING BY GÉRÔME).

Gladiatorial Shows were advertised by private circulars or public announcements. On the day of the performance, the gladiators marched in solemn procession to the arena, where they were matched in pairs,[1]

[1] The gladiators fought in pairs or in matched numbers. A favorite duel was between a man without arms, but who carried a net in which to insnare his opponent, and a three-pronged fork with which to spear him when caught, and another man in full armor, whose safety lay in evading his enemy while he pursued and killed him. "It is impossible to describe the aspect of an amphitheater when gladiators fought. The audience became frantic with excitement; they rose from their seats; they yelled; they shouted their applause as a ghastly blow was dealt which sent the life-blood spouting forth. '*Hoc habet*'—'he has it'—'he has it,' burst from ten thousand throats, and was re-echoed, not only by a brutalized populace, but by

and their weapons formally examined. "An awning gorgeous with purple and gold excluded the rays of the mid-day sun; sweet strains of music floated in the air, drowning the cries of death; the odor of Syrian perfumes overpowered the scent of blood; the eye was feasted by the most brilliant scenic decorations, and amused by elaborate machinery." At the sound of a bugle and the shout of command, the battle opened. When a gladiator was severely wounded, he dropped his weapons, and held up his forefinger as a plea for his life. This was sometimes in the gift of the people; often the privilege of the vestal virgins; in imperial times, the prerogative of the emperor. A close-pressed thumb or the waving of a handkerchief meant mercy; an extended thumb and clinched upright fist forbade hope. Cowards had nothing to expect, and were whipped or branded with hot irons till they resumed the fight. The killed and mortally wounded were dragged out of the arena with a hook.

The Wild-beast Fights were still more revolting, especially when untrained captives or criminals were forced to the encounter. Many Christian martyrs, some of whom were delicate women, perished in the Colosseum. We read of twenty maddened elephants turned in upon six hundred war captives; and in Trajan's games, which lasted over one hundred and twenty days, ten thousand gladiators fought, and over that number of wild beasts were slain. Sometimes the animals, made furious by hunger or fire, were let loose at one another. Great numbers of the most ferocious beasts were imported from distant countries for these combats. Strange animals were sought after, and camelopards, white elephants, the rhinoceros, and the hippopotamus, goaded to fury, delighted the assembled multitudes. Noble game became scarce, and at last it was forbidden by law to kill a Getulian lion out of the arena, even in self-defense.

Naval Fights, in flooded arenas, were also popular. The Colosseum was sometimes used for this purpose, as many as thirty vessels taking part. At an entertainment given by Augustus in the flooded arena of the Flaminian Circus, thirty-six crocodiles were pursued and killed.

Marriage was of two kinds. In one the bride passed from the control of her father into that of her husband; in the other the

imperial lips, by purple-clad senators and knights, by noble matrons and consecrated maids."—*Sheppard's Fall of Rome.* So frenzied with the sight of blood did the spectators become, that they would rush into the arena and slay on every side; and so sweet was the applause of the mob, that captives, slaves, and criminals were envied the monopoly of the gladiatorial contest, and laws were required to restrict knights and senators from entering the lists. Some of the emperors fought publicly in the arena, and even women thus debased themselves. Finally, such was the mania, that no wealthy or patrician family was without its gladiators, and no festival was complete without a contest. Even at banquets, blood was the only stimulant that roused the jaded appetite of a Roman.

parental power was retained. The former kind of marriage could be contracted in any one of three different ways. Of these, the religious form was confined to the patricians; the presence of the pontifex maximus, the priest of Jupiter, and ten citizens, was necessary as witnesses; a sacred cake (*far*) was broken and solemnly tasted by the nuptial pair, whence this ceremony was termed *confarreatio*. A second manner was by purchase (*coemptio*), in which the father formally sold his daughter to the groom, she signifying her consent before witnesses. The third form, by prescription (*usus*), consisted simply in the parties having lived together for a year without being separated for three days at any time.

DRESSING A ROMAN BRIDE.

The marriage ceremony proper differed little in the various forms. The betrothal consisted of the exchange of the words *spondesne* (Do you promise?) and *spondeo* (I promise), followed by the gift of a ring from the groom. On the wedding-morning, the guests assembled at the house of the bride's father, where the auspices—which had been taken before sunrise by an augur or a haruspex—were declared, and the solemn marriage contract was spoken. The bride's attendant then laid her hands upon the shoulders of the newly married pair, and led them to the family altar, around which they walked hand in hand, while a cow, a pig, and a sheep were offered in sacrifice—the gall having been first extracted and thrown away, to signify the removal of all bitterness from the occasion. The guests having made their congratulations, the feast began. At nightfall the bride was torn with a show of force from her mother's arms (in memory of the seizure of the Sabine women, p. 206); two boys, whose parents were both alive, supported her by the arms; torches were lighted, and a gay procession, as in Greece, accompanied the party to the house of the groom. Here the bride, having repeated to her spouse the formula, "*Ubi tu Caius, ibi ego Caia*" (Where thou art Caius, I am Caia), anointed the door-posts and wound them with wool, and was lifted over the threshold. She was then formally welcomed into the *atrium* by her husband with the ceremony of touching fire and water, in which both participated. The next day, at the second marriage feast, the wife brought her offerings to the gods of her husband's family, of which she was now a member, and a Roman matron.

Burial.[1]—When a Roman died it was the duty of his nearest relative to receive his last breath with a kiss, and then to close his eyes and mouth (compare Æneid, iv. 684). His name was now called several times by all present, and, there being no response, the last farewell (*vale*) was said. The necessary utensils and slaves having been hired at the temple where the death registry was kept, the body was laid on the ground, washed in hot water, anointed with rich perfumes, clad in its best garments, placed on an ivory bedstead, and covered with blankets of purple, embroidered with gold.[2] The couch was decorated with flowers and foliage, but upon the body itself were placed only the crowns of honor fairly earned during its lifetime; these accompanied it into the tomb. By the side of the funereal bed, which stood in the *atrium* facing the door, as in Greece, was placed a pan of incense. The body was thus exhibited for seven days, branches of cypress and fir fastened in front of the house announcing a mourning household to all the passers-by. On the eighth morning, while the streets were alive with bustle, the funeral took place. Behind the hired female mourners, who sang wailing dirges, walked a band of actors, who recited scraps of tragedy applicable to the deceased, or acted comic scenes in which were sometimes mimicked his personal peculiarities.[3] In front of the bier marched those who personated the prominent ancestors of the dead person. They wore waxen masks (p. 303), in which and in their dress were reproduced the exact features and historic garb of these long-defunct personages.[4] The bier, carried by the nearest relatives, or by slaves freed by the will of the deceased, and surrounded by the family friends dressed in black (or, in imperial times, in white), was thus escorted to the Forum. Here the mask-wearers seated themselves about it, and one of the relatives mounted the rostrum to eulogize the deceased and his ancestors. After the eulogy, the procession re-formed, and the body was taken to

[1] The Romans, like the Greeks, attached great importance to the interment of their dead, as they believed that the spirit of an unburied body was forced to wander for a hundred years. Hence it was deemed a religious duty to scatter earth over any corpse found uncovered by the wayside, a handful of dust being sufficient to appease the infernal gods. If the body of a friend could not be found, as in shipwreck, an empty tomb was erected, over which the usual rites were performed.

[2] We are supposing the case of a rich man. The body of a poor person was, after the usual ablutions, carried at night to the common burial-ground outside the Esquiline gate, and interred without ceremony.

[3] At Vespasian's obsequies an actor ludicrously satirized his parsimony. "How much will this ceremony cost?" he asked in the assumed voice of the deceased emperor. A large sum having been named in reply, the actor extended his hand, and greedily cried out, "Give me the money and throw my body into the Tiber."

[4] Frequently the masks belonging to the collateral branches of the family were borrowed, that a brilliant show might be made. Parvenus, who belong to all time, were wont to parade images of fictitious ancestors.

the spot where it was to be buried or burned, both forms being used, as in Greece. If it were burned, the nearest relative, with averted face, lighted the pile. After the burning, the hot ashes were drenched with wine, and the friends collected the bones in the folds of their robes, amid acclamations to the *manes* of the departed. The remains, sprinkled with wine and milk, were then—with sometimes a small glass vial filled with tears—placed in the funeral urn; a last farewell was spoken, the lustrations were performed, and the mourners separated. When the body was not burned, it was buried with all its ornaments in a coffin, usually of stone.[1] The friends, on returning home from the funeral, were sprinkled with water, and then they stepped over fire, as a purification. The house also was ceremoniously purified. An offering and banquet took place on the ninth day after burial, in accordance with Greek custom.

Dress.—The *toga*, worn by a Roman gentleman, was a piece of white woolen cloth about five yards long and three and a half wide, folded lengthways, so that one edge fell below the other. It was thrown over the left shoulder, brought around the back and under the right arm, then, leaving a loose fold in front, thrown again over the left shoulder, leaving the end to fall behind. Much pains was taken to drape it gracefully, according to the exact style required by fashion. A tunic, with or without sleeves, and in cold weather a vest, or one or more extra tunics, were worn under the toga. Boys under seventeen years of age wore a toga with a purple hem; the toga of a senator had a broad purple stripe, and that of a knight had two narrow stripes. The use of the toga was forbidden to slaves, strangers, and, in imperial times, to banished Romans.

The *pænula*, a heavy, sleeveless cloak, with sometimes a hood attached, and the *lacerna*, a thinner, bright-colored one arranged in folds, were worn out of doors over the toga. The *paludamentum*, a rich, red cloak draped in picturesque folds, was permitted only to the military general-in-chief, who, in imperial times, was the emperor himself. The *sagum* was a short military cloak. The *synthesis*, a gay-colored easy robe, was worn over the tunic at banquets, and by the nobility during the Saturnalia. Poor people had only the tunic, and in cold weather a tight-fitting wool or leather cloak. When not on a journey, the Roman, like the Greek, left his head uncovered, or protected it with his toga. Rank decided the style of shoe; a consul used a red one, a senator a black one with a silver crescent, ordinary folk a plain black, slaves and poorest people wooden clogs. In the house, sandals only were worn, and at dinner even these were laid aside.

[1] That from Assos in Lycia was said to consume the entire body, except the teeth, in forty days: hence it was called *sarcophagus* (flesh-eating), a name which came to stand for any coffin.

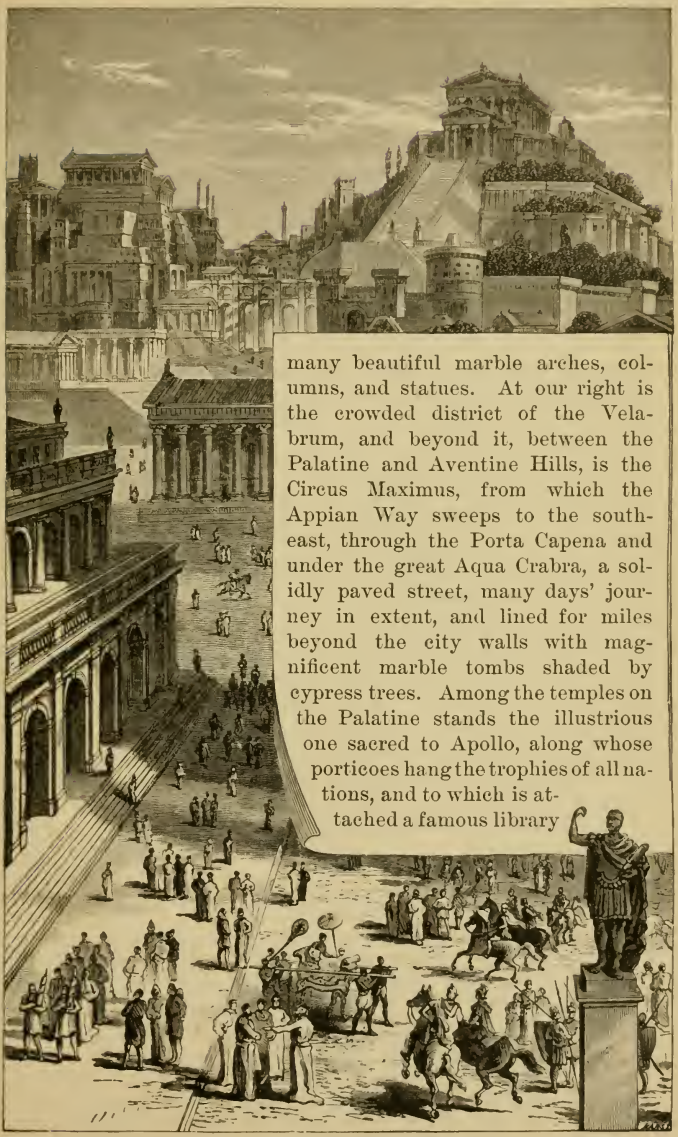
A Roman matron dressed in a linen under-tunic, a vest, and the *stola*, a long, short-sleeved garment, girdled at the waist and flounced or hemmed at the bottom. Over this, when she went out, she threw a *palla*, cut and draped like her husband's toga or like the Greek himation. Girls and foreign women, who were not permitted the stola, wore over the tunic a palla, arranged like the Doric chiton (p. 193). Women—who, like the men, went hatless—protected their heads with the palla, and wore veils, nets, and various light head-coverings. This led to elaborate fashions in hair-dressing. A caustic soap imported from Gaul was used for hair-dyeing, and wigs were not uncommon. Bright colors, such as blue, scarlet, violet, and especially yellow,—the favorite tint for bridal veils,—enlivened the feminine wardrobe. Finger-rings were worn in profusion by both sexes, and a Roman lady of fashion luxuriated in bracelets, necklaces, and various ornaments set with diamonds, pearls, emeralds, and other jewels, whose purchase frequently cost her husband his fortune.

SCENES IN REAL LIFE.

Scene I.—*A Day in Rome.*—Let us imagine ourselves on some bright, clear morning, about eighteen hundred years ago, looking down from the summit of the Capitoline Hill upon the "Mistress of the World." As we face the rising sun, we see clustered about us a group of hills crowned with a vast assemblage of temples, colonnades, palaces, and sacred groves. Densely packed in the valleys between are towering tenements,[1] shops with extending booths, and here and there a templed forum, amphitheater, or circus. In the valley at our feet, between the Via Sacra and the Via Nova,—the only paved roads in the whole city fit for the transit of heavy carriages,—is the Forum Romanum, so near us that we can watch the storks that stalk along the roof of the Temple of Concord.[2] This Forum is the great civil and legislative heart of the city. Here are the Regia or palace of the chief pontiff, with its two adjoining basilicas; the Temple of Vesta, on whose altar burns the sacred flame; the Senate House, fronted by the Rostra, from which Roman orators address assembled multitudes; various temples, including the famous one of Castor and Pollux; and

[1] Ancient authors frequently mention the extreme height of Roman houses, which Augustus finally limited to seventy feet. Cicero says of Rome that "it is suspended in the air;" and Aristides, comparing the successive stories to the strata of the earth's crust, affirms that if they were laid out on one level they "would cover Italy from sea to sea." To economize lateral space, the exterior walls were forbidden to exceed a foot and a half in thickness.

[2] Storks were encouraged to build in the roof of this temple, as peculiar social instincts were attributed to them (see Steele's Popular Zoölogy, p. 146).



many beautiful marble arches, columns, and statues. At our right is the crowded district of the Velabrum, and beyond it, between the Palatine and Aventine Hills, is the Circus Maximus, from which the Appian Way sweeps to the southeast, through the Porta Capena and under the great Aqua Crabra, a solidly paved street, many days' journey in extent, and lined for miles beyond the city walls with magnificent marble tombs shaded by cypress trees. Among the temples on the Palatine stands the illustrious one sacred to Apollo, along whose porticoes hang the trophies of all nations, and to which is attached a famous library

ROME IN THE TIME OF AUGUSTUS CÆSAR.

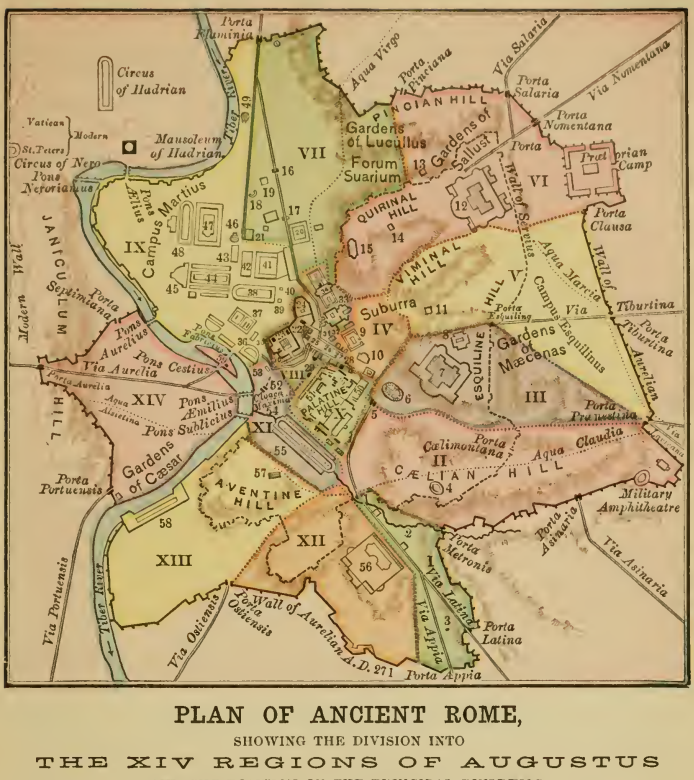
of Greek and Roman books; near it is the Quadrata, a square mass of masonry, believed to be mysteriously connected with the fortunes of the city, and beneath which certain precious amulets are deposited. Interspersed among these public buildings on the Palatine are many isolated mansions surrounded by beautiful gardens fragrant with the odors of roses and violets, in which the Romans especially delight. There is no arrangement of streets upon the hills; that is a system confined to the crowded Suburra, which adjoins the Roman Forum at our front, and lies at the foot of the Quirinal, Viminal, and Esquiline Hills. This district, which was once a swampy jungle and afterward a fashionable place for residences (Julius Cæsar was born in the Suburra), is now the crowded abode of artificers of all kinds, and is the most profligate as well as most densely populated part of Rome.

Turning about and facing the west, we see, toward the north, the Campus Martius, devoted from the earliest period to military exercises and the sports of running, leaping, and bathing. On this side of the open meadows stand some of the principal temples, the great Flaminian Circus, and the theaters of Pompeius and Marcellus, with their groves, porticoes, and halls. Precisely in the center of the plain rises the Pantheon of Agrippa, and further on we see the Amphitheater of Taurus,[1] and the Mausoleum of Augustus. At our front, beyond the curving, southward-flowing Tiber, is a succession of terraces, upon whose heights are many handsome residences. This quarter, the Janiculum, is noted for its salubrity, and here are the Gardens of Cæsar, and the Naumachia (a basin for exhibiting naval engagements) of Augustus, fed by a special aqueduct, and surrounded by walks and groves. Glancing down the river, we see the great wharf called the Emporium, with its immense store-houses, in which grain, spices, candles, paper, and other commodities are stored; and just beyond it, the Marmorata, a special dock for landing building-stone and foreign marbles. It is yet early morning, and the streets of Rome are mainly filled with clients and their slaves hurrying to the *atria* (p. 303) of their wealthy patrons to receive the customary morning dole.[2] Here and

[1] The whole of this northern district comprehends the chief part of modern Rome, and is now thronged with houses.

[2] In early times the clients were invited to feast with their patron in the *atrium* of his mansion, but in later days it became customary, instead, for stewards to distribute small sums of money or an allowance of food, which the slaves of the clients carried away in baskets or in small portable ovens, to keep the cooked meats hot.

> "Wedged in thick ranks before the donor's gates,
> A phalanx firm of chairs and litters waits.
> *Once*, plain and open was the feast,
> And every client was a bidden guest;
> *Now*, at the gate a paltry largess lies,
> And eager hands and tongues dispute the prize."—*Juvenal.*



PLAN OF ANCIENT ROME,

SHOWING THE DIVISION INTO

THE XIV REGIONS OF AUGUSTUS

AND THE POSITION OF THE PRINCIPAL BUILDINGS.

I. PORTA CAPENA.
1. Porta Capena.
2. Valley of Egeria.
3. Tomb of Scipio.

II. CÆLIMONTIUM.
4. Temple of Divus Claudius
5. Arch of Constantine.

III. ISIS ET SERAPIS.
6. Colosseum.
7. Baths of Titus.
8. Baths of Trajan.

IV. VIA SACRA.
9. Forum of Vespasian.
10. Basilica of Constantine.

V. ESQUILINA CUM VIMINALI.
11. Temple of Juno.

VI. ALTA SEMITA.
12. Baths of Diocletian.
13. Temple of Flora.
14. Temple of Quirinus.
15. Baths of Constantine.

VII. VIA LATA.
16. Arch of Aurelius.
17. Arch of Claudius.
18. Amphitheater of Taurus.
19. Column of Antoninus.
20. Camp of Agrippa.
21. Temple of Isis and Serapis.

VIII. FORUM ROMANUM.
22. Capitoline Hill.
23. Temple of Jupiter Tonans
24. Arx.
25. Golden Milestone.
26. Roman Forum.
27. Temple of Vesta.
28. Via Sacra.
29. Lupercal.
30. Tarpeian Rock.
31. Arch of Severus.
32. Curia (Senate House).
33. Forum of Augustus.
34. Basilica Ulpia.
35. Temple of Janus.

IX. CIRCUS FLAMINIUS.
36. Theater of Marcellus.
37. Port. of Octavius and Philippa.
38. Circus Flaminius.
39. Temple of Apollo.
40. Temple of Bellona.
41. Septa Julia.
42. Diribitorium.
43. Baths of Agrippa.
44. Port. of Pompey.
45. Theater of Pompey.
46. Pantheon.
47. Baths of Nero.
48. Race-course.
49. Mausoleum of Augustus.

X. PALATIUM
50. Palace of Nero.
51. Palace of Augustus.

XI. CIRCUS MAXIMUS.
52. Velabrum.
53. Forum Olitorium.
54. Forum Boarium.
55. Circus Maximus.

XII. PISCINA PUBLICA.
56. Baths of Antoninus.

XIII. AVENTINUS.
57. Balnea Suræ.
58. Emporium.

XIV. TRANS TIBERIM.
59. Temple of Æsculapius

there a teacher hastens to his school, and in the Suburra the workers in metal and in leather, the clothiers and perfume sellers, the book-dealers, the general retailers, and the jobbers of all sorts, are already beginning their daily routine. We miss the carts laden with merchandise which so obstruct our modern city streets; they are forbidden by law to appear within the walls during ten hours between sunrise and sunset. But, as the city wakes to life, long trains of builders' wagons, weighted with huge blocks of stone or logs of timber, bar the road, and mules, with country produce piled in baskets suspended on either side, urge their way along the constantly increasing crowd. Here is a mule with a dead boar thrown across its back, the proud hunter stalking in front, with a strong force of retainers to carry his spears and nets. There comes a load drawn by oxen, upon whose horns a wisp of hay is tied; it is a sign that they are vicious, and passers-by must be on guard. Now a passage is cleared for some dignified patrician, who, wrapped in his toga, reclining in his luxurious litter, and borne on the broad shoulders of six stalwart slaves, makes his way to the Forum attended by a train of clients and retainers. In his rear, stepping from stone to stone[1] across the slippery street wet by the recent rains, we spy some popular personage on foot, whose advance is constantly retarded by his demonstrative acquaintances, who throng about him, seize his hand, and cover his lips with kisses.[2]

The open cook-shops swarm with slaves who hover over steaming kettles, preparing breakfast for their wonted customers; and the tables of the vintners, reaching far out upon the wayside, are covered with bottles, protected from passing pilferers by chains. The restaurants are hung with festoons of greens and flowers; the image of a goat,[3] carved on a wooden tablet, betokens a milk depot; five hams, ranged

[1] In Pompeii, the sidewalks are elevated a foot or more above the street level, and protected by curb-stones. Remains of the stucco or the coarse brick-work mosaic which covered them are still seen. In many places the streets are so narrow that they may be crossed at one stride; where they are wider, a raised stepping-stone, and sometimes two or three, have been placed in the center of the crossing. Though these stones were in the middle of the carriage-way, the wheels of the *biga*, or two-horsed chariot, could roll in the spaces between, while the loosely harnessed horses might step over them or pass by the side. Among the suggestive objects in the exhumed city are the hollows worn in these stepping-stones by feet which were forever stilled more than eighteen hundred years ago.

[2] "At every meeting in the street a person was exposed to a number of kisses, not only from near acquaintance, but from every one who desired to show his attachment, among whom there were often mouths not so clean as they might be. Tiberius, who wished himself not to be humbled by this custom, issued an edict against it, but it does not appear to have done much good. In winter only it was considered improper to annoy another with one's cold lips."—*Becker's Gallus.*

[3] A goat driven about from door to door, to be milked for customers, is a common sight in Rome to-day, where children come out with gill or half-pint cups to get their morning ration.

in a row, proclaim a provision store; and a mill, driven by a mule, advertises a miller's and baker's shop, both in one. About the street corners are groups of loungers collected for their morning gossip, while gymnasts and gladiators, clowns, conjurers, snake-charmers, and a crowd of strolling swine,—who roam at will about the imperial city,—help to obstruct the narrow, tortuous highways. The professional street-beggars are out in force; squatting upon little squares of matting, they piteously implore a dole, or, feigning epilepsy, fall at the feet of some rich passer-by. Strangers, too, are here; men of foreign costume and bearing come from afar to see the wonders of the world-conquering city, and, as they gaze distractedly about, dazed by the din of rumbling wagons, shouting drivers, shrill-voiced hucksters, braying asses, and surging multitudes, suddenly there comes a lull. The slaves, whose task it is to watch the sun-dials and report the expiration of each hour, have announced that the sun has passed the mid-day line upon the pavement. Soon all tumult ceases, and for one hour the city is wrapped in silence.

The luxurious *siesta* over, Rome awakes to new enjoyment. Now come the pleasures and excitement of the circus and the theater, or the sports upon the Campus Martius, whither the young fashionables repair in crowds, to swim, run, ride, or throw the javelin, watched by an admiring assembly of seniors and women, who, clustered in porticoes, are sheltered from the burning sun. Then follows the luxury of the warm and vapor baths, with perfuming and anointing, and every refinement of physical refreshment as a preparation for the coming *cœna* or dinner (p. 306). But wherever one may seek enjoyment for the early evening, it is well to be housed before night comes on, for the streets of Rome swarm with nocturnal highwaymen, marauders, and high-blooded rowdies, who set the police at open defiance, and keep whole districts in terror. There are other dangers, too, for night is the time chosen by the careful housewife to dump the slops and *débris* from her upper windows into the open drain of the street below. Fires, also, are frequent, and, though the night-watch is provided with hatchets and buckets to resist its progress, a conflagration, once started in the crowded Suburra or Velabrum, spreads with fearful rapidity, and will soon render hundreds of families homeless.[1] Meanwhile the carts, shut out by law during the daytime, crowd and jostle one another in the eagerness of their noisy drivers to finish their duties

[1] The tenements of the lower classes in Rome were so crowded that often whole families were huddled together in one small room. The different stories were reached by stairways placed on the outside of the buildings.—There were no fire-insurance companies, but the sufferers were munificently recompensed by generous citizens, their loss being not only made good in money, but followed by presents of books, pictures, statues, and choice mosaics, from their zealous friends. Martial insinuates that on this account parties were sometimes tempted to fire their own premises.

and be at liberty for the night, while here and there groups of smoking flambeaux mark the well-armed trains of the patricians on their return from evening banquets. As the night advances, the sights and sounds gradually fade and die away, till in the first hours of the new day the glimmering lantern of the last wandering pedestrian has disappeared, and the great city lies under the stars asleep.

Scene II.—*A Roman Home.*[1]—We will not visit one of the tall lodging-houses which crowd the Suburra, though in passing we may glance at the plain, bare outside wall, with its few small windows[2] placed in the upper stories and graced with pots of flowers; and at the outside stairs by which the inmates mount to those dizzy heights, and under which the midnight robber and assassin often lurk. Sometimes we see a gabled front or end with a sloping roof, or feel the shade of projecting balconies which stretch far over the narrow street. On many a flat roof, paved with stucco, stone, or metal, and covered with earth, grow fragrant shrubs and flowers. Coming into more aristocratic neighborhoods, we yet see little domestic architecture to attract us. It is only when a spacious vestibule, adorned with statues and mosaic pillars, lies open to the street, that we have any intimation of the luxury within a Roman dwelling. If, entering such a vestibule, we rap with the bronze knocker, the unfastened folding-doors are pushed aside by the waiting janitor (who first peeps at us through the large open spaces in the door-posts),[3] and we find ourselves in the little ostium or entrance hall leading to the atrium. Here we are greeted, not only by the "*salve*" (welcome) on the mosaic pavement, but by the same cheerful word chattered by a trained parrot hanging above the door. We linger to notice the curiously carved door-posts, inlaid with tortoise-shell, and the door itself, which, instead of hinges, is provided

A ROMAN LAMP.

[1] No traces of ancient private dwellings exist in Rome, except in the ruins of the Palace of the Cæsars on the Palatine, where the so-called "House of Livia" (wife of Augustus), remains tolerably perfect. It is similar in dimensions and arrangement to the best Pompeian dwellings, though far superior in paintings and decorations. The "House of Pansa" in Pompeii, the plan of which is described in the text, is considered a good representative example of a wealthy Roman's home.

[2] Panes of glass have been found in Pompeii, though it was more usual to close the window-holes with movable wooden shutters, clay tablets, talc, or nets.

[3] In ancient times the janitor, accompanied by a dog, was confined to his proper station by a chain. As it was not customary to keep the door locked, such a protection was necessary. In the "House of the Tragic Poet," exhumed at Pompeii, a fierce black and white dog is depicted in the mosaic pavement, and underneath it is the inscription, "CAVE CANEM" (Beware of the Dog).

with wedge-shaped pins, fitting into sockets or rings, and then we pass into the atrium, the room about which cluster the most sacred memories of Roman domestic life. Here in ancient times all the simple meals were taken beside the hearth on which they were prepared, and by which the sacrifices were daily offered up to the beloved Lares and Penates.[1] Here was welcomed the master's chosen bride, and here, a happy matron,[2] she afterward sat enthroned in the midst of her industrious maids, spinning and weaving the household garments. From their niches upon these walls, by the side of glistening weapons captured in many a bloody contest, the waxen masks of honored ancestors have looked down for generations, watching the bodies of the family descendants, as one by one they have lain in state upon the funeral bier. — But increase of luxury has banished the stewing-pans, the busy looms, and the hospitable table to other apartments in the growing house. The Lares and Penates have left their primitive little closets by the atrium cooking-hearth for a larger and separate sacrarium, and spacious kitchens now send forth savory odors from turbot, pheasant, wild boar, and sausages, to be served up in summer or winter triclinia by a host of well-trained slaves.[3] The household dead are still laid here, but the waxen masks of olden times are gradually giving place to brazen shield-shaped plates on which are dimly imaged

[1] At every meal the first act was to cast a portion of each article of food into the fire that burned upon the hearth, in honor of the household gods.

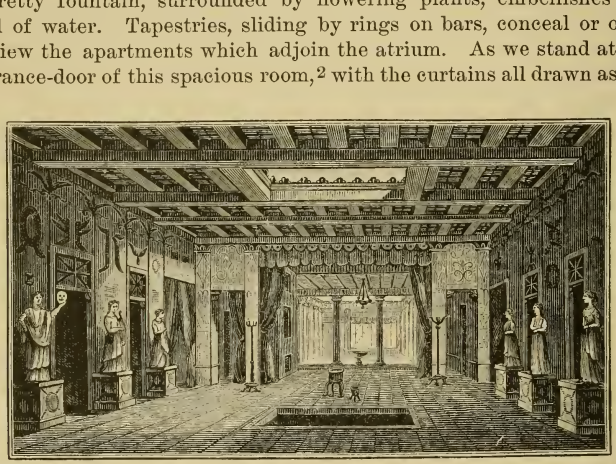
[2] The Roman matron, unlike the Greek, enjoyed great freedom of action, both within and without her house, and was always treated with attention and respect.

[3] The Romans were fond of amazing their guests with costly dainties, such as nightingales, peacocks, and the tongues and brains of flamingoes. Caligula dissolved pearls in powerful acids, in imitation of Cleopatra, and spent $400,000 on a single repast. A dramatic friend of Cicero paid over $4,000 for a dish of singing birds; and one famous epicure, after having exhausted the sum of four million dollars in his good living, poisoned himself because he had not quite half a million left! Fish was a favorite food, and the mansions of the rich were fitted up with fish-ponds (*piscinæ*) for the culture of rare varieties, which were sometimes caught and cooked on silver gridirons before invited guests, who enjoyed the changing colors of the slowly dying fish, and the tempting odor of the coming treat. Turbots, mackerels, eels, and oysters were popular delicacies, and a fine mullet brought sometimes as much as $240. In game the fatted hare and the wild boar, served whole, were ranked first. Pork, as in Greece, was the favorite meat, beef and mutton being regarded with little favor. Great display was made in serving, and Juvenal ridicules the airs of the professional carver of his time, who, he says,—

> "Skips like a harlequin from place to place,
> And waves his knife with pantomimic grace—
> For different gestures by our curious men
> Are used for different dishes, hare and hen."

In vegetables the Romans had lettuce, cabbage, turnips, and asparagus. Mushrooms were highly prized. The poorer classes lived on cheap fish, boiled chick-peas, beans, lentils, barley bread, and *puls* or gruel.

features, or to bronze and marble busts.[1] The little aperture in the center of the ceiling, which served the double purpose of escape for smoke and the admission of sunlight, has been enlarged, and is supported by costly marble pillars, alternating with statues; directly underneath it, the open cistern reflects each passing cloud, and mirrors the now-unused altar, which, for tradition's sake, is still left standing by its side. When the rain, wind, or heat becomes severe, a tapestry curtain, hung horizontally, is drawn over the aperture, and sometimes a pretty fountain, surrounded by flowering plants, embellishes the pool of water. Tapestries, sliding by rings on bars, conceal or open to view the apartments which adjoin the atrium. As we stand at the entrance-door of this spacious room,[2] with the curtains all drawn aside,



THE HOUSE OF PANSA (VIEW FROM THE ENTRANCE-DOOR OF THE ATRIUM).

we look down a long and beautiful vista; past the central fountain and altar; through the open tablinum, paved with marbles and devoted to the master's use; into the peristyle, a handsome open court surrounded by pillared arcades, paved with mosaics, and beautified, like the atrium, with central fountain and flowers; and still on, through the large banqueting hall, or family state-room (*œcus*), beyond the transverse corridor, and into the garden which stretches across the rear of the mansion. If we stop to glance into the library which adjoins the tablinum, we shall find its walls lined with cupboards stored

[1] Pliny speaks of the craving for portrait statues, which induced obscure persons, suddenly grown rich, to buy a fictitious ancestry, there being ready antiquarians then, as now, who made it a business to furnish satisfactory pedigrees.

[2] The atrium in the House of Pansa was nearly fifty feet long, and over thirty wide. As this was only a moderate-sized house in a provincial town, it is reasonable to suppose that the city houses of the rich were much more spacious.

with parchment rolls and adorned with busts and pictures of illustrious men, crowned by the presiding statues of Minerva and the Muses. In general furniture, we notice beautiful tripod-stands holding graceful vases, chairs after Greek patterns, and *lecti*[1] on which to recline when reading or writing. Occasionally there is a small wall-mirror, made of polished metal, and the walls themselves are brilliantly painted in panels, bearing graceful floating figures and scenes of mythological design. The floors are paved with bricks, marbles, or mosaics, and the rooms are warmed or cooled by pipes through which flows hot or cold water. In extreme weather there are portable stoves. There is a profusion of quaintly shaped bronze and even golden lamps, whose simple oil-fed wicks give forth at night a feeble glimmer.[2] As we pass through the fauces into the peristyle, a serpent slowly uncoils itself from its nest in one of the alæ, which has been made the household sanctuary,[3] and glides toward the triclinium in search of a crumb from the mid-day meal.

The large triclinium at the right of the peristyle is furnished with elegantly inlaid sofas, which form three sides of a square about a costly cedar or citrus-wood table.[4] At banquets the sofas are

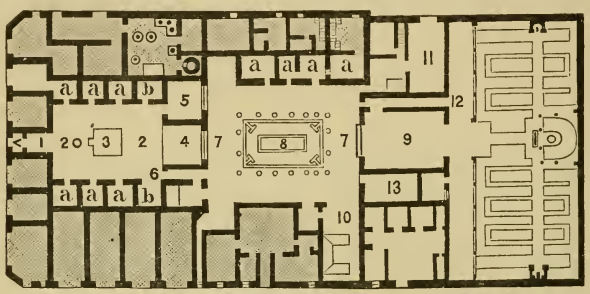
[1] A *lectus* was neither bed nor sofa, but a simple frame with a low ledge at one end, and strung with girth on which a mattress and coverings were laid. Lecti were made of brass, or of cedar inlaid with ivory, tortoise-shell, and precious metals, and were provided with ivory, gold, or silver feet. Writing-desks with stools were unknown; the Roman reclined on the lectus when he wrote, resting his tablet upon his knee.

[2] The Romans were in the habit of making New-Year's gifts, such as dried figs, dates, and honeycomb, as emblems of sweetness, or a little piece of money as a hope for good luck. But the favorite gift was a lamp, and great genius was displayed in the variety of elegant designs which were invented in search of the novel and unique.

[3] Serpents were the emblems of the Lares, and were not only figured upon the altars, but, to insure family prosperity, a certain kind was kept as pets in the houses, where they nestled about the altars and came out like dogs or cats to be noticed by visitors, and to beg for something to eat. These sacred reptiles, which were of considerable size, but harmless except to rats and mice, bore such a charmed life that their numbers became an intolerable nuisance. Pliny intimates that many of the fires in Rome were kindled purposely to destroy their eggs.

[4] The citrus-wood tables, so prized among the Romans, cost from $40,000 to $50,000 apiece. Seneca is said to have owned five hundred citrus-wood tables. Vases of murrha—a substance identified by modern scientists with glass, Chinese porcelain, agate, and fluor-spar—were fashionable, and fabulous sums were paid for them. An ex-consul under Nero had a murrha wine-ladle which cost him $300,000, and which on his death-bed he deliberately dashed to pieces, to prevent its falling into the hands of the grasping tyrant. Bronze and marble statues were abundant in the houses and gardens of the rich, and cost from $150 for the work of an ordinary sculptor, to $30,000 for a genuine Phidias, Scopas, or Praxiteles. To gratify such expensive tastes, large fortunes were necessary, and the Romans—in early times averse to anything but arms and agriculture—developed shrewd, sharp business qualities. They roamed over foreign countries in search of speculations, and turned out swarms of bankers and merchants, who amassed enormous sums to

decked with white hangings embroidered with gold, and the soft wool-stuffed pillows upon which the guests recline are covered with gorgeous purple. Here, after his daily warm and vapor bath, the perfumed and enervated Roman gathers a few friends—in number not more than the Muses nor less than the Graces—for the evening supper (*cœna*). The courses follow one another as at a Grecian banquet. Slaves[1] relieve the master and his guests from the most trifling effort,



PLAN OF THE HOUSE OF PANSA.

(v) The *Vestibulum*, or hall; (1) The *Ostium;* (2) The *Atrium*, off which are six *cubicula* or sleeping-rooms; (3) The *Impluvium*, before which stands the pedestal or altar of the household gods; (4) The *Tablinum*, or chief room; (5) The *Pinacotheca*, or library and picture gallery; (6) The *Fauces*, or corridor; (7) The *Peristylium*, or court, with (8) its central fountain; (9) The *Æcus*, or state-room; (10) The *Triclinium;* (11) The kitchen; (12) The transverse corridor, with garden beyond; and (13) The *Lararium*, a receptacle for the more favorite gods, and for statues of illustrious personages.

carving each person's food or breaking it into fragments which he can raise to his mouth with his fingers,—forks being unknown,—and pouring water on his hands at every remove. The strictest etiquette prevails; long-time usages and traditions are followed; libations are offered to the protecting gods; spirited conversation, which is undignified and Greekish, is banished; and only solemn or caustic aphorisms on life and manners are heard. "People at supper," says Varro, "should be neither mute nor loquacious: eloquence is for the forum; silence for the bed-chamber." On high days, rules are banished; the host becomes the "Father of the supper," convivial excesses grow coarse and absurd, and all the follies and vices of the Greek symposium are exaggerated.

be spent on fashionable whims (see "Business Life in Ancient Rome," Harper's Half-hour Series).

[1] There were slaves for every species of service in a Roman household, and their number and versatility of handicraft remind one of the retinue of an Egyptian lord. Even the defective memory or limited talent of an indolent or over-taxed Roman was supplemented by a slave at his side, whose business it was to recall forgotten incidents and duties, to tell him the names of the persons he met, or to suggest appropriate literary allusions in his conversation.

Scene III.—*A Triumphal Procession.*—Rome is in her holiday attire. Streets and squares are festively adorned, and incense burns on the altars of the open temples. From steps and stands, improvised along the streets for the eager crowd, grow loud and louder shouts of "Io triumphe!" for the procession has started from the triumphal gate on its way through the city up to the Capitol. First come the lictors, opening a passage for the senate, the city magistrates, and important citizens. Pipers and flute-players follow. Then appear the spoils and booty; art-treasures, gold and silver coins, valuable plate, products of the conquered soil, armor, standards, models of captured cities and ships, pictures of battles, tablets inscribed with the victor's deeds, and statues personifying the towns and rivers of the newly subjected land,—all carried by crowned soldiers on the points of long lances or on portable stands. Chained kings, princes, and nobles, doomed to the Mamertine Prison, walk sullenly behind their lost treasures. In their wake are the sacrificial oxen with gilt horns, accompanied by priests; and then—preceded by singers, musicians, and jesters, the central object of all this grand parade—the VICTORIOUS GENERAL.[1] Clad in a tunic borrowed from the statue of the Capitoline Jupiter, with the eagle-topped ivory scepter in his hand and the triumphal crown held above his head, the conqueror proudly stands in his four-horse chariot, followed by his equally proud, victorious army. Through the Flaminian Circus, along the crowded Velabrum and the Circus Maximus, by the Via Sacra and the Forum, surges the vast procession up to the majestic Capitol. Here the triumphator lays his golden crown in the lap of Jupiter, and makes the imposing sacrifice. A feast of unusual sumptuousness ends the eventful day.

Scene IV.—*The Last of a Roman Emperor.*—"It is the Roman habit to consecrate the emperors who leave heirs. The mortal remains are buried, according to custom, in a splendid manner; but the wax image of the emperor is placed on an ivory bed, covered with gold-embroidered carpets, in front of the palace. The expression of the face is that of one dangerously ill. To the left side of the bed stand, during a greater part of the day, the members of the senate; to the right, the ladies entitled by birth or marriage to appear at court, in the usual simple white mourning-dresses without gold ornaments or necklaces. This ceremony lasts seven days, during which time the imperial physicians daily approach the bed as if to examine the patient, who, of course, is declining rapidly. At last they declare the emperor dead. The bier is now transported by the highest born knights and the

[1] Only dictators, consuls, prætors, and occasionally legates, were permitted the triumphal entrance. Sometimes the train of spoils and captives was so great that two, three, and even four days were required for the parade. In later times the triumphal procession was exclusively reserved for the emperor.

younger senators through the Via Sacra to the old Forum, and there deposited on a scaffolding built in the manner of a terrace. On one side stand young patricians, on the other noble ladies, intoning hymns and pæans in honor of the deceased to a solemn, sad tune; after which the bier is taken up again, and carried to the Campus Martius. A wooden structure in the form of a house has been erected on large blocks of wood on a square base; the inside has been filled with dry sticks; the outside is adorned with gold-embroidered carpets, ivory statues, and various sculptures. The bottom story, a little lower than the second, shows the same form and ornamentation as this; it has open doors and windows; above these two stories rise others, growing narrow toward the top, like a pyramid. The whole structure might be compared to the lighthouses erected in harbors. The bier is placed in the second story; spices, incense, odoriferous fruits and herbs being heaped round it. After the whole room has been filled with incense, the knights move in procession round the entire structure, and perform some military evolutions; they are followed by chariots filled with persons wearing masks and clad in purple robes, who represent historic characters, such as celebrated generals and kings. After these ceremonies are over, the heir to the throne throws a torch into the house, into which, at the same time, flames are dashed from all sides, which, fed by the combustible materials and the incense, soon begin to devour the building. At this juncture an eagle rises into the air from the highest story as from a lofty battlement, and carries, according to the idea of the Romans, the soul of the dead emperor to heaven; from that moment he partakes of the honors of the gods."—*Herodian.*

4. SUMMARY.

1. Political History.—Rome began as a single city. The growth of her power was slow but steady. She became head, *first*, of the neighboring settlements; *second*, of Latium; *third*, of Italy; and, *fourth*, of the lands around the Mediterranean. In her early history, there was a fabulous period during which she was ruled by kings. The last of the seven monarchs belonged to a foreign dynasty, and upon his expulsion a republic was established. Two centuries of conflict ensued between the patricians and the plebs; but the latter, going ofttimes to Mount Sacer, gained their end and established a democracy.

Meanwhile, wars with powerful neighbors and with the awe-inspiring Gauls had developed the Roman character in all its sternness, integrity, and patriotism. Rome next came in contact with Pyrrhus, and learned how to fortify her military camps; then with Carthage, and she found out the value of a navy. An apt pupil, she gained the

mastery of the sea, invaded Africa, and in the end razed Carthage to the ground. Turning to the west, she secured Spain—the silver-producing country of that age—and Gaul, whose fiery sons filled the depleted ranks of her legions. At the east she intrigued where she could, and fought where she must, and by disorganizing states made them first her dependencies, and then her provinces. Greece, Macedon, Asia Minor, Syria, Egypt, Babylon, were but stepping-stones in her progress until Parthia alone remained to bar her advance to the Indus and the ocean.

But within her gates the struggle between the rich and the poor still went on. Crowds of slaves—captives of her many wars—thronged her streets, kept her shops, waited in her homes, tilled her land, and tended her flocks. The plebeians, shut out from honest toil, struggled for the patrician's dole. The civil wars of Sulla and Marius drenched her pavements with the blood of her citizens. The triumphs of Cæsar shed a gleam of glory over the fading republic, but the mis-aimed daggers of Brutus and Cassius that slew the dictator struck at the heart of liberty as well.

Augustus brought in the empire and an era of peace. Now the army gained control of the state. Weak and wicked emperors, the luxury of wealth, the influx of oriental profligacy, the growth of atheism, and the greed of conquest, undermined the fabric of Roman greatness. The inhabitants of the provinces were made Romans, and, Rome itself being lost in the empire it had created, other cities became the seats of government. Amid the ruins of the decaying monarchy a new religion supplanted the old, and finally Teutonic hordes from the north overwhelmed the city that for centuries their own soldiers had alone upheld.

2. Civilization.—As in Greece the four ancient Attic tribes were subdivided into phratries, gentes, and hearths, so in Rome the three original patrician tribes branched into curiæ, gentes, and families, the paterfamilias owning all the property, and holding the life of his children at will.

The *civil magistrates* comprised consuls, quæstors, ædiles, and prætors.

The *army* was organized in legions, cohorts, companies, and centuries, with four classes of foot-soldiers, who fought with the pilum and the javelin, protected themselves with heavy breastplates, and carried on sieges by the aid of ballistas, battering-rams, catapults, and movable towers. In later times the ranks were filled by foreigners and mercenaries.

Roman *literature*, child of the Grecian, is rich with memorable names. Ushered in by Livius Andronicus, a Greek slave, it grew with Nævius, Ennius, Plautus, Terence, Cato, and Lucilius. The learned

Varro, the florid Cicero, the graceful Virgil, the genial Horace, the eloquent Livy, and the polished Sallust, ennobled the last century before Christ. The next hundred years produced the studious Pliny the Elder, the two inseparable friends Pliny the Younger and Tacitus, the sarcastic Juvenal, and the wise Seneca.

The *monuments* of the Romans comprise splendid aqueducts, triumphal arches, military roads, bridges, harbors, and tombs. Their magnificent palaces and luxurious thermæ were fitted up with reckless extravagance and dazzling display. All the spoils of conquered nations enriched their capital, and all the foreign arts and inventions were impressed into their service.

The proud, dignified, ambitious Roman had no love or tenderness for aught but his national supremacy. Seldom indulging in sentiment toward family or kindred, he recognized no law of humanity toward his slaves. His *religion* was a commercial bargain with the gods, in which each was at liberty to outwit the other. His *worship* was mostly confined to the public ceremonies at the shrine of Vesta, and the constant household offerings to the Lares and Penates. His *public games* were a degraded imitation of the Grecian, and he took his chief delight in bloody gladiatorial shows and wild-beast fights.

A *race of borrowers*, the Romans assimilated into their nationality most of the excellences as well as many of the vices of other peoples, for centuries stamping the whole civilized world with their character, and dominating it by their successes. "As to Rome all ancient history converges, so from Rome all modern history begins."

Finally, as a central point in the history of all time, in the midst of the brilliancy of the Augustan age, while Cicero, Sallust, Virgil, and Horace were fresh in the memory of their still living friends, with Seneca in his childhood and Livy in his prime, the empire at its best, and Rome radiant in its growing transformation from brick to marble under the guiding rule of the great Augustus Cæsar, there was born in an obscure Roman province the humble Babe whose name far outranks all these, and from whose nativity are dated all the centuries which have succeeded.

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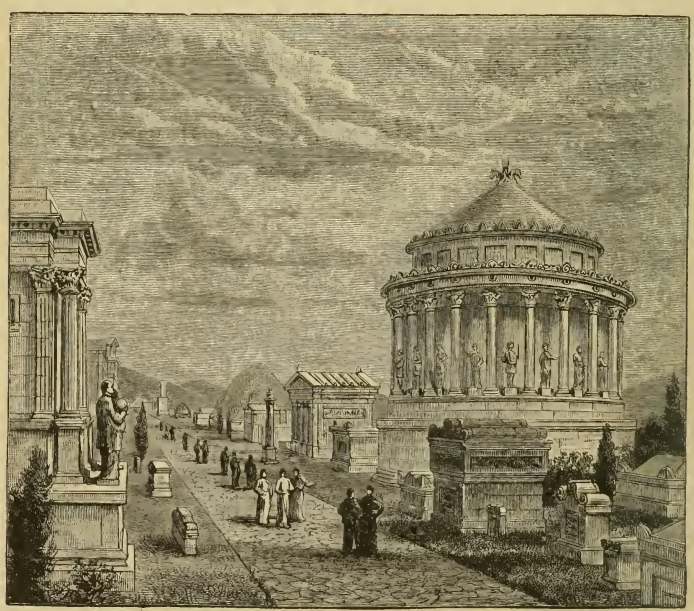
CHRONOLOGY.

	B. C.
Rome founded	753
Republic established	509
The Decemvirs	451
Rome taken by Gauls	390
First Samnite War	343–341
Great Latin War	340–338
Second Samnite War	326–304
Third " "	298–290
Wars with Pyrrhus	280–276
First Punic War	264–241
Second " "	218–201
Battle of the Trebia	218
" " Lake Trasimenus	217
" " Cannæ	216
Siege of Capua	214–211
Battle of the Metaurus	207
" " Zama	202
Second Macedonian War	200–197
Battle of Magnesia	190
Death of Hannibal and Scipio Africanus	183
Third Macedonian War	171–168
Battle of Pydna	168
Third Punic War	149–146
Fall of Carthage and Corinth	146
Death of Tiberius Gracchus	133
Jugurthine War	111–104
Marius defeated Teutones at Aquæ Sextiæ (Aix)	102
Marius defeated Cimbri	101
Social War	90–88
First Mithridatic War	88–84
Massacre by Marius	87
Second Mithridatic War	83–81
Sulla's Proscriptions	83
Third Mithridatic War	74–63
War of Spartacus	73–71
Mediterranean Pirates	67
Conspiracy of Catiline	63

	B. C.
First Triumvirate	60
Cæsar in Gaul	58–49
" invades Britain	55
" crosses the Rubicon	49
Battle of Pharsalia—death of Pompey	48
Suicide of Cato	46
Cæsar assassinated	44
Second Triumvirate, death of Cicero	43
Battle of Philippi, suicide of Brutus and Cassius	42
Battle of Actium	31
The Twelve Cæsars (with Julius). Augustus	31
	A. D.
Tiberius	14
Caligula	37
Claudius	41
Nero	54
Galba	68
Otho	69
Vitellius	69
Vespasian	69
Titus	79
Domitian	81
Nerva	96
Trajan	98
Hadrian	117
Antoninus Pius	138
M. Aurelius Antoninus	161–180
L. Verus	161–169
Commodus	180
Pertinax	193
Didius Julianus	193
Septimius Severus	193
Caracallus	211–217
Geta	211–212
Macrinus	217
Elagabalus (the sun-priest)	218
Alexander Severus	222

	A. D.
Maximinus	235
Gordian I. and Gordian II.	238
Pupienus Maximus and Balbinus	238
Gordian III.	238–244
Philip the Arabian	244
Decius	249
Gallus	251
Æmilian	253
Valerian	253
Gallienus	260
Claudius II.	268
Aurelian	270
Tacitus	275
Florian	276
Probus	276
Carus	282
Carinus and Numerian	283
Diocletian, with Maximian	284
Constantius, with Galerius	305
Constantine I. (the Great), with Galerius, Severus, and Maxentius	306
Constantine, with Licinius	307
Constantine, with Maximinus	308
Constantine, alone	323
Constantine II., Constantius II., Constans I.	337
Julian the Apostate	361
Jovian	363
Valentinian I.	364
Gratian and Valentinian II.	375
Valentinian II.	383
Theodosius (East and West)	392
Honorius	395
Theodosius II. (East and West)	423
Valentinian III.	425
Petronius Maximus	455
Avitus	455
Majorian	457
Libius Severus	461
Anthemius	467
Olybrius	472
Glycerius	473
Julius Nepos	474
Romulus Augustulus	475–476



TOMBS ALONG THE APPIAN WAY.

MEDIÆVAL PEOPLES.

"We may gather out of History a policy no less wise than eternal, by the comparison of other men's miseries with our own like errors."

Sir Walter Raleigh's History of the World.

BLACKBOARD ANALYSIS.

MEDIÆVAL PEOPLES.

1. Introduction.
   1. CHIEF EVENTS OF MIDDLE AGES. CHARACTERISTICS.
   2. GENERAL DIVISIONS.
   3. THE TEUTONIC SETTLEMENTS.
   4. THE CHARACTER OF THE TEUTONIC CONQUEST.
   5. THE EASTERN EMPIRE.
   6. THE PAPACY.
   7. EARLY GERMAN CIVILIZATION.

2. Rise of the Saracens.
   1. MOHAMMED.
   2. THE CALIPHS.
   3. SARACENS IN EUROPE. EXTENT OF EMPIRE.
   4. SARACEN DIVISIONS.
   5. SARACEN CIVILIZATION.

3. Rise of the Frankish Empire.
   1. CLOVIS AND THE FRANKS. MEROVINGIAN DYNASTY.
   2. PEPIN THE SHORT. CARLOVINGIAN DYNASTY.
   3. CHARLEMAGNE.
      1. His Conquests.
      2. Crowned Emperor.
      3. Government.
      4. Charlemagne and his Court.

4. Rise of Modern Nations.
   1. ENGLAND.
      1. The Four Conquests.
         a. Roman.
         b. Anglo-Saxon.
         c. Danish.
         d. Norman.
      2. Growth of Constitutional Liberty.
         a. Runnymede and Magna Charta.
         b. The House of Commons.
      3. Conquest of Ireland.
      4. Conquest of Wales.
      5. Conquest of Scotland.
      6. Wars of the Roses.
      7. Early English Civilization.
   2. FRANCE.
      1. Rollo and the Norsemen.
      2. Capet. The Capetian Dynasty.
      3. Weakness of the Monarchy.
      4. Growth of the Monarchy under
         a. Philip Augustus.
         b. Louis IX.
         c. Philip IV.
         d. Louis XI. —Triumph of Absolutism.
      5. House of Valois.
      6. The Hundred-Years' War.
      7. The Kingdom of Burgundy.
      8. Consolidation of French Monarchy.
      9. Early French Civilization.
   3. GERMANY.
      1. Comparison with France.
      2. The Saxon Dynasty.
      3. The Franconian Dynasty.
      4. The Hohenstaufen Line.
      5. Great Interregnum.
      6. The Hapsburgs.
   4. SWITZERLAND.
      1. Origin.
      2. Three Great Battles.
      3. Growth of the Confederacy.

5. Italy in the Middle Ages.
   1. PAPAL POWER.
   2. ITALIAN CITIES.
      1. Venice.
      2. Florence.
      3. Naples.
      4. Rome.

6. The Crusades.
   1–8. THE EIGHT CRUSADES.
7. The Moors in Spain.
   9. EFFECTS OF THE CRUSADES.

8. Asia in the Middle Ages.
   1. THE MONGOLS.
   2. THE TURKS.

9. Mediæval Civilization.
   1. FEUDALISM.
   2. THE CASTLE.
   3. CHIVALRY.
   4. THE KNIGHT.
   5. THE TOURNAMENT.
   6. EDUCATION AND LITERATURE.
   7. MANNERS AND CUSTOMS.

[When writing upon the blackboard, the pupil can fill out the subdivisions from the headings of the paragraphs in the text.]

IN SIGHT OF ROME.

INTRODUCTION.

The Middle Ages extend from the fall of Rome (476) to the capture of Constantinople (1453),—a little less than 1000 years. Their principal events were the migrations of the northern barbarians (p. 266); the invasion of the Saracens; the establishment

Geographical Questions.—These queries are intended to test the pupil's knowledge, to make him familiar with the maps of the middle ages, and to prepare him to locate the history he is about to study. See list of maps, p. vi. Bound Syria, Arabia, Gaul, Britain, Spain, Norway, Sweden, France, Italy, Germany, Hungary,

of the Frankish kingdom, including the empire of Charlemagne; the rise of the modern nations; the Crusades; the Hundred-Years' War; and the Wars of the Roses. The era was in general characterized by the decline of letters and art, the rise of feudalism or the rule of the nobles, and the supremacy of the papal power.

Two Divisions.—Six of the ten centuries composing this period are called the *Dark Ages*,—a long night following the brilliant day of Roman civilization. The last four centuries constitute the dawn of the modern era. Wandering tribes then became settled nations, learning revived, and order and civilization began to resume their sway.

A New Era of the world began in the 5th century. The gods of Greece and Rome had passed away, and a better religion was taking their place. The old actors had vanished from the stage, and strange names appeared. Europe presented a scene of chaos. The institutions of centuries had crumbled. Everywhere among the ruins barbarian hordes were struggling for the mastery. Amid this confusion we are to trace the gradual outgrowth of the modern nation-

Poland, Russia.—Locate Carthage, Jerusalem, Mecca, Damascus, Bagdad, Alexandria, Acre, Tunis, Moscow, Delhi, Constantinople.

Locate Tours, Rheims, Fontenay, Verdun, Crécy, Poitiers, Agincourt, Limoges, Calais, Rouen, Orleans, Metz, Avignon, Bordeaux.—Locate Cordova, Seville, Granada, Castile, Aragon, Leon.

Locate Lombardy, Sicily, Pisa, Genoa, Rome, Florence, Milan, Naples, Venice, Salerno, Legnano, Padua, Bologna, Savoy.

Locate London, Hastings, Oxford, Runnymede, Lewes, Bosworth, Dover, Bannockburn.—Locate the Netherlands (Low Countries), Flanders, Bouvines, Courtrai, Ghent, Bruges, Rosebecque, Aix-la-Chapelle.—Describe the Indus, Rhine, Rhone, Danube, Seine, Loire.—Point out Bavaria, Saxony, Franconia, Swabia, Thuringia, Basle, Prague, Worms, Waiblingen.

Point out the French provinces: Normandy, Provence, Aquitaine, Brittany, Burgundy, Champagne, Maine, Anjou, Toulouse, Valois, Navarre, Gascony, Lorraine, Armagnac, Alsace, Franche Comté.—Locate Granson, Morat, Nancy, Morgarten, Sempach, Geneva.

NATIONS OF WESTERN EUROPE
Close of the 5th Century
ATLANTIC OCEAN
NORTH SEA
BALTIC SEA
SCANDINAVIA
HIBERNIA
SCOTS
PICTS
BRITONS
ANGLO SAXONS
Jutes
Angles
Frisii
Warni
Wends
Vistula R.
SLAVONIAN TRIBES
Kiev
Dnieper R.
Tanais R.
HUNS
Antes
Olbia
Dniester R.
CARPATHIAN MTS.
Goths
Cherson
BLACK SEA
Sinope
Pontus
Bosporus
Chalcedon
ROMAN
Asia
Cilicia
TAURUS MTS.
Tarsus
Antioch
Syria
Sidon
Joppa
CYPRUS
RHODES
Smyrna
Ephesus
Aegean Sea
EMPIRE
EASTERN
Illyricum
Aulona
Achaia
CRETE
Dacia
Constantinople
Thrace
Danube R.
Danube R.
Save R.
Pannonia
GEPIDAE
OSTROGOTHS
Rugii
Heruli
LONGOBARDS
Boiarii
Danube R.
Aquileia
Venice
DALMATIA
Adriatic Sea
Apulia
Salerno
Cosenza
Rome
Ravenna
Po R.
Pavia
ALPS
Genoa
Rhine R.
ALEMANNI
THURINGIANS
Elbe R.
SAXONS
Cologne
FRANKS
KINGDOM OF SYAGRIUS
Orleans
ARMORICA
Loire R.
Aquitania
Geneva
BURGUNDIANS
Rhone R.
Arles
Massilia
Burdegala
Garonne R.
Toulouse
PYRENEES
Vascones
Ebro R.
Tarracona
BALEARES
SUEVI
VISIGOTHS
Toledo
Tagus R.
Cordova
Gades
Tingis
Mauretania
VANDALS
Carthage
MEDITERRANEAN SEA
CORSICA
SARDINIA
SICILY
Syracuse
MELITA
ODOACER
Rhone R.
Pavia
Genoa
Mauretania
STRUTHERS, SERVOSS & CO., ENGS.

alities.[1] Heretofore the history of one great nation has been that of the civilized world, changing its name only as power passed, from time to time, into the hands of a different people. Henceforth there are to be not *one* but *many* centers of civilization.

Teutonic Settlements.—The Teutons or Germans (p. 322) were the chief heirs of Rome. By the 6th century the *Vandals* had established a province in northern Africa; the *Visigoths* had set up a Gothic kingdom in Spain and southern Gaul (p. 268); the *Franks*, under Clovis, had firmly planted themselves in northern Gaul; the *Burgundians* had occupied southeastern Gaul; and the *Anglo-Saxons* had crossed the Channel and conquered a large part of Britain.

The *Ostrogoths*, under Theodoric (489), climbed the Alps and overthrew Odoacer, King of Italy (p. 269). Theodoric established his government at Ravenna, under a nominal commission from the Emperor of Constantinople. The *Visigoths* accepted him as chief, and his kingdom ultimately extended from the heart of Spain to the Danube. An Arian, he yet favored the Catholics, and, though unable to read or write, encouraged learning. "The fair-haired Goths," says Collier, "still wearing their furs and brogues, carried the sword; while the Romans, wrapped in the flowing toga, held the pen and filled the schools."

Character of the Teutonic Conquest.[2]—In Italy,

[1] The thoughtful student of history sees in the middle ages a time not of decay, but of preparation; a period during which the seeds of a better growth were germinating in the soil. Amid feudal chaos, the nations were being molded, language was forming, thought taking shape, and social forces were gathering that were to bear mankind to a higher civilization than the world had ever seen.

[2] While the Teutonic conquest, in the end, brought into mediæval civilization a new force, a sense of personal liberty, and domestic virtues unknown to the Romans, yet, at the time, it seemed an undoing of the best work of ages. During the merciless massacre that lasted for centuries upon the island of Britain, the priests were slain at the altar, the churches burned, and the inhabitants nearly annihilated;

Gaul, and Spain, the various Teutonic tribes did not expel, but absorbed, the native population. The two races gradually blended. Out of the mingling of the German and the Roman speech, there grew up in time the Romance languages,—Spanish, Italian, and French. Latin, however, was for centuries used in writing. Thus the Roman names and forms remained after the empire had fallen. The invaders adopted the laws, civilization, and Christian religion of the conquered. The old clergy not only retained their places, but their influence was greatly increased; the churches became a common refuge, and the bishops the only protectors of the poor and weak.

On the contrary, the Anglo-Saxons, who conquered Britain, enslaved or drove back the few natives who survived the horrors of the invasion. Not having been, while in Germany, brought in contact with the Roman power, these Teutons had no respect for its superior civilization. They did not, therefore, adopt either the Roman language or religion. Christianity came to them at a later day; while the English speech is still in its essence the same that our forefathers brought over from the wilds of Germany.

The Eastern, Greek, or Byzantine Empire, as it is variously called, was governed by effeminate princes until the time of *Justinian* (527), who won back a large part of

while the Roman and Christian civilization was blotted out, and a barbaric rule set up in its place. The cruel Vandals in Spain (p. 269) found fertile, populous Roman provinces; they left behind them a desert. The Burgundians were the mildest of the Teutonic conquerors, yet where they settled they compelled the inhabitants to give up two thirds of the land, one half of the houses, gardens, groves, etc., and one third of the slaves. Italy, under the ravages of the terrible Lombards and other northern hordes, became a "wilderness overgrown with brushwood and black with stagnant marshes." Its once cultivated fields were barren; a few miserable people wandered in fear among the ruins of the churches,—their hiding-places,—while the land was covered with the bones of the slain. Rome became almost as desolate as Babylon. "The baths and temples had been spared by the barbarians, and the water still poured through the mighty aqueducts, but at one time there were not five hundred persons dwelling among the magnificent ruins."

the lost empire. His famous general, Belisarius, captured Carthage,[1] and overwhelmed the Vandal power in Africa. He next invaded Italy and took Rome, but being recalled by Justinian, who was envious of the popularity of his great general, the eunuch Narses was sent thither, and, under his skilful management, the race and name of the Ostrogoths perished. Italy, her cities pillaged and her fields laid waste, was now united to the Eastern Empire, and governed by rulers called the Exarchs of Ravenna. So Justinian reigned over both new and old Rome.

The Roman Laws at this time consisted of the decrees, and often the chance expressions, of the threescore emperors from Hadrian to Justinian. They filled thousands of volumes, and were frequently contradictory. Tribonian, a celebrated lawyer, was employed to bring order out of this chaos. He condensed the laws into a code that is still the basis of the civil law of Europe.

During this reign, two Persian monks, who had gone to China as Christian missionaries, brought back to Justinian the eggs of the silkworm concealed in a hollow cane. Silk manufacture was thus introduced into Europe.

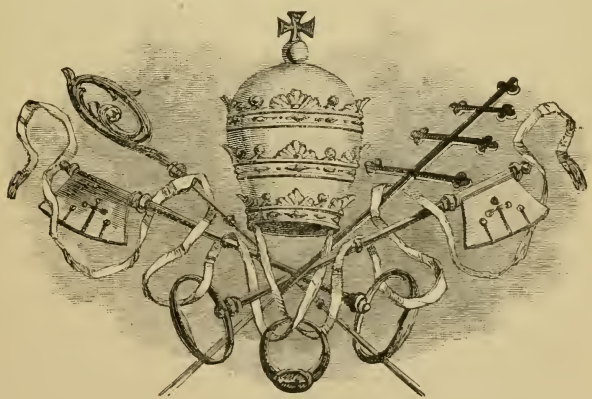
The Lombards (568), a fierce German tribe, after Justinian's death, poured into Italy and overran the fruitful plain that still bears their name. For about 200 years the Lombard kings shared Italy with the Exarchs of Ravenna.

The Papacy.—During these centuries of change, confusion, and ruin, the Christian Church had alone retained its

[1] Among the treasures of Carthage were the sacred vessels of the Temple at Jerusalem taken by Titus to Rome, and thence carried to Carthage by Genseric. As these relics were thought to presage ruin to the city which kept them, they were now returned to the Cathedral at Jerusalem, and their subsequent fate is unknown. According to the legend, contradicted by many historians but eagerly seized by poets and painters, Belisarius in his old age was falsely accused of treason, degraded from his honors, and deprived of his sight: often thereafter the blind old man was to be seen standing at the Cathedral door, begging "a penny for Belisarius, the general."

organization. The barbarians, even the Lombards,—the most cruel of all,—were in time converted to Christianity. The people, who, until the overthrow of the emperor, had been accustomed to depend upon Rome for political guidance, continued to look to the Bishop of Rome for spiritual control and as a natural consequence the Church gradually became the center of vast temporal power also. Thus for centuries the papacy (Lat. *papa,* a bishop) gained strength; the Christian fathers Ambrose, Augustine, Jerome, Gregory the Great, and a host of other active intellects, shaping its doctrines and discipline.

The Patriarch of Constantinople also asserted the pre-eminence of his See, and, on account of the opposition he met from Rome, the Eastern or Greek Church gradually separated from the Western or Roman, in interest, discipline, and doctrine.



THE PAPAL INSIGNIA.

EARLY GERMAN CIVILIZATION.

Two thousand years ago, in the dense forests and gloomy marshes of a rude, bleak land, dwelt a gigantic, white-skinned, blue-eyed, yellow-haired race.

The Men, fierce and powerful, wore over their huge bodies a short girdled cloak, or the skin of some wild beast, whose head, with protruding tusks or horns, formed a hideous setting for their bearded faces and cold, cruel eyes. Brave, hospitable, restless, ferocious, they worshiped freedom, and were ready to fight to the death for their personal independence. They cared much less for agriculture than for hunting, and delighted in war. Their chief vices were gambling and drunkenness; their conspicuous virtues were truthfulness and respect for women.

The Women—massive like the men, and wooed with a marriage gift of war-horse, shield, and weapons—spun and wove, cared for the household, tilled the ground, and went with their lords to battle, where their shouts rang above the clash of the spear and the thud of the war-ax. They held religious festivals, at which no man was allowed to be present, and they were believed to possess a special gift of foresight; yet, for all that, the Teuton wife was bought from her kindred, and was subject to her spouse. As priestesses, they cut the throats of war-captives and read portents in the flowing blood; and after a lost battle they killed themselves beside their slaughtered husbands.

The Home—when there was one—was a hut made of logs filled in with platted withes, straw, and lime, and covered by a thatched roof, which also sheltered the cattle. Here the children were reared, hardened from their babyhood with ice-cold baths, given weapons for playthings, and for bed a bear's hide laid on the ground. Many tribes were such lawless wanderers that they knew not the meaning of home, and all hated the confinement of walled towns or cities, which they likened to prisons.

Civil Institutions and Government.—Every tribe had its nobles, freemen, freedmen, and slaves. When there was a king, he was elected from a royal family,—the traditional descendants of the divine Woden. All freemen had equal rights and a personal voice in the government; the freedman or peasant was allowed to bear arms, but not to vote; the slave was classed with the beast as the absolute property of his owner.

The Land belonging to a tribe was divided into districts, hundreds, and marks. The inhabitants of a mark were usually kindred, who dwelt on scattered homesteads and held its unoccupied lands in

common. The mark and the hundred, as well as the district, had each its own stated open-air assembly, where were settled the petty local disputes; its members sat together in the tribal assembly, and fought side by side in battle (compare with Greeks, p. 192).

The General Assembly of the tribe was also held in the open air, near some sacred tree, at new or full moon. Hither flocked all the freemen in full armor. The night was spent in noisy discussion and festive carousal. As the great ox-horns of ale or mead were passed from hand to hand, measures of gravest importance were adopted by a ringing clash of weapons or rejected with cries and groans, till the whole forest resounded with the tumult. When the din became intolerable, silence was proclaimed in the name of the gods. The next day the few who were still sober reconsidered the night's debate, and gave a final decision.

The Family was the unit of German society. Every household was a little republic, its head being responsible to the community for its acts. The person and the home were sacred, and no law could seize a man in his own house; in extreme cases, his well might be choked up, and his dwelling fired or unroofed, but no one presumed to break open his door. As each family redressed its own wrongs, a slain kinsman was an appeal to every member for vengeance. The bloody complications to which this system led were in later times mitigated by the *weregeld*, a legal tariff of compensations by which even a murderer (if not willful) might "stop the feud" by paying a prescribed sum to the injured family (p. 348).

Fellowship in Arms.—The stubbornness with which the German resisted personal coercion was equaled by his zeal as a voluntary follower. From him came the idea of giving service for reward, which afterward expanded into feudalism (p. 408), and influenced European society for hundreds of years. In time of war, young freemen were wont to bind themselves together under a chosen leader, whom they hoisted on a shield, and thus, amid the clash of arms and smoke of sacrifice, formally adopted as their chief. Henceforth they rendered him an unswerving devotion. On the field they were his body-guard, and in peace they lived upon his bounty, sharing in the rewards of victory. For a warrior to return alive from a battle in which his leader was slain was a lifelong disgrace.—These voluntary unions formed the strength of the army. The renown of a successful chief spread to other tribes; presents and embassies were sent to him; his followers multiplied, and his conquests extended until, at last,—as in the Saxon invasions of England,—he won for himself a kingdom, and made princes of his bravest liegemen.

The Germans fought with clubs, lances, axes, arrows, and spears. They roused themselves to action with a boisterous war-song, increas-

ing the frightful clamor by placing their hollow shields before their faces. Metal armor and helmets were scarce, and shields were made of wood or platted twigs.[1] Yet when Julius Cæsar crossed the Rhine, even his iron-clad legions did not daunt these sturdy warriors, who boasted that they upheld the heavens with their lances, and had

ELEVATING ON THE SHIELD.

not slept under a roof for years. They fiercely resisted the encroachments of their southern invaders, and when, at the close of the 2d century A. D., the emperor Commodus bought with gold the peace he could not win with the sword, he found that one tribe alone had taken fifty thousand, and another one hundred thousand, Roman prisoners.

The Teutonic Religion encouraged bravery and even recklessness in battle, for it taught that only those who fell by the sword could enter Walhalla, the palace of the great god Woden, whither they

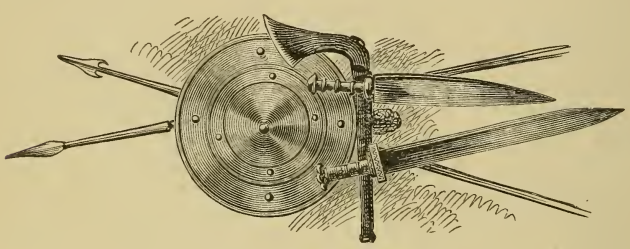
[1] What they lacked in armor they made up in pluck and endurance. When the Cimbri invaded Italy by way of the Tyrol (102 B. C.), they stripped their huge bodies and plunged into the frozen snow, or, sitting on their gaudy shields, coasted down the dangerous descents with shouts of savage laughter, while the Romans in the passes below looked on in wondering dismay.

mounted on the rainbow, and where they fought and feasted forever. Those who died of illness or old age went to a land of ice and fogs. The gods—including the sun, moon, and other powers of nature—were worshiped in sacred groves, on heaths and holy mountains, or under single gigantic trees. Human sacrifices were sometimes offered; but the favorite victim, as in ancient Persia, was a horse, the flesh of which was cooked and eaten by the worshipers. In later times the eating of horseflesh became a mark of distinction between heathen and Christian. Our week-days perpetuate the names under which some of the chief Teutonic gods were known. Thus we have the *Sun*-day, the *Moon*-day, *Tui's* day, *Woden's* day, *Thor's* day, *Freya*-day, and *Sæter*-day.

Agriculture, Arts, and Letters.—Among the forests and the marshes of Germany, the Romans found cultivated fields and rich pastures. There were neither roads nor bridges, but for months in the year the great rivers were frozen so deeply that an army could pass on the ice. From the iron in the mountains the men made domestic, farming, and war utensils, and from the flax in the field the women spun and wove garments. There were rude plows for the farm, chariots for religious rites, and cars for the war-march; but beyond these few simple arts, the Germans were little better than savages.—The time of Christ was near. Over four centuries had passed since the brilliant age of Pericles in Athens, and three centuries since the founding of the Alexandrian library; Virgil and Horace had laid down their pens, and Livy was still at work on his closely written parchments; Rome, rich in the splendor of the Augustan age, was founding libraries, establishing museums, and bringing forth poets, orators, and statesmen; yet the great nation whose descendants were to include Goethe, Shakspere, and Mendelssohn, had not a native book, knew nothing of writing, and shouted its savage war-song to the uproar of rude drums and great blasts on the painted horns of a wild bull.

The Germans in Later Times.—Before even the era of the Great Migration (p. 266), the fifty scattered tribes had become united in vast confederations, chief among which were the *Saxons*, *Allemanni*, *Burgundians*, *Goths*, *Franks*, *Vandals*, and *Longobards* (Lombards). Led sometimes by their hard forest fare, sometimes by the love of adventure, they constantly sent forth their surplus population to attack and pillage foreign lands. For centuries Germany was like a hive whence ever and anon swarmed vast hordes of hardy warriors, who set out with their families and goods to find a new home. Legions of German soldiers were constantly enlisted to fight under the Roman eagles. The veterans returned home with new habits of thought and life. Their stories of the magnificence and grandeur of the Mistress of the World excited the imagination and kindled the ardor of their listeners. Gradually the Roman civilization and the glory of the Roman

name accomplished what the sword had failed to effect. Around the forts along the Rhine, cities grew up, such as Mayence, Worms, Baden, Cologne, and Strasburg. The frontier provinces slowly took on the habits of luxurious Rome. Merchants came thither with the rich fabrics and ornaments of the south and east, and took thence amber, fur, and human hair,—for, now that so many Germans had acquired fame and power in the imperial army, yellow wigs had become the Roman fashion. Commerce thus steadily filtered down through the northern forests, until at last it reached the Baltic Sea.



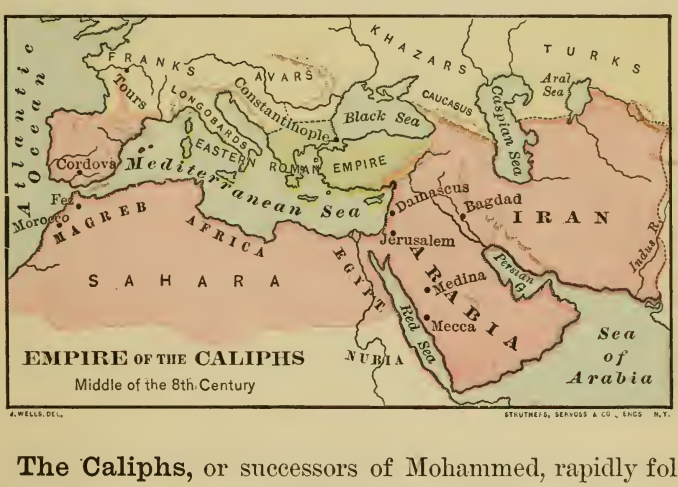
GROUP OF ANCIENT ARMS.

RISE OF THE SARACENS OR ARABS.

Mohammed.—Now for the first time since the overthrow of Carthage by Scipio (p. 235), a Semitic people comes to the front in history. Early in the 7th century there arose in Arabia a reformer named Mohammed,[1] who

[1] Mohammed, or Mahomet, was born at Mecca about 570 A. D. Left an orphan at an early age, he became a camel-driver, and finally entered the service of a rich widow named Khadijah. She was so pleased with his fidelity, that she offered him her hand, although she was forty, and he but twenty-five, years old. He was now free to indulge his taste for meditation, and often retired to the desert, spending whole nights in revery. At the age of forty—a mystic number in the East—he declared that the angel Gabriel had appeared to him in a vision, commissioning him to preach a new faith. Khadijah was his first convert. After a time he publicly renounced idol-worship, and proclaimed himself a prophet. Persecution waxed hot, and he was forced to flee for his life. This era is known among the Moslems as the Hegira. Mohammed now took refuge in a cave. His enemies came to the mouth, but, seeing a spider's web across the entrance, passed on in pursuit. The fugitive secured an asylum in Medina, where the new faith spread rapidly, and Mohammed soon found himself at the head of an army. Full of courage and enthusiasm, he aroused his followers to a fanatical devotion. Thus, in the battle of Muta, Jaafer,

taught a new religion. Its substance was, "There is but one God, and Mohammed is his prophet." Converts were made by force of arms. "Paradise," said Mohammed, "will be found in the shadow of the crossing of swords." The only choice given the vanquished was the Koran, tribute, or death. Before the close of his stormy life (632), the green-robed warrior-prophet had subdued the scattered tribes of Arabia, destroyed their idols, and united the people in one nation.



The Caliphs, or successors of Mohammed, rapidly followed up the triumphs of the new faith. Syria and Palestine were conquered. When Jerusalem opened its gates, Omar, the second caliph, stern and ascetic, rode thither from Medina upon a red-haired camel, carrying a bag of rice, one of dates, and a leathern bottle of water. The mosque bear-

when his right hand was struck off, seized the banner in his left, and, when the left was severed, still embraced the flag with the bleeding stumps, keeping his place till he was pierced by fifty wounds.—Mohammed made known his doctrines in fragments, which his followers wrote upon sheep-bones and palm-leaves. His successor, Abou Beker, collected these so-called revelations into the Koran,—the sacred book of the Mohammedans.

ing his name still stands on the site of the ancient Temple. Persia was subdued, and the religion of Zoroaster nearly extinguished. Forty-six years after Mohammed's flight from Mecca, the scimiters of the Saracens were seen from the walls of Constantinople. During one siege of seven years (668–675), and another of thirteen months, nothing saved new Rome but the torrents of Greek fire[1] that poured from its battlements. Meanwhile, Egypt fell, and, after the capture of Alexandria, the flames of its four thousand baths[2] were fed for six months with the priceless manuscripts from the library of the Ptolemies. Still westward through northern Africa the Arabs made their way, until at last their leader spurred his horse into the waves of the Atlantic, exclaiming, "Be my witness, God of Mohammed, that earth is wanting to my courage, rather than my zeal in thy service!"

Saracens invade Europe.—In 711 the turbaned Moslems crossed the Strait of Gibraltar. Spain was quickly overrun, and a Moorish[3] kingdom finally established that lasted until the year of the discovery of America (p. 405). The Mohammedan leader boasted that he would yet preach in the Vatican at Rome, and capture Constantinople, then, having overthrown the Roman Empire and Christianity, he would return to Damascus and lay his victorious sword at the feet of the caliph. Soon the fearless riders of the desert poured through the passes of the Pyrenees and devastated southern Gaul. But on the plain of *Tours*

[1] This consisted of naphtha, sulphur, and pitch. It was often hurled in red-hot, hollow balls of iron, or blown through copper tubes fancifully shaped in imitation of savage monsters, that seemed to vomit forth a stream of liquid fire.

[2] Gibbon rejects this story: but the current statement is that Omar declared, "If the manuscripts agree with the Koran, they are useless; if they disagree, they should be destroyed."

[3] The Saracens in Spain are usually called Moors,—a term originally applied to the dark-colored natives of northern Africa.

(732) the Saracen host met the Franks (p. 331). On the seventh day of the furious struggle the Cross triumphed over the Crescent, and Europe was saved. Charles, the leader of the Franks, received henceforth the name of Martel (the hammer) for the valor with which he pounded the

CHARLES MARTEL AT THE BATTLE OF TOURS.

Infidels on that memorable field. The Moslems never ventured northward again, and ultimately retired behind the barriers of the Pyrenees.

Extent of the Arab Dominion.—Exactly a century had now elapsed since the death of Mohammed, and the Saracen rule reached from the Indus to the Pyrenees. No empire of antiquity had such an extent. Only Greek fire on the East, and German valor on the West, had prevented the Moslem power from girdling the Mediterranean.

Saracen Divisions.—For a time this vast empire held

together, and one caliph was obeyed alike in Spain and in Sinde. But disputes arose concerning the succession, and the empire was divided between the *Ommiades*,—descendants of Omar,—who reigned at Cordova, and the *Abbassides*,—descendants of the prophet's uncle,—who located their capital at Bagdad.

The year 800, when Charlemagne was crowned emperor at Rome (p. 333), saw two rival emperors among the Christians, and two rival caliphs among the Mohammedans. As the Germans had before this pressed into the Roman Empire, so now the Turks invaded the Arab Empire. The Caliph of Bagdad formed his body-guard of Turks,—a policy that proved as fatal as enlisting the Goths into the legions of Rome, for the Turks eventually stripped the caliphs of their possessions in Asia and Africa. As the Teutons took the religion of the Romans, so also the Turks accepted the faith of the Arabs; and as the Franks ultimately became the valiant supporters of Christianity, so the Turks became the ardent apostles of the Koran.

Saracen Civilization.—The furious fanaticism of the Arabs early changed into a love for the arts of peace. Omar, with his leathern bottle and bag of dates, was followed by men who reigned in palaces decorated with arabesques and adorned with flower-gardens and fountains. The caliphs at Cordova and Bagdad became rivals in luxury and learning, as well as in politics and religion. Under the fostering care of Haroun al Raschid, the hero of the "Arabian Nights" and contemporary of Charlemagne, Bagdad became the home of poets and scholars. The Moors in Spain erected structures whose magnificence and grandeur are yet attested by the ruins of the Mosque of Cordova and the Palace of the Alhambra. The streets of the cities were paved and lighted. The houses were frescoed and carpeted, warmed in winter by furnaces, and cooled in summer by perfumed air.

Amid the ignorance which enveloped Europe during the dark ages, the Saracen Empire was dotted over with schools, to which students resorted from all parts of the world. There were colleges in Mongolia, Tartary, Persia, Mesopotamia, Syria, Morocco, Fez, and Spain. The

vizier of a sultan consecrated 200,000 pieces of gold to found a college at Bagdad. A physician declined to go to Bokhara, at the invitation of the sultan, on the plea that his private library would make four hundred camel-loads. Great public libraries were collected,—one at Cairo being said to number 100,000 volumes, and the one of the Spanish caliphs, 600,000.

In science the Arabs adopted the inductive method of Aristotle (see p. 176), and pushed their experiments into almost every line of study. They originated chemistry, discovering alcohol and nitric and sulphuric acids. They understood the laws of falling bodies, of specific gravity, of the mechanical powers, and the general principles of light. They applied the pendulum to the reckoning of time; ascertained the size of the earth by measuring a degree of latitude; made catalogues of the stars; introduced the game of chess; employed in mathematics the Indian method of numeration; gave to algebra and trigonometry their modern forms; brought cotton manufacture into Europe; invented the printing of calico with wooden blocks; and forged the Damascus and Toledo scimiters, whose temper is still the wonder of the world.

RISE OF THE FRANKISH EMPIRE.

The Franks, a German race, laid the foundation of France and Germany, and during nearly four centuries their history is that of both these countries. The conversion to Christianity of their chieftain *Clovis* was the turning-point in their career. In the midst of a great battle, he invoked the God of Clotilda, his wife, and vowed, if victorious, to embrace her faith. The tide of disaster turned, and the grateful king, with three thousand of his bravest warriors, was soon after baptized at Rheims (496). The whole power of the Church was now enlisted in his cause, and he rapidly pushed his triumphal arms to the Pyrenees. He fixed his capital at Paris, and established the *Merovingian*, or first Frankish dynasty (Brief Hist. France, p. 13).

The Descendants of Clovis were at first wicked, then weak, until finally all power fell into the hands of the prime minister, or Mayor of the Palace. We have already heard

of one of these mayors, Charles Martel, at Tours. His son, *Pepin the Short,* after his accession to office, was determined to be king in name as well as in authority. He deposed Childeric,—the last of the "do-nothing" monarchs,—and Pope Stephen the Third confirmed, by his apostolical authority, both the deposition and the Carlovingian claim to the throne. This done, Pepin was lifted on a shield, and made king. Thus the *Carlovingian,* or second Frankish dynasty, was established (752). At the request of the Pope, then hard pressed by the Lombards, Pepin crossed the Alps and conquered the province of Ravenna, which he gave to the Holy See. This donation was the origin of the temporal power of the Pope, which lasted 1115 years.

With Charlemagne (Charles the Great), Pepin's son, began a new era in the history of Europe. His plan was to unite the fragments of the old Roman Empire. To effect this, he used two powerful sentiments,—patriotism and religion. Thus, while he cherished the institutions which the Teutons loved, he protected the Church, and carried the cross at the head of his army. He undertook fifty-three expeditions against twelve different nations. Gauls, Saxons, Danes, Saracens,[1]—all felt the prowess of his arms. Entering Italy, he defeated the Lombards, and placed upon his own head their famous iron crown. After thirty-three years of bloody war, his scepter was acknowledged from the German Ocean to the Adriatic, and from the Channel to the Lower Danube. His renown reached the far East, and Haroun al Raschid sought his friendship, sending him an

[1] While Charlemagne's army, on its return from Spain, was passing through the narrow pass of Roncesvalles, the rear-guard was attacked by the Basques. According to tradition, Roland, the Paladin, long refused to blow his horn for aid, and only with his dying breath signaled to Charlemagne, who returned too late to save his gallant comrades. "Centuries have passed since that fatal day, but the Basque peasant still sings of Roland and Charlemagne, and still the traveler seems to see the long line of white turbans and swarthy faces winding slowly through the woods, and of Arab spear-heads glittering in the sun."

elephant (an animal never before seen by the Franks), and a clock which struck the hours.

Charlemagne crowned Emperor.—On Christmas Day, 800, as Charlemagne was bending in prayer before the high altar of St. Peter's at Rome, Pope Leo unexpectedly

MAP OF THE EMPIRE OF CHARLEMAGNE.

placed on his head the crown of the Cæsars. The Western Empire was thus restored; the old empire was finally divided; there were two emperors,—one at Rome, and one at Constantinople; and from this time the Roman emperors were "Kings of the Franks." They lived very little at Rome,

however, and spoke German, Latin being the language only of religion and government.

CHARLEMAGNE CROWNED.

Government.—Charlemagne sought to organize by law the various peoples he had conquered by the sword. His vast empire was divided into districts governed by counts. Royal delegates visited each district four times a year, to redress grievances and administer justice. Diets took the place of the old German armed assemblies, and a series of *capitularies* was issued, containing the laws and the advice of the emperor. But the work of Charlemagne's life perished with him.

A Division of the Frankish Empire.—His feeble son Louis quickly dissipated this vast inheritance among his children. They quarreled over their respective shares, and after Louis's death fought out their dispute on the field of *Fontenay*. This dreadful "Battle of the Brothers" was fol-

lowed by the *Treaty of Verdun* (843), which divided the empire among them.

Beginnings of France and Germany.—Lothaire's kingdom was called after him Lotharingia, and a part of it is still known as Lorraine. Louis's kingdom was termed East Frankland, but the word Deutsch (German) soon came into use, and Germany in 1843 celebrated its 1000th anniversary, dating from the Treaty of Verdun. Charles's kingdom was styled West Frankland (Lat. *Francia*, whence the word France); its monarch still clung to his Teutonic dress and manners, but the separation from Germany was fairly accomplished; the two countries spoke different languages, and Charles the Bald is ranked as the first king of France.

Thus, during the 9th century, the map of Europe began to take on something of its present appearance, and for the first time we may venture to use the geographical divisions now familiar to us, though they were still far from having their present meaning.

Charlemagne and his Court.—In person, dress, speech, and tone of mind, Charlemagne was a true German. Large, erect, muscular, with a clear eye and dignified but gracious manner, his shrill voice and short neck were forgotten in the general grandeur of his presence. Keen to detect, apt to understand, profound to grasp, and quick to decide, he impressed all who knew him with a sense of his power. Like his rude ancestors of centuries before, he was hardy in his

CHARLEMAGNE.

habits, and unconcerned about his dress; but, unlike them, he was strictly temperate in food and drink. Drunkenness he abhorred. In the industrial schools which he established, his own daughters were taught to work, and the garments he commonly wore were woven by their hands. He discouraged extravagance in his courtiers, and once when hunting,—he in simple Frankish dress and sheepskin cloak, they in silk and tinsel-embroidered robes,—he led them through mire and brambles in the midst of a furious storm of wind and sleet, and afterward obliged them to dine in their torn and bedraggled fineries. Twice in his life he wore a foreign dress, and that was at Rome, where he assumed a robe of purple and gold, encircled his brow with jewels, and decorated even his sandals with precious stones. His greatest pride was in his sword, Joyeuse, the handle of which bore his signet, and he was wont to say, "With my sword I maintain all to which I affix my seal." Generous to his friends, indulgent to his children, and usually placable to his enemies, his only acts of cruelty were perpetrated on the Saxons. They, true to the Teutonic passion for liberty, for thirty-three years fought and struggled against him; and, though by his orders forty-five hundred were beheaded in one day, they continued to rebel till hopelessly subdued.

The Imperial Palaces were magnificent, and the one at Aix-la-Chapelle was so luxurious that people called it "Little Rome." It contained extensive halls, galleries, and baths for swimming,—an art in which Charlemagne excelled,—mosaic pavements and porphyry pillars from Ravenna, and a college, library, and theater. There were gold and silver tables, sculptured drinking-cups, and elaborately carved wainscoting, while the courtiers, dressed in gay and richly wrought robes, added to the brilliancy of the surroundings. Charlemagne gave personal attention to his different estates; he prescribed what trees and flowers should grow in his gardens, what meat and vegetables should be kept in store, and even how the stock and poultry should be fed and housed.

The College at Aix-la-Chapelle was presided over by Alcuin, an Anglo-Saxon monk whom Charlemagne had invited to his court,—for he surrounded himself with scholars rather than warriors. With his learned favorites and royal household the Great King devoted himself to science, belles-lettres, music, and the languages, and became, next to Alcuin, the best-educated man of the age. It was an arousing of literature from a sleep of centuries, and while Alcuin explained the theories of Pythagoras, Aristotle, and Plato, or quoted Homer, Virgil, and Pliny, the delighted listeners were fired with a passion for learning. In their enthusiasm they took the names of their classical favorites, and Homer, Pindar, Virgil, Horace, and Calliope sat down together in the Frankish court, the king himself appearing as the royal

Hebrew, David. Besides this court school, Charlemagne organized at Paris the first European university, established academies throughout the empire, and required that every monastery which he founded or endowed should support a school. He encouraged the copying of ancient manuscripts, and corrected the text of the Greek gospels. Like Pliny, he had books read to him at meals,—St. Augustine being his favorite author,—and, like Pisistratus, he collected the scattered fragments of the ancient national poetry. He even began a German grammar, an experiment which was not repeated for hundreds of years. Yet, though he mastered Latin, read Greek and some oriental languages, delighted in astronomy, attempted poetry, and was learned in rhetoric and logic, this great king stumbled on the simple art of writing; and, though he kept his tablets under his pillow that he might press every waking moment into service, the hand that could so easily wield the ponderous iron lance was conquered by the pen.

Wonderful indeed was the electricity of this powerful nature, the like of which had not been seen since the day of Julius Cæsar, and was not to reappear until the day of Charles V. But no one man can make a civilization. "In vain," says Duruy, "did Charlemagne kindle the flame; it was only a passing torch in the midst of a profound night. In vain did he strive to create commerce and trace with his own hand the plan of a canal to connect the Danube and the Rhine; the ages of commerce and industry were yet far distant. In vain did he unite Germany into one vast empire; even while he lived he felt it breaking in his hands. And this vast and wise organism, this revived civilization, all disappeared with him who called it forth."

RISE OF MODERN NATIONS.

We now enter upon the early political history of the principal European nations, and shall see how, amid the darkness of the middle ages, the foundations of the modern states were slowly laid.

I. ENGLAND.

The Four Conquests of England.—(1) *Roman Conquest.*—About a century after Cæsar's invasion, Agricola reduced Britain to a Roman province. Walls were built to keep back the Highland Celts; paved roads were constructed; fortified towns sprang up; the Britons became Christians;

and the young natives learned to talk Latin, wear the toga, and frequent the bath.

(2) *Anglo-Saxon Conquest.*—While Alaric was thundering at the gates of Rome (p. 267), the veteran legions were recalled to Italy. The wild Celts of the north now swarmed over the deserted walls, and ravaged the country. The Britons, in their extremity, appealed to Horsa and Hen-

THE FOUR CONQUESTS OF ENGLAND.

gist, two German adventurers then cruising off their coast. These drove back the Celts, rewarding themselves by seizing the land they had delivered. Fresh bands of Teutons—chiefly Angles (English) and Saxons—followed, driving the remaining Britons into Wales. The petty Pagan kingdoms

which the Germans established (known as the Saxon Heptarchy) were continually at war, but Christianity was reintroduced by St. Augustine,[1] and they were finally united in one nation (827) by King *Egbert*, a contemporary and friend of Charlemagne.

(3) *Danish Conquest.*—During the 9th century, England, like France (p. 354) and Germany, was ravaged by hordes of northern pirates. In their light boats they ascended the rivers, and, landing, seized horses and scoured the country, to plunder and slay. Mercy seemed to them a crime, and they destroyed all they could not remove. The Danish invaders were finally beaten back by Egbert's grandson,[2] *Alfred the Great* (871–901), and order was restored, so that, according to the old chroniclers, a bracelet of gold could be left hanging by the roadside without any one daring to touch it. A century later the Northmen came in greater numbers, bent on conquering the country, and the Danish king *Canute* (Knut)[3] won the English crown (1017).

(4) *Norman Conquest.*—The English soon tired of the reckless rule of Canute's sons, and called to the throne *Edward the Confessor* (1042), who belonged to the old

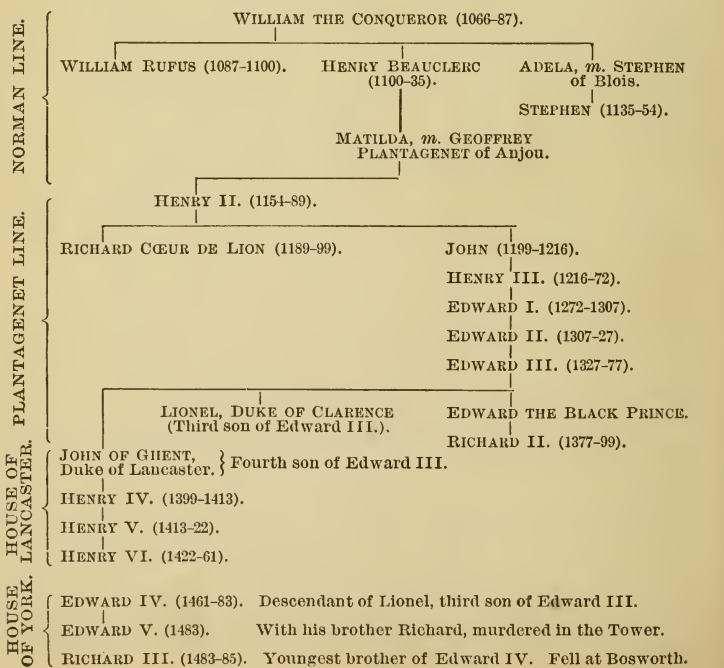
[1] Gregory, when a deacon, was once attracted by the beauty of some light-haired boys in the Roman slave-market. Being told that they were Angles, he replied, "Not Angles, but angels." When he became Pope, he remembered the fair captives, and sent a band of monks under St. Augustine as missionaries to England. They landed on the same spot where Hengist had nearly 150 years before.

[2] The early chronicles abound in romantic stories of this "best of England's kings." While a fugitive from the Danes, he took refuge in the hut of a swineherd. One day the housewife had him turn some cakes that were baking upon the hearth. Absorbed in thought, the young king forgot his task. When the good woman returned, finding the cakes burned, she roundly scolded him for his carelessness.

[3] Many beautiful legends illustrate the character of this wonderful man. One day his courtiers told him that his power was so great that even the sea obeyed him. To rebuke this foolish flattery, the king seated himself by the shore, and ordered the waves to retire. But the tide rose higher and higher, until finally the surf dashed over his person. Turning to his flatterers, he said, "Ye see now how weak is the power of kings and of all men. Honor then God only, and serve Him, for Him do all things obey." On going back to Winchester, he hung his crown over the crucifix on the high altar, and never wore it again.

Saxon line. On his death, Harold was chosen king. But William, Duke of Normandy (p. 356), claimed that Edward had promised him the succession, and that his cousin, Harold, had ratified the pledge. A powerful Norman army accordingly invaded England. Harold was slain in the battle of *Hastings*, and on Christmas Day, 1066, William was crowned in Westminster Abbey as King of England.

The following table contains the names of the English kings from the time of the Conquest to the end of the middle ages. The limits of this history forbid a description of their separate reigns, and permit only a consideration of the events that, during this period of four centuries, were conspicuous in the "making of England."


NORMAN LINE.
WILLIAM THE CONQUEROR (1066–87).
WILLIAM RUFUS (1087–1100).
HENRY BEAUCLERC (1100–35).
ADELA, m. STEPHEN of Blois.
STEPHEN (1135–54).
MATILDA, m. GEOFFREY PLANTAGENET of Anjou.
PLANTAGENET LINE.
HENRY II. (1154–89).
RICHARD CŒUR DE LION (1189–99).
JOHN (1199–1216).
HENRY III. (1216–72).
EDWARD I. (1272–1307).
EDWARD II. (1307–27).
EDWARD III. (1327–77).
LIONEL, DUKE OF CLARENCE (Third son of Edward III.).
EDWARD THE BLACK PRINCE.
RICHARD II. (1377–99).
HOUSE OF LANCASTER.
JOHN OF GHENT, Duke of Lancaster. } Fourth son of Edward III.
HENRY IV. (1399–1413).
HENRY V. (1413–22).
HENRY VI. (1422–61).
HOUSE OF YORK.
EDWARD IV. (1461–83). Descendant of Lionel, third son of Edward III.
EDWARD V. (1483). With his brother Richard, murdered in the Tower.
RICHARD III. (1483–85). Youngest brother of Edward IV. Fell at Bosworth.

Results of the Norman Conquest.—William took advantage of repeated revolts of the English to conquer the nation thoroughly, to establish the feudal system[1] in England, and to confiscate most of the large domains and confer them upon his followers. Soon every office in Church and State was filled by the Normans. Castles were erected, where the new nobles lived and lorded it over their poor Saxon dependants. Crowds of Norman workmen and traders flocked across the Channel. Thus there were two peoples living in England side by side. But the Normans were kinsfolk of the English, being Teutons with only a French veneer, and the work of union began speedily. Henry I., the Conqueror's son, married the niece of Edgar Atheling,—the last of the Saxon princes; while, from the reign of Henry II., ties of kindred and trade fast made Normans and Englishmen indistinguishable. Finally, in Edward I., England had a king who was English at heart.

WILLIAM THE CONQUEROR.

At first there were two languages spoken; the Norman being the fashionable tongue, and the Saxon the common

[1] The pupil should here carefully read the sections on feudalism, etc., p. 408, in order to understand the various feudal terms used in the text.

speech; but slowly, as the two peoples combined, the two languages coalesced.

From time to time many of the English took to the woods and lived as outlaws, like the famous Robin Hood in the days of Richard I. But the sturdy Saxon independence and the Norman skill and learning gradually blended, giving to the English race new life and enterprise, a firmer government, more systematic laws, and more permanent institutions.

The Saxon weapon was the battle-ax; the Norman gentleman fought on horseback with the spear, and the footman with bow and arrow. Less than three centuries found the English yeoman on the field of Crécy (p. 361), under Edward III. and the Black Prince, overwhelming the French with shafts from their longbows, while the English knight was armed *cap-a-pie*, with helmet on head, and lance in hand.

William, though King of England, still held Normandy, and hence remained a vassal of the King of France. This complication of English and French interests became a fruitful source of strife. The successors of Hugh Capet (p. 356) were forced to fight a vassal more powerful than themselves, while the English sovereigns sought to dismember and finally to conquer France. Long and bloody wars were waged. Nearly five centuries elapsed before the English monarchs gave up their last stronghold in that country, and were content to be merely British kings.

Growth of Constitutional Liberty.—1. *Runnymede* and *Magna Charta.*—William the Conqueror easily curbed the powerful English vassals whom he created. But during the disturbances of succeeding reigns the barons acquired great power, and their castles became mere robbers' nests, whence they plundered the common people without mercy. The people now sided with the Crown for protection. Henry II. established order, reformed the law-courts, organ-

ized an army, destroyed many of the castles of the tyrannical nobles, and created new barons, who, being English, were ready to make common cause with the nation. Unfortunately, Henry alienated the affections of his people by his long quarrel with Thomas à Becket, who, as a loyal English priest, stood up for the rights of the Church,—through the middle ages the refuge of the people,—and opposed to the death the increasing power of the Norman king. Henry's son John brought matters to a crisis by his brutality and exactions. He imposed taxes at pleasure, wronged the poor, and plundered the rich.[1] At last the patience of peasant and noble alike was exhausted, and the whole nation rose up in insurrection. The barons marched with their forces against the king, and at *Runnymede* (1215) compelled him to grant the famous Great Charter (Magna Charta).

Henceforth the king had no right to demand money when he pleased, nor to imprison and punish whom he pleased. He was to take money only when the barons granted the privilege for public purposes, and no freeman was to be punished except when his countrymen judged him guilty of crime. The courts were to be open to all, and justice was not to be "sold, refused, or delayed." The serf, or villein, was to have his plow free from seizure. The Church was secured against the interference of the king. No class was neglected, but each obtained some cherished right.

Magna Charta ever since has been the foundation of English liberty, and, as the kings were always trying to break it, they have been compelled, during succeeding reigns, to confirm its provisions thirty-six times.

2. *House of Commons.*—Henry III., foolishly fond of foreign favorites, yielded to their advice, and lavished upon

[1] At one time, it is said, he threw into prison a wealthy Jew, who refused to give him an enormous sum of money, and pulled out a tooth every day until the tortured Hebrew paid the required amount.

them large sums of money. Once more the barons rose in arms, and under the lead of Simon de Montfort, Earl of Leicester,—a Frenchman by birth, but an Englishman in feeling,—defeated the king at *Lewes*. Earl Simon thereupon called together the Parliament, summoning, besides the barons, two knights from each county, and two citizens from each city or borough, to represent the freeholders (1265). From this beginning, the English Parliament soon took on the form it has since retained, of two assemblies,—the House of Lords and the House of Commons. By degrees it was established that the Commons should have the right of petition for redress of grievances, and the sole power of voting taxes.

The 13th century is thus memorable in English history for the granting of Magna Charta and the forming of the House of Commons.

Conquest of Ireland begun.—Henry II., having obtained permission from the Pope to invade Ireland, authorized an army of adventurers to overrun that island. In 1171 he visited Ireland, and his sovereignty was generally acknowledged. Henceforth the country was under English rule, but it remained in disorder, the battle-ground of Irish chiefs, and Norman-descended lords who became as savage and lawless as those whom they had conquered.

Conquest of Wales (1283).—The Celts had long preserved their liberty among the mountains of Wales and Scotland. Edward I.'s ambition was to rule over the whole of the island. When Llewellyn, the Welsh chieftain, refused to yield him the usual homage, he invaded the country and annexed it to England. To propitiate the Welsh, he promised them a native-born king who could not speak a word of English, and thereupon presented them his son, born a few days before in the Welsh castle of Caernarvon. The young

Edward was afterward styled the Prince of Wales,—a title ever since borne by the sovereign's oldest son.

Conquest of Scotland.—Edward I., having been chosen umpire between two claimants for the Scottish throne,—Robert Bruce and John Baliol,—decided in favor of the latter. Both had agreed to pay homage to the English monarch as their feudal lord. The Scots, impatient of their vassalage, revolted, whereupon Edward took possession of the country as a forfeited fief (1296). Again the Scots rose under the patriot *William Wallace;* but he was defeated, taken to London, and brutally executed. *Robert Bruce* was the next leader. Edward marched against him, but died in sight of Scotland. The English soldiers, however, harried the land, and drove Bruce from one hiding-place to another. Almost in despair, the patriot lay one day sleepless on his bed, where he watched a spider jumping to attach its thread to a wall. Six times it failed, but succeeded on the seventh. Bruce, encouraged by this simple incident, resolved to try again. Success came. Castle after castle fell into his hands, until only Stirling remained. Edward II., going to its relief, met Bruce at *Bannockburn* (1314). The Scottish army was defended by pits, having sharp stakes at the bottom, and covered at the top with sticks and turf. The English knights, galloping to the attack, plunged into these hidden holes. In the midst of the confusion a body of sutlers appeared on a distant hill, and the dispirited English, mistaking them for a new army, fled in dismay.

Scottish Independence was acknowledged (1328).[1] After

[1] It is noticeable that there existed a constant alliance of Scotland and France. Whenever, during the 14th and 15th centuries, war broke out between France and England, the Scots made a diversion by attacking England, and their soldiers often took service in the French armies on the continent. So if we learn that, at any time during this long period, France and England were fighting, it is pretty safe to conclude that along the borders of England and Scotland there were plundering-raids and skirmishes.

this, many wars arose between Scotland and England, but Scotland was never in danger of being conquered.

The Hundred-Years' War with France was the event of the 14th and the first half of the 15th century (p. 360).

Wars of the Roses (1455–85).—About the middle of the 15th century a struggle concerning the succession to the English throne arose between the Houses of York and Lancaster, the former being descended from the third, and the latter from the fourth, son of Edward III. (p. 340). A civil war ensued, known as the Wars of the Roses, since the adherents of the House of York wore, as a badge, a white rose, and those of Lancaster, a red one. The contest lasted thirty years, and twelve pitched battles were fought. During this war the House of York seated three kings upon the throne. But the last of these, Richard III., a brutal tyrant whom prose and poetry[1] have combined to condemn, was slain on the field of *Bosworth*, and the red rose placed the crown on the head of its representative, Henry VII. Thus ended the *Plantagenet Line*, which had ruled England for three centuries; the new house was called the *Tudor Line*, from Henry's family name.

The Result of this civil war was the triumph of the kingly power over that of the aristocracy. It was a war of the nobles and their military retainers. Except in the immediate march of the armies, the masses pursued their industries as usual. Men plowed and sowed, bought and sold, as though it were a time of peace. Both sides protected the neutral citizens, but were bent on exterminating each other. No quarter was asked or given.[2] During the war, eighty princes of the blood and two hundred nobles

[1] Read Shakspere's play, Richard III.

[2] When Edward IV. galloped over the field of battle after a victory, he would shout, "Spare the soldiers, but slay the gentlemen."

fell by the sword, and half the families of distinction were destroyed. The method of holding land was changed, and "landlord and tenant" took the place of "lord and vassal." The Earl of Warwick, whose powerful influence in seating and unseating monarchs won him the title of "The King-maker," was also "The Last of the Barons." The king henceforth had little check, and the succeeding monarchs ruled with an authority before unknown in English history. Constitutional liberty, which had been steadily growing since the day of Runnymede, now gave place to Tudor absolutism. The field of Bosworth, moreover, marked the downfall of feudalism; with its disappearance the middle ages came to an end.

EARLY ENGLISH CIVILIZATION.

The Anglo-Saxons.—The German invaders brought to England their old traits and customs, in which traces of Paganism lingered long after Christianity was formally adopted. Coming in separate bands, each fighting and conquering for itself, the most successful chieftains founded kingdoms. The royal power gradually increased, though always subject to the decisions of the *Witan*, composed of earls, prelates, and the leading thanes and clergy. The Witenagemot (Assembly of Wise Men), a modification of the ancient German Assembly, was held at the Christmas, Easter, and Whitsuntide festivals. This body could elect and depose the king, who was chosen from the royal family.[1]

The *earls* or *dukes* represented the old German nobility; the *thanes* or gentry were attached to the king and nobles; and the *ceorls* or yeomen, freemen in name, were often semi-servile in obligations. Lowest of all, and not even counted in the population, was a host of *thralls*,—hapless slaves who were sold with the land and cattle, one slave equaling four oxen in value. A ceorl who had acquired "five hides[2] of land, church and kitchen, bell-house and burh-gate-seat, and special duty in the king's hall," or a merchant who had thrice crossed

[1] Every tribal king claimed descent from Woden. To the House of Cerdic, the founder of the West-Saxon dynasty, is traced the pedigree of Queen Victoria.

[2] The dimensions of a hide were perhaps about thirty acres. The burh was the home-yard and buildings, entered through a gate in the earth-wall inclosure.

the seas on his own account, might become a thane; and in certain cases a slave might earn his freedom.

Shires, Hundreds, and Tithings.—Ten Anglo-Saxon families made a tithing, and by a system of mutual police or *frank-pledge,* each one became bail for the good conduct of the other nine. Ten tithings made a hundred, names which soon came to stand for the soil on which they lived. The land conferred in individual estates was called *bokland* (book-land); that reserved for the public use was *folkland.*

The *weregeld* (life-money) and *wihtgeld* (crime-money) continued in force, and covered nearly every possible crime, from the murder of a king to a bruise on a comrade's finger-nail. As part of the crime-money went to the Crown, it was a goodly source of royal income. The amount due increased with the rank of the injured party; thus, the weregeld of the West-Saxon king was six times that of the thane, and the thane's was four times that of the ceorl. The weregeld also settled the value of an oath in the law-courts: "A thane could outswear half a dozen ceorls; an earl could outswear a whole township." The word of the king was ordered to be taken without an oath. Some crimes, such as premeditated murder or perjury after theft, were inexpiable.

The Ordeals were used in cases of doubtful guilt. Sometimes a caldron of boiling water or a red-hot iron was brought before the court. The man of general good character was made to plunge his hand in the water or to carry the iron nine paces; but he of ill repute immersed his arm to the elbow, and was given an iron of treble weight. After three days he was declared guilty or innocent, according to the signs of perfect healing. Sometimes the accused was made to walk blindfolded and barefooted over red-hot plowshares; and sometimes he was bound hand and foot, and thrown into a pond, to establish his innocence or guilt, according as he sank or floated. Ordeals were formally abolished by the Church in the 13th century.

The Duel, in which the disputants or their champions fought, was transplanted from Normandy about the time of the Conquest; and the *Grand Assize,* the first establishment in regular legal form of trial by jury, was introduced by Henry II.

Commerce was governed by strict protective laws; and every purchase, even of food, had to be made before witnesses. If a man went to a distance to buy any article, he must first declare his intention to his neighbors; if he chanced to buy while absent, he must publish the fact on his return. Nothing could be legally bought or sold for three miles outside a city's walls, and the holder of wares whose purchase in open market could not be proved, not only forfeited the goods, but was obliged to establish his character for honesty before the legal inspector of sales. Judging from the laws, theft and smuggling, though punished with great severity were prevalent crimes.

Solitary travelers were regarded with suspicion, and an early law declared that "if a man come from afar or a stranger go out of the highway, and he then neither shout nor blow a horn, he is to be accounted a thief, either to be slain or to be redeemed."

THE SCRIPTORIUM OF A MONASTERY.—A MONK ILLUMINATING A MANUSCRIPT.

Literature and the Arts flourished only in convents, where the patient monks wrought in gold, silver, and jewels, and produced exquisitely illuminated manuscripts. The name of *"The Venerable Bede"* (673–735), the most distinguished of Anglo-Saxon writers, is familiar to all readers of English history, and we recognize *Alcuin* (735–804) as the preceptor of Charlemagne. Alfred the Great, whom popular tradition invested with nearly every virtue, was a tireless student and writer.

Truthfulness, Respect for Woman, and Hospitality were the old wholesome German traits. The doors of the Anglo-Saxon hall were closed to none, known or unknown, who appeared worthy of entrance. The stranger was welcomed with the customary offer of water to wash his hands and feet, after which he gave up his arms and took his place at the family board. For two nights no questions were asked; after that his host was responsible for his character. In later times, a strange-comer who was neither armed, nor rich, nor a clerk, was obliged to enter and leave his host's house by daylight, nor was he allowed to remain out of his own tithing more than one night at a time.

HOUSE OF A NOBLEMAN (12TH CENTURY).

The Home of a prosperous Anglo-Saxon consisted generally of a large wooden building (the *hall*) surrounded by several detached cabins (the *bowers*) situated in ample space, inclosed by an earthwork and a ditch, with a strong gate (the *burh-gate*) for entrance. The hall was the general resort of the numerous household. It was hung with cloth or embroidered tapestries, and had hooks for arms, armor, musical instruments, etc. The floor was of clay, or, in palaces, of tile mosaic. Its chief furniture was benches, which served as seats by day and for beds at night. A sack of straw and a straw pillow, with sheet, coverlet, and goatskin, laid on a bench or on the floor, furnished a sufficient couch for even a royal Saxon. A stool or chair covered with a rug or cushion marked the master's place. The table was a long board placed upon trestles, and laid aside when not in use. A hole in the roof gave outlet to the clouds of smoke from the open fire on the floor. The bowers furnished private sitting and bed rooms for the ladies of the house, the master, and distinguished guests. Here the Anglo-Saxon dames carded, spun, and wove, and wrought the gold embroideries that made their needlework famous throughout Europe. The straw bed lay on a bench in a curtained recess, and the furniture was scanty, for in those times nothing which could not be easily hidden was safe from plunderers. The little windows (called eye-holes) were closed by a wooden lattice, thin horn, or linen, for glass windows were as yet scarcely known. A rude candle stuck upon a spike was used at night.—The women were fond of flowers and gardens. At the great feasts they passed the ale and mead, and distributed gifts—the spoils of victory—to the warrior-guests.[1] They

EARLY ENGLISH BENCH OR BED.

[1] The master was called the *hlaf-ord* (loaf-owner), and the mistress *hlaf-dig* (loaf

were as hard mistresses as the old Roman matrons, and their slaves were sometimes scourged to death by their orders.

Dress.—The men usually went bareheaded, with flowing beard, and long hair parted in the middle. A girdled tunic, loose short trousers, and wooden or leather shoes completed the costume. The rich wore ornamented silk cloaks. A girl's hair hung flowing or braided; after marriage it was cut short or bound around the head, as a mark of subjection. It was a fashion to dye the hair *blue*, but a lady's head-dress left only her face exposed; her brilliantly dyed robes and palla were in form not unlike those of Roman times.

Hunting and Hawking were the favorite out-door sports; the in-door were singing,—for even a laboring-man was disgraced if he could not sing to his own accompaniment,—harp-playing, story-telling, and, above all, the old German habits, feasting and drinking.

A DINNER-PARTY.

The Norman introduced new modes of thought and of life. More cleanly and delicate in personal habits, more elaborate in tastes, more courtly and ceremonious in manner, fresh from a province where learning had just revived and which was noted for its artistic architecture, and coming to a land that for a century had been nearly barren of literature and whose buildings had little grace or beauty, the Norman added culture and refinement to the Anglo-Saxon strength and sturdiness. Daring and resolute in attack, steady in discipline, skilful in exacting submission, fond of outside splendor, proud of military power, and appreciative of thought and learning, it was to him, says Pearson, that "England owes the builder, the knight, the schoolman, the statesman." But it was still only the refinement of a brutal age. The Norman soon drifted into the gluttonous habits he had at first ridiculed, and the conquest was enforced so pitilessly that "it was

distributer): hence the modern words *lord* and *lady*. The domestics and retainers were called *loaf-eaters*

impossible to walk the streets of any great city without meeting men whose eyes had been torn out, and whose feet or hands, or both, had been lopped off."

A SCENE IN REAL LIFE.

The Anglo-Saxon Noon Meat.—About three o'clock in the afternoon the chief, his guests, and all his household, meet in the great hall. While the hungry crowd, fresh from woodland and furrow, lounge near the fire or hang up their weapons, the slaves drag in the heavy board, spreading on its upper half a handsome cloth. The tableware consists of wooden platters and bread-baskets, bowls for the universal broth, drinking-horns and cups, a few steel knives shaped like our modern razors, and some spoons, but no forks. As soon as the board is laid, the benches are drawn up, and the work of demolition begins. Great round cakes of bread, huge junks of boiled bacon, vast rolls of broiled eel, cups of milk, horns of ale, wedges of cheese, lumps of salt butter, and smoking piles of cabbage and beans, all disappear like magic. Kneeling slaves offer to the lord and his honored guests long

PRIMITIVE METHOD OF COOKING (FROM 14TH CENTURY MS.).

skewers or spits on which steaks of beef or venison smoke and sputter, ready for the hacking blade. Poultry, game, and geese are on the upper board; but, except the bare bones, the crowd of loaf-eaters see little of these dainties. Fragments and bones strew the floor, where they are eagerly snapped up by hungry hounds, or lie till the close of the meal. Meantime a clamorous mob of beggars and cripples hang round the door, squabbling over the broken meat, and mingling their unceasing whine with the many noises of the feast.[1]

After the banquet comes the revel. The drinking-glasses—with rounded bottoms, so that they cannot stand on the table,[2] but must be

[1] In Norman times the beggars grew so insolent that ushers armed with rods were posted outside the hall door to keep them from snatching the food from the dishes as the cooks carried it to the table.

[2] This characteristic of the old drinking-cups is said to have given rise to the modern name of *tumbler*.

emptied at a draught—are now laid aside for gold and silver goblets, which are constantly filled and refilled with mead and—in grand houses—with wine. Gleemen sing, and twang the viola or harp (called *gleewood*), or blow great blasts from trumpets, horns, and pipes, or act the

PREPARING A CANDIDATE FOR KNIGHTHOOD (FROM A 12TH CENTURY MS.).

buffoon with dance and jugglery. Amid it all rises the gradually increasing clamor of the guests, who, fired by incessant drinking, change their shouted riddles into braggart boasts, then into taunts and threats, and often end the night with bloodshed. (Condensed from Collier.)

II. FRANCE.

NORMAN SHIP (FROM THE BAYEUX TAPESTRY).

The Norsemen—Scandinavians, like the Danish invaders of England—began to ravage the coast of France during the days of Charlemagne. Under his weak successors, they came thick and fast, ascending the rivers in their boats, and burning and plundering far and near. At last, in sheer desperation, Charles the Simple gave Rollo, the boldest of the vikings, a province since known as Normandy. Rollo took the required oath of feudal service, but delegated the ceremony of doing homage to one of his followers, who lifted the monarch's foot to his mouth so suddenly as to upset king and throne.

Soon a wonderful change occurred. The *Normans*, as they were henceforth called, showed as much vigor in cultivating their new estates as they had formerly in devastating

them. They adopted the language, religion, and customs of the French, and, though they invented nothing, they developed and gave new life to all they touched. Ere long Normandy became the fairest province, and these wild Norsemen, the bravest knights, the most astute statesmen, and the grandest builders of France.

TABLE OF FRENCH MEDIÆVAL KINGS.

CAPETIAN LINE.

- HUGH CAPET (987–996).
- ROBERT (996–1031).
- HENRY I. (1031–60).
- PHILIP I. (1060–1108).
- LOUIS VI., the Fat (1108–37).
- LOUIS VII., the Young (1137–80).
- PHILIP II., Augustus (1180–1223).
- LOUIS VIII. (1223–26).
  - LOUIS IX., Saint (1226–70).
    - PHILIP III., the Hardy (1270–85).
      - PHILIP IV., the Fair (1285–1314).
        - LOUIS X. (1314).
        - PHILIP V. (1316).
        - CHARLES IV. (1322).
  - CHARLES, Count of Anjou and Provence, founder of House of Naples.
    - ROBERT, Count of Clermont, founder of House of Bourbon.
      - CHARLES, Count of Valois, founder of House of Valois (p. 360).

VALOIS BRANCH.

- CHARLES, Count of Valois, son of Philip III.
- PHILIP VI. (1328–50).
- JOHN, the Good (1350–64).
- CHARLES V., the Wise (1364–80).
  - CHARLES VI., the Well-beloved (1380–1422).
  - CHARLES VII., the Victorious (1422–61).
  - LOUIS XI. (1461–83).
  - CHARLES VIII. (1483–98).
  - LOUIS, Duke of Orleans, founder of House of Valois-Orleans.

ISABELLA, *m.* EDWARD II. of England.

EDWARD III. (p. 360).

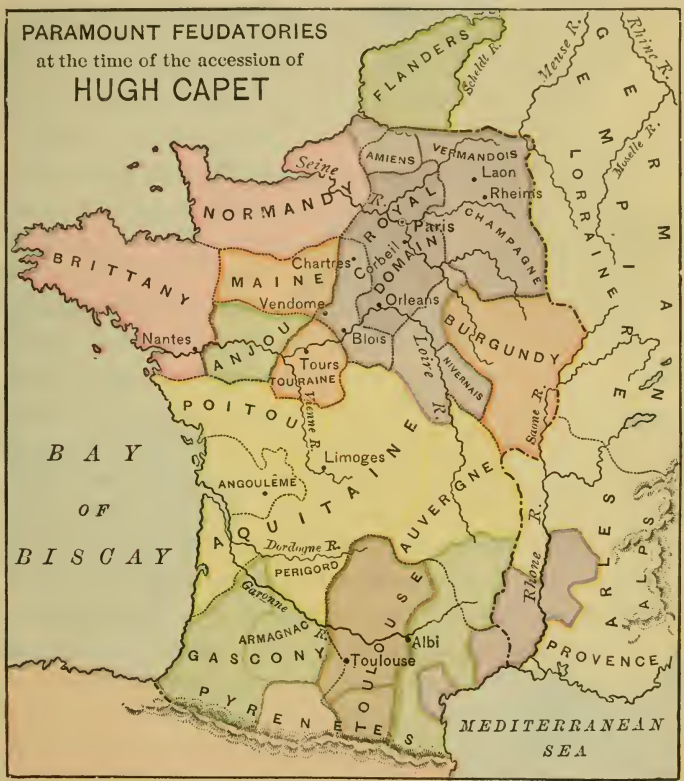
The Later Carlovingian Kings[1] proved as powerless to defend and govern, as they had to preserve, the inheritance of their great ancestors. During the terror of the Norseman invasion, the people naturally turned for protection to the neighboring lords, whose castles were their only refuge. Feudalism, consequently, grew apace. In the 10th century France existed only in name. Normandy, Burgundy, Aquitaine, Champagne, Toulouse, were the true states, each with its independent government and its own life and history.

The Capetian Kings.—As Charles Martel, Mayor of the Palace, gained power during the last days of the do-nothing, Merovingian kings, and his son established a new dynasty, so, in the decadence of the Carlovingians, Hugh the Great, Count of Paris, gained control, and his son, Hugh Capet, was crowned at Rheims (987). Thus was founded the third or *Capetian Line.* France had now a native French king, and its capital was Paris.

Weakness of the Monarchy.—The Royal Domain (see map), however, was only a small territory along the Seine and Loire. Even there the king scarcely ruled his nobles, while the great vassals of the Crown paid him scant respect. The early Capets made little progress toward strengthening their authority. When William of Normandy won the English crown, there began a long contest (p. 342) that retarded the growth of France for centuries; and when Eleanor, the divorced wife of Louis VII., was married to Henry Plantagenet, Count of Anjou,—so carrying her magnificent inheritance of Poitou and Aquitaine to

[1] The descendants of Charlemagne were called the Carlovingian kings. It is a significant fact that they have come down to us with the nicknames of the Good-natured, the Bald, the Stammerer, the Fat, the Simple, and the Idle (Brief Hist. France, Appendix, p. xxv.).

him who soon after became Henry II. of England,—the French crown was completely overshadowed.



Growth of the Monarchy.—The history of France during the 13th, 14th, and 15th centuries shows how, in spite of foreign foes, she absorbed the great fiefs one by one; how royalty triumphed over feudalism; and how finally all became consolidated into one great monarchy.

Philip Augustus (1180–1223) was the ablest monarch France had seen since Charlemagne. When a mere boy he

PHILIP AUGUSTUS.

gained the counties of Vermandois, Amiens, and Valois; while by his marriage he secured L'Artois.

King John of England being accused of having murdered his nephew Arthur, the heir of Brittany, Philip summoned him, as his vassal, to answer for the crime before the peers of France. On his non-appearance, John was adjudged to have forfeited his fiefs. War ensued, during which Philip captured not only Normandy, which gave him control of the mouth of the Seine, but also Anjou, Maine, and Touraine, upon the Loire.

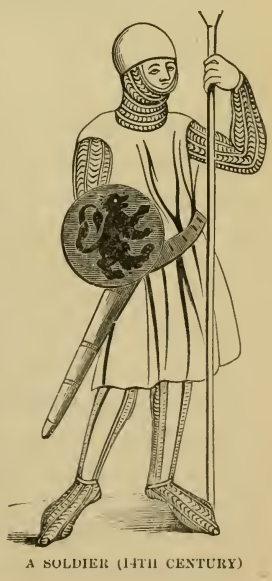
Certain cities were granted royal charters conferring special privileges; under these, the citizens formed associations (*communes*) for mutual defense, elected magistrates, and organized militia. When Philip invaded Flanders, the troops from sixteen of the communes fought at his side, and helped him win the battle of *Bouvines* (1214) over the Flemings, Germans, and English. It was the first great French victory, and gave to the Crown authority, and to the people a thirst for military glory.

The *Albigenses*, so called from the city of Albi, professed doctrines at variance with the Church of Rome. Pope Innocent III. accordingly preached a crusade against them and their chief defender, Count Raymond of Toulouse. It was led by Simon de Montfort, father of the earl famous in

English history. Ruthless adventurers flocked to his standard from all sides, and for years this beautiful land was ravaged with fire and sword. Helpless Toulouse at last lapsed to the Crown, and so France acquired the Mediterranean coast. Instead of being shut up to the lands about Paris, the kingdom now touched three seas.

Louis IX. (1226–70) is best known by his title of Saint, and history loves to describe him as sitting beneath the spreading oak at Vincennes, and dispensing justice among his people. By his integrity, goodness, and wisdom he made all classes respect his rule. He firmly repressed the warring barons, and established the *Parliament of Paris*,—a court of justice to enforce equal laws throughout the realm. During this strong and beneficent reign, France assumed the first rank among the European nations.

Philip IV. (1285–1314) was called The Fair,—a title which applied to his complexion rather than his character, for he was crafty and cruel. In order to repress the nobles, he encouraged the communes and elevated the middle classes (*bourgeoisie*). His reign is memorable for the long and bitter contest which he carried on with the Pope, Boniface VIII. To strengthen himself, the king summoned for the first time in French history (1302) the *States-General*, or deputies of the Three Estates of the Realm,—the nobles, the clergy, and the commons (*tiers état*). The French people thus obtained representation from their king, as



A SOLDIER (14TH CENTURY)

the English people had, thirty-seven years before, from their nobles (p. 344). The papal court was finally removed to Avignon, and the new Pope, Clement V., became in effect a vassal of France.

A KNIGHT TEMPLAR.

The order of Templars (p. 399), by its wealth and pride, excited Philip's greed and jealousy. He accordingly seized the knights, and confiscated their treasures. The members were accused of blasphemous crimes, which they confessed under torture, and many were burned at the stake.

House of Valois.—Philip's three sons came to the throne in succession, but died leaving no male heir. The question then arose whether the crown could descend to a female. It was decided that, under the old Salic law of the Franks, the kingdom could not "fall to the distaff." During the short reign of Philip's sons, their uncle Charles, Count of Valois, secured almost royal power, and—the third instance of the kind in French history—his son obtained the crown, which thus went to the *Valois* branch of the Capet family. This succession was disputed by Edward III. of England, as son of the daughter of Philip IV. So began the contest called

The Hundred-Years' War (1328–1453).—Like the Peloponnesian war of ancient Greece, this long struggle was not one of continuous fighting, but was broken by occasional truces, or breathing-spells, caused by the sheer exhaustion of the contestants. Throughout the progress of this contest the fortunes of France and England were so linked that the

same events often form the principal features in the history of both, while there were many striking coincidences and contrasts in the condition of the two countries.

France.

Philip of Valois (1328-50) came to the throne at nearly the same time as his English rival, though France had *three* kings (Philip, John, and Charles) during Edward III.'s reign of fifty years. The storm of war was long gathering. Philip, coveting Aquitaine, excited hostilities upon its borders; gathered a fleet, and destroyed Southampton and Plymouth; interrupted the English trade with the great manufacturing cities of Ghent and Bruges; and aided the revolt of Robert Bruce in Scotland. A war of succession having arisen in Brittany, and the rival kings supporting opposite factions, Philip, during a truce, invited a party of Breton noblemen to a tournament, and beheaded them without trial.

England.

Edward III.'s reign (1327-77) was marked by England's most brilliant successes in war. At first Edward did homage for his lands in France; but afterward, exasperated by Philip's hostility, he asserted his claim to the French throne; made allies of Flanders and Germany; quartered the lilies of France with the lions of England; assembled a fleet, and defeated the French off *Sluys* (1340), thus winning the first great English naval victory; and finally, upon Philip's perfidy in slaying the Breton knights, invaded Normandy, and ravaged the country to the very walls of Paris. On his retreat, he was overtaken by an overwhelming French army near Crécy.

Battle of Crécy (1346).—The English yeomanry had learned the use of the longbow (p. 342), and now formed Edward's main reliance.

The French army was a motley feudal array, the knights despising all who fought on foot. The advance was led by a body of Genoese crossbow-men, who recoiled before the pitiless storm of English arrows. The French knights, instantly charging forward, trampled the helpless Italians under foot. In the midst of the confusion, the English poured down on their struggling ranks. Philip himself barely escaped, and reached Amiens with only five attendants.

The Result of this victory was the capture of Calais. Edward, driving out the inhabitants, made it an English settlement. Henceforth, for two hundred years, this city afforded the English an open door into the heart of France. Crécy was a triumph of the English yeoman over the French knight. It inspired England with a love of conquest.

The Black Death (1347–50), a terrible plague from the East, now swept over Europe. Half the population of England perished. Travelers in Germany found cities and villages without a living inhabitant. At sea, ships were discovered adrift, their crews having all died of the pestilence. The mad passions of men were stayed in the presence of this fearful scourge. Just as it abated, Philip died, leaving the crown to his son.

KING JOHN AND HIS SON AT POITIERS.

John the Good (1350-64) was brave and chivalrous, but his rashness and gayety were in marked contrast with Edward's stern common sense. His character was written all over with Crécys. Charles the Bad, the turbulent king of Navarre, was constantly rousing opposition; John seized him at a supper given by the Dauphin (the eldest son of the French king), and threw him into prison. Charles's friends appealed to Edward, and did homage to him for their domains.

While Edward was absent, the Scots, as usual in alliance with France (p. 345), invaded England; but, in the same year with Crécy, Edward's queen, Philippa, defeated them at *Neville's Cross*. The French war smoldered on, with fitful truce and plundering raid, until Edward espoused Charles's cause, when the contest broke out anew. The Prince of Wales—called the Black Prince, from the color of his armor—carried fire and sword to the heart of France.

Battle of Poitiers (1356).—John, having assembled

sixty thousand men, the flower of French chivalry, intercepted the Prince returning with his booty. It was ten years since Crécy, and the king hoped to retrieve its disgrace, but he only doubled it. The Prince's little army of eight thousand was posted on a hill, the sole approach being by a lane bor-

ENGLISH LONGBOW-MEN.

dered with hedges, behind which the English archers were concealed. The French knights, galloping up this road, were smitten by the shafts of the bowmen. Thrown into disorder, they fell back on the main body below, when the Black Prince in turn charged down the hill. John sprang from his horse, and fought till he and his young son Philip were left almost alone. This brave boy stood at his father's

side, crying out, "Guard the left! Guard the right!" until, pressed on every hand, the king was forced to surrender.

The Black Prince treated his prisoner with the courtesy befitting a gallant knight. He stood behind his chair at dinner, and, according to the fashion of the age, waited upon him like a servant. When they entered London, the captive king was mounted on a splendidly caparisoned white charger, while the conqueror rode at his side on a black pony. John was afterward set free by the *Treaty of Bretigny*, agreeing to give up Aquitaine and pay three million crowns. One of his sons, however, who had been left at Calais as a hostage, escaped. Thereupon John, feeling bound by honor, went back to his splendid captivity.

The Condition of France was now pitiable indeed. The French army, dissolved into companies called Free Lances, roamed the country, plundering friend and foe. Even the Pope at Avignon had to redeem himself with forty thousand crowns. The land in the track of the English armies lay waste; the plow rusted in the furrow, and the houses were blackened ruins. The ransoms of the released nobles were squeezed from Jacques Bonhomme, as the lords nicknamed the peasant. Beaten and tortured to reveal their little hoards, the serfs fled to the woods, or dug pits in which to hide from their tormentors. Brutalized by centuries of tyranny, they at last rose as by a common impulse of despair and hate. Snatching any weapon at hand, they rushed to the nearest château, and pitilessly burned and massacred. The English joined with the French gentry in crushing this rebellion ("The Jacquerie"). Meanwhile the bourgeoisie in Paris, sympathizing with the peasants, rose to check the license of the nobles and the tyranny of the Crown. The States-General made a stand for liberty, refusing the Dauphin money and men for the war, except with guaranties. But the Dauphin marched on Paris; Marcel, the liberal leader, was slain; and this at-

The Black Prince was intrusted with the government of Aquitaine. Here he took the part of Don Pedro the Cruel,—a dethroned king of Castile,—and won him back his kingdom. But the thankless Pedro refused to pay the cost, and the Black Prince returned, ill, cross, and penniless. The haughty English were little liked in Aquitaine, and, when the Prince levied a house-tax to replenish his treasury, they turned to the Dauphin,—now Charles V.,—who summoned the Prince to answer for his exactions. On his refusal, Charles declared the English possessions in France forfeited. The Prince rallied his ebbing strength, and, borne in a litter, took the field. He captured Limoges, but sullied his fair fame by a massacre of the inhabitants, and was carried to England to die. He was buried in Canterbury Cathedral, where his helmet, shield, gantlets, and surcoat—embroidered with the arms of France and England—still hang above his tomb.

Defeat of the English.—England had lost the warriors who won Crécy and Poitiers; moreover, Du Guesclin fought no pitched battles, but waged a far more dangerous guerilla warfare. "Never," said Edward, "was there a French king who wore so little armor, yet never was there one who gave me so much to do."

PRINCE EDWARD'S TOMB AT CANTERBURY.

tempt of the people to win their rights was stamped out in blood.

Charles V. (1364–80), **the Wise,** merited the epithet. Calling to his side a brave Breton knight, Du Guesclin, he relieved France by sending the Free Lances to fight against Don Pedro. When the Aquitainians asked for help, Charles saw his opportunity: for the dreaded Black Prince was sick, and Edward was growing old. So he renewed the contest. He did not, like his father, rush headlong into battle, but committed his army to Du Guesclin,—now Constable of France,—with orders to let famine, rather than fighting, do the work. One by one he got back the lost provinces, and the people gladly returned to their natural ruler.

The Constable died while besieging a castle in Auvergne, and the governor, who had agreed to surrender on a certain day, laid the keys of the stronghold upon the hero's coffin. Charles survived his great general only a few months, but he had regained nearly all his father and grandfather had lost.

Charles VI. (1380-1422), a beautiful boy of twelve years, became king. He ascended the throne *three* years after Richard, and his reign coincided with those of *three* English kings (Richard II.,

And now Edward closed his long reign. Scarcely was the great warrior laid in his grave ere the English coast was ravaged by the French fleet; this, too, only twenty years from Poitiers. Domestic affairs were not more prosperous. True, foreign war had served to diminish race hatred. Norman knight, Saxon bowman, and Welsh lancer had shared a common danger and a common glory at Crécy and Poitiers. But the old enmity now took the form of a struggle between the rich and the poor. The yoke of villeinage, which obliged the bondsmen to till their lord's land, harvest his crops, etc., bore heavily. During the Black Death many laborers died, and consequently wages rose. The landlords refused to pay the increase, and Parliament passed a law punishing any who asked a higher price for his work. This enraged the peasants. One John Ball went about denouncing all landlords, and often quoting the lines,

> "When Adam delved and Eve span
> Who was then the gentleman?"

Richard II. (1377–99), a beautiful boy of eleven years, became king. Heavy taxation having still further incensed the disaffected peasants, thousands rose in arms and marched upon London (1381).

Henry IV. and V.),—the reverse of the reign of Edward III. Both countries were now governed by minors, who were under the influence of ambitious uncles, anxious for their own personal power.

Charles's guardians assembled a great fleet at Sluys, and for a time frightened England by the fear of invasion. Next they led an army into Flanders, and at *Rosebecque* (1382) the French knights, with their mailed horses and long lances, trampled down the Flemings by thousands. This was a triumph of feudalism and the aristocracy over popular liberty; and the French cities which had revolted against the tyranny of the court were punished with terrible severity. Charles dismissed his guardians a year earlier than Richard, and, more fortunate than he, called to the head of affairs Du Clisson, friend and successor of Du Guesclin.

The King's Insanity.—An attempt being made to assassinate the Constable, Charles pursued the criminals into Brittany. One sultry day, as he was going through a forest, a crazy man darted before him and shouted, "Thou art betrayed!" The king, weak from illness and the heat, was startled into madness.

The Dukes of Burgundy and Orleans now governed, while for thirty years a maniac sat upon the throne. The death of Burgundy only doubled the horrors of the times, for his son, John the Fearless, was yet more unprincipled and cruel. Finally John became reconciled to his cousin Louis, Duke of Orleans, and, in token thereof, they partook of the sacrament together. Three days afterward Orleans was murdered by Burgundy's servants. The crazy king pardoned the murderer of his brother. The new Duke of Orleans being young, his father-in-law, the Count of Armagnac, became the head of the party which took his name. The Burgundians espoused the popular cause, and were friendly to England; the Orleanists, the aristocratic side, and opposed England. The queen joined the Burgundians; the Dauphin, the Armagnacs. Paris ran with blood.

The boy-king met them on Smithfield common. Their leader, Wat Tyler, uttering a threat, was slain by the mayor. A cry of vengeance rising from the multitude, Richard boldly rode forward, exclaiming, "I am your king. I will be your leader." The peasants accepted his written guaranty of their freedom, and went home quietly. But Parliament refused to ratify the king's pledges, and this insurrection was trodden out by the nobles, as the Jacquerie had been twenty-three years before, in blood.

Richard's character, besides this one act of courage, showed few kingly traits. His reign was a constant struggle with his uncles. When he threw off their yoke, he ruled well for a time, but soon began to act the despot, and by his recklessness alienated all classes. With his kingdom in this unsettled state, he sought peace by marrying a child-wife only eight years old, Isabella, daughter of Charles VI. of France. This marriage was unpopular; the people were restless, the nobles unruly, and finally Richard's cousin, Henry of Lancaster, seized the crown. Richard was deposed, and soon after, as is thought, was murdered in prison, like his great-grandfather, Edward II.

Henry IV. (1399–1413), who now founded the House of Lancaster, was authorized by Parliament to rule, though the Earl of March, a descendant of Lionel (p. 340), was nearer the throne. As Henry owed his place to Parliament, he had to act pretty much as that body pleased. The great nobles were none too willing to obey. The reign was therefore a troubled one. England could take no advantage of the distracted state of affairs in France.

Henry V. (1413–22), to strengthen his weak title to the throne by victory, and to give the discontented nobles war abroad instead of leaving them to plot treason at home, invaded France. While marching from Harfleur to Calais, he met a vastly superior French force upon the plain of Agincourt.

Battle of Agincourt (1415).—The French army was the flower of chivalry. The knights, resplendent in their

armor, charged upon the English line. But their horses floundered in the muddy, plowed fields, while a storm of arrows beat down horse and rider. In the confusion the English advanced, driving all before them. It was Crécy and Poitiers over again. Ten thousand Frenchmen fell, four fifths of whom were of gentle blood.

Treaty of Troyes (1420).—Henry again crossed the Channel, captured Rouen, and threatened Paris. In the face of this peril, the Dauphin and the Duke of Burgundy met for conference. It ended in the assassination of Burgundy. His son, Philip the Good, at once went over to the English camp, taking with him the queen and the helpless king. He there concluded a treaty, which declared Henry regent and heir of the kingdom, and gave him the hand of Charles's daughter, Catharine. Paris and northern France submitted; but the Armagnacs, with the Dauphin, held the southern part. The conqueror did not live to wear the crown he had won. The hero of Agincourt and his father-in-law, Charles VI., the crazy king, died within two months of each other.

[The next *three* reigns of the French and the English kings correspond to a year. France now loses a mad monarch and gets a frivolous king, who finally matures into a strong ruler; England loses a great warrior, and gets an infant who, when he matures into manhood, shows no strength, and inherits from his mother the tendency of the French royal family to insanity.]

Charles VII. (1422–61), called the "King of Bourges,"—from the city where he was crowned,—was so poor that the chroniclers of the time tell of the straits to which he was reduced for a pair of boots. Gay and pleasure-loving, he was indifferent to the agony of his native land. Not so with Jeanne d'Arc, a maiden in Domremy. As she fed her flock, she seemed to hear angel-voices saying that she was chosen to save France. Going to Charles, she announced that she was

Henry VI. (1422–61), though an infant, was proclaimed at Paris King of England and France, the Duke of Bedford acting as regent. In England there was no question as to the succession, and the claims of the Earl of March were not thought of for a moment. All eyes were fixed on France,—the new kingdom Henry V. had added to the English monarchy. There Bedford gained two great battles, won town after town, and finally, resolving to carry the war into southern France,

sent of Heaven to conduct him to be crowned at Rheims—then in possession of the English. The king reluctantly committed his cause into her hands.

laid siege to Orleans. The capture of this city was imminent, when Charles's cause was saved by a maid, Jeanne d'Arc.

Jeanne, wearing a consecrated sword and bearing a holy banner, led Charles's army into Orleans. The French soldiers were inspired by her presence, while the English quailed with superstitious fear. The Maid of Orleans, as she was now called, raised the siege, led Charles to Rheims, and saw him crowned. Then, her mission accomplished, she begged leave to go back to her humble home. But she had become too valuable to Charles, and he urged her to remain. The maid's trust, however, was gone, and the spell of her success failed. She was captured, thrown into a dungeon at Rouen, and tried as a witch. Abandoned by all, Jeanne was condemned and burnt at the stake (1431).

JEANNE D'ARC (JOAN OF ARC).

The spirit of the maid survived her death. French patriotism was aroused, and, in spite of himself, Charles was borne to victory. First the Duke of Burgundy grew lukewarm in the English cause, and finally Armagnacs and Burgundians clasped hands in the *Treaty of Arras* (1435). Bedford died broken-hearted. Paris opened its gates to its legitimate king.

Charles's character seemed now to

Henry VI., as a man, had little more authority than as a child. His wife, Margaret, was the daughter of René, Duke of Anjou. The English opposed this marriage with a French lady. But she possessed beauty and force of character, and for years ruled in her husband's name.

A formidable insurrection broke out (1450) under Jack Cade, who, complaining of bad government, the king's evil ad-

change. He seized the opportunity to press the war while England was rent with factions. He called to his councils Richemont the Constable, and the famous merchant Jacques Cœur; convened the States-General; organized a regular army; recovered Normandy and Gascony; and sought to heal the wounds and repair the disasters of the long war.

End of the Hundred-Years' War.—Step by step, Charles pushed his conquests from England. Finally Talbot, the last and bravest of the English captains, fell on the field of *Castillon* (1453), and his cause fell with him. It was the end of this long and bitter struggle. Soon, of all the patrimony of William the Conqueror, the dower of Eleanor, the conquests of Edward III. and Henry V., there was left to England little save the city of Calais.

visers, taxes, etc., led a peasant host upon London. This uprising of the people was put down only after bloodshed. The nobles, long wont to enrich themselves by the plunder of France, upon the reverses in that country found England too small and their revenues too scant, and so struggled for place at home. The Duke of York, protector during the insanity of the king, was loath to yield power on his recovery, and questions of the succession became rife. The claims of the House of York were supported by the Earl of Warwick,—the "king-maker," the most powerful nobleman in England. The sky was black with the coming storm, —the Wars of the Roses. The king's longing for peace, his feebleness, the influence of the queen, the rivalries of the nobles,—all weakened the English rule in France, and gave Charles his opportunity

[Two years after Talbot fell, England was desolated by the Wars of the Roses. Edward IV. deposed Henry VI. the same year that Charles VII. died and Louis XI. ascended the throne; Richard III. and Charles VIII. were contemporaneous (1483), but English and French history during the rest of the 15th century was seldom interwoven.]

Triumph of Absolutism.—Louis XI.'s reign marks an epoch in French history. He used every energy of his cruel, crafty mind, and scrupled at no treachery or deceit to overthrow feudalism and bring all classes in subjection to the Crown. His policy of centralization restored France to her former position in Europe; and his administration, by making roads and canals, and encouraging manufactures and education, secured the internal prosperity of the country.

The Dukedom of Burgundy, during the recent troubles of France, had gained strength. Comprising the Duchy of Burgundy and nearly all the present kingdoms of Belgium and the Netherlands, it threatened to become an independent state between France and Germany. Its duke, Charles the Bold, held the most splendid court in Europe. Restless and ambitious, he constantly pursued some scheme

of annexation. He was met, however, on every hand by Louis's craft. He planned once with Edward IV. of England an invasion of France; the English army again crossed the Channel, but Louis feasted the soldiers, and finally bribed Edward to return home. Charles wanted Lorraine and Provence; his rule in Alsace was harsh; while he had offended the Swiss. Louis cunningly contrived to unite these various enemies against Charles. The ill-fated duke was defeated at *Granson*, *Morat*, and *Nancy* (1476–77); and after the last battle his body was found frozen in a pool of water by the roadside. Thus ended the dream of a Burgundian kingdom. Mary, the daughter of Charles, retained his lands in the Low Countries, but France secured the Duchy of Burgundy.

Consolidation of the Kingdom.—Louis also added to his kingdom Artois, Provence, Roussillon, Maine, Anjou, Franche Comté, and other extensive districts. After his death, his daughter, Anne of Beaujeu, who was appointed regent, secured for her brother, Charles VIII., the hand of Anne, heiress of Brittany. The last of the great feudal

states between the Channel and the Pyrenees was absorbed by the Crown.

As the middle ages closed, France, united at home, was ready to enter upon schemes of conquest abroad; and the power of the king, instead of being spent in subduing the vassals of the Crown, was free to assert the French influence among other nations.

EARLY FRENCH CIVILIZATION.

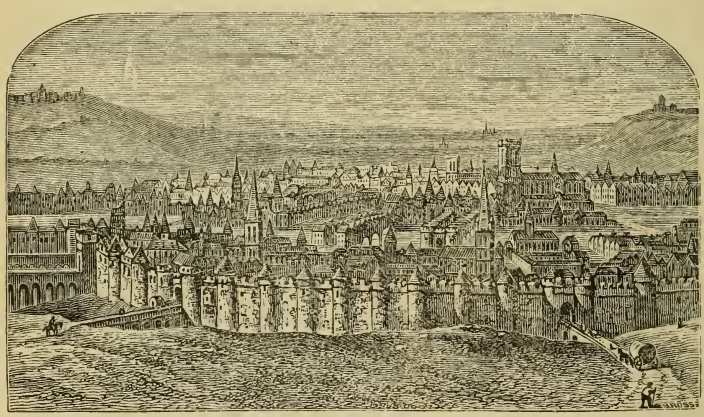
The Gauls.—The native inhabitants of France were Gauls, or Celts. In earliest times they dressed in skins, dyed or tattooed their flesh, drank out of the skulls of their enemies, worshiped sticks, stones, trees, and thunder, and strangled the stranger wrecked on their coast. But, many centuries before the Romans entered Gaul, it had been visited by the Phœnicians, and afterward by the Greeks, who left, especially along the coast, some traces of their arts. The Gauls were a social, turbulent, enthusiastic race, less truthful and more vain, more imaginative and less enduring, than their neighbors the Germans. Like them, they were large, fair-skinned, and yellow-haired. Noisy and fluent in speech, Cicero compared them to town-criers, while Cato was impressed with their tact in argument. Fond of personal display, they wore their hair long and flowing, and affected showy garments. Their chiefs glittered

EARLY INHABITANTS OF FRANCE.

with jewelry, and delighted in huge headpieces of fur and feathers, and in gold and silver belts, from which they hung immense sabers.

They went to war in all this finery, though they often threw it off in the heat of battle. Armed with barbed, iron-headed spears, heavy broadswords, lances, and arrows, they rushed fiercely on their foe, shouting their fearful war-cry, "Off with their heads!" Wildly elated by success, they were as greatly depressed by defeat. The gregarious instinct was strong; and with the Hebrew tribe, the Greek phratry, the Roman gens, and the German family, may be classed—as, perhaps, the most tenacious and exclusive of all—the *Celtic Clan*.

Their arts were suited to their taste for show. They made brilliant dyes and gayly plaided stuffs, plated metals, veneered woods, wove and embroidered carpets, and adorned their cloaks with gold and silver



PARIS IN THE MIDDLE AGES.

wrought ornaments. Quick to assimilate, they gradually took on all the culture and refinements of their Italian conquerors, until the round, wattled, clay-plastered, and straw-thatched hut of the early Gaul was transformed into the elegant country villa or sumptuous town residence of the Gallo-Roman gentleman.

But the luxurious Gallo-Roman was forced to yield to a new race of conquerors,—the Franks, or Teutons; and finally a third people—the Normans—left its impress upon the French character. In the combined result the Gallic traits were predominant, and are evident in the Frenchman of to-day, just as, across the Channel, the Teutonic influences have chiefly molded the English nation.

III GERMANY.

Comparison with France.—The later Carlovingian kings in Germany were weak, as in France; and there, also, during the terrible Norseman invasions, feudalism took deep root. France comprised many fiefs governed by nobles almost sovereign; Germany, also, contained five separate peoples—Franks, Saxons, Thuringians, Bavarians, and Swabians—whose dukes were nearly independent in their realms. But in France the Crown gradually absorbed the different feudatories, and so formed one powerful kingdom; while through German history there runs no connecting thread, the states continuing jealous, disunited, and often hostile. The German monarch was elective, and not, like the French king, hereditary. The struggle of the Crown with its powerful vassals was alike in both countries, but the results were different. While the descendants of Capet held the French throne for eight centuries, the German dynasties were short-lived. Germany had no central capital city, like Paris, around which the national sentiment could grow; and the emperor was a Bavarian, a Saxon, but never permanently and preëminently a German. The German branch of the Carlovingian line ended about three quarters of a century earlier than the French. Conrad, Duke of the Franks, was elected by the nobles, and, being lifted on the shield, was hailed king (911). After a troubled reign, with singular nobleness he named as his successor his chief enemy, Henry of Saxony, who was thereupon chosen.[1] He inaugurated the

Saxon Dynasty (919–1024).—The tribe conquered by Charlemagne only about a hundred years before now took

[1] The messenger sent to inform him of his election found the duke catching finches, whence he was known as Henry the Fowler.

the lead in German affairs. This dynasty embraced, in general, the 10th century. It gave to the throne two Henrys and three Ottos.

HOUSE OF SAXONY.

HENRY I., the Fowler (919-936).
OTTO I., the Great (936-973).

OTTO II. (973-983).
OTTO III. (983-1002).

HENRY, Duke of Bavaria.
HENRY, Duke of Bavaria.
HENRY II. (1002-24).

The Magyars, a barbarous people occupying the plains of modern Hungary, were the dreaded foe of the empire. More cruel than even the Norsemen, they were believed to be cannibals, and to drink the blood of their enemies. They had repeatedly swept across Germany to the Rhine, burning and slaying without mercy. Henry I., and his son Otto I., defeated them in two great battles. After the last overthrow, the Hungarians (as they were now called, from taking the lands once held by the Huns) settled down peaceably, and by the year 1000 became Christian. On the adjacent frontier Otto formed a military province,—the Oster (east) March, a name since changed to Austria.

The Burghers.—Seeing that the people needed strong places for their protection against their barbarous enemies, Henry founded walled towns and built fortresses, around which villages soon grew up. He also ordered every ninth man to live in one of these *burghs,* as the fortresses were styled. Hence arose the burgher class, afterward the great support of the Crown in the disputes with the nobles.

Otto the Great (936–973), like his father, was strong enough to hold the German tribes together as one nation, and wage successful war against the Slavs, Danes, and other

heathen neighbors on the east and the north. Emulating the glory of Charlemagne, he repeatedly descended into Italy,[1] receiving at Milan the crown of the Lombards, and at Rome that of the Cæsars. Thus was reëstablished

The Holy Roman Empire, founded in the golden age of the Frankish monarch. Henceforth the kings of Germany claimed to be kings of Lombardy and Roman emperors, and thought little of their royal title beside the imperial, which gave them, as the head of Christendom and guardian of the faith of the Catholic Church, so much higher honor. But, in protecting their Italian interests, the emperors wasted the German blood and treasure that should have been devoted to compacting their home authority. They were often absent for years, and meanwhile the dukes, margraves, and counts became almost sovereign princes. Thus Germany, instead of growing into a united nation, like other European peoples, remained a group of almost independent states.

The Franconian[2] **Dynasty** (1024–1125) embraced, in general, the 11th century. It gave to the throne *Conrad II.*, and *Henry III.*, *Henry IV.*, and *Henry V.*

HOUSE OF FRANCONIA.

CONRAD II. (1024–39).
HENRY III. (1039–56).
HENRY IV. (1056–1106).

HENRY V. (1106–25). | AGNES, *m.* FREDERICK OF HOHENSTAUFEN.

[1] There is a gleam of romance connected with Otto's first descent into Italy. Lothaire, king of that distracted country, had been poisoned by Berengar, a brutal prince, who, in order to secure the throne of Italy, wished to marry his son to Adelheid, Lothaire's young and beautiful widow. She spurned the revolting alliance, and, escaping from the loathsome prison where she was confined, appealed to Otto, who defeated Berengar, and afterward married Adelheid.

[2] The Eastern or Teutonic Francia (Frankland) is termed Franconia, to distinguish it from Western Francia, or France (p. 335).

Conrad II. (1024–39) annexed to the empire the kingdom of Burgundy, thus governing three of the four great kingdoms of Charlemagne (map, p. 370).

Henry III. (1039–56) elevated the empire to its glory, established order, and sought to enforce among the warring barons the Truce of God.[1] He was early called to Italy, where three candidates claimed the papacy. Henry deposed them all, placing four Germans successively in the papal chair.

Henry IV. (1056–1106) was only six years old at his father's death. Never taught to govern himself or others, he grew up to be fickle, violent, and extravagant. When, at the age of fifteen, he became king, his court was a scandal to Germany. Reckless companions gathered about the youthful monarch. Ecclesiastical offices were openly sold. Women were to be seen blazing in jewels taken from the robes of the priests. His misrule provoked the fierce Saxons to revolt, and he subdued the insurrection only with great difficulty. Then came the peril of his reign.

Hildebrand, the son of a poor carpenter, the monk of Cluny, the confidential adviser of five popes, now received the tiara as Pope Gregory VII. Saint-like in his purity of life, iron-willed, energetic, eloquent, he was resolved to reform the Church, and make it supreme. He declared that, having apostolic preëminence over kings, he could give and withhold crowns at pleasure; that ecclesiastic offices should not be sold; that no prince should hold a priestly office; that no priest should marry; and that the Pope alone had the right to appoint bishops and invest them with the ring and staff,—the emblems of office.

War of the Investiture.—Henry was unwilling to resign

[1] This ordered the sword to be sheathed each week between Wednesday evening and Monday morning, on pain of excommunication (Brief Hist. France, p. 42).

the right of investiture and demanded that the Pope degrade those prelates who had favored the rebels. Gregory on the other hand called upon the king to answer to charges brought against him by his subjects. Henry closed his eyes to the magnitude of the power which the papacy had acquired, and summoned at Worms a synod which deposed the Pope; in reply, the Pope excommunicated Henry, and released his subjects from their allegiance. Now Henry reaped the fruit of his folly and tyranny. The German princes, glad of a chance to humble him, threatened to elect a new king. Cowed by this general defection, Henry resolved to throw himself at the feet of the Pope. He accordingly crossed the Alps, not, as his predecessors had done, at the head of a mighty army, but as a suppliant, with his faithful wife, Bertha, carrying his infant son. Reaching Canossa, the king, barefooted, bareheaded, and clad in penitent's garb, was kept standing in the snow at the castle gate for three days before he was allowed to enter. Then, after yielding all to Gregory, he received the kiss of peace.

But this did not allay the strife in Germany. The princes elected Rudolph of Swabia as king, and Gregory finally recognized the rival monarch. Henry now pushed on the war with vigor, slew Rudolph in battle, invaded Italy, and appointed a new Pope. Gregory, forced to take refuge among the Normans, died not long after at Salerno. His last words were, "I have loved righteousness and hated iniquity; therefore I die in exile." Hildebrand's successor, however, pursued his plans. The tendency of the best minds in Europe was toward papal supremacy. Henry's heart was softened by misfortune, and experience taught him wisdom; but he could not regain his power, and he died at last, dethroned by his unnatural son.

Henry V. (1106–25), on taking the crown, deserted the

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papal party, and stoutly held his father's position. He invaded Italy, and forced Pope Paschal II. to crown him emperor. But no sooner had Henry recrossed the Alps, than the Pope retracted the concessions, and excommunicated him.

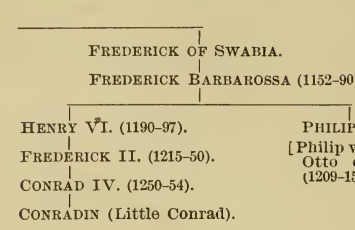
The Concordat of Worms (1122) finally settled the difficulty by a compromise, the investiture being granted to the Pope, and homage for land to the emperor. The war had lasted nearly half a century. Though Henry was now at peace with the Church, the struggle with the rebellious nobles went on through his life. With him ended the Franconian line.

Lothaire II. of Saxony, elected king by the princes, was crowned emperor by the Pope; but, after a brief and stormy reign, the crown passed to *Conrad III.* of Swabia, who founded

The Hohenstaufen Line (1138–1254).—He struggled long with the Saxons and others who opposed his rule. During the siege of Weinsberg,[1] the rebels raised the war-cry of *Welf*,—the name of their leader; and Conrad's army, that of *Waiblingen*,—the birthplace of Frederick of Swabia, the king's brother. These cries, corrupted by the Italians into *Guelf* and *Ghibelline*, were afterward applied to the adherents of the Pope and the emperor respectively, and for centuries resounded from the Mediterranean to the North Sea. Conrad, first of the German emperors, joined the Crusaders (p. 400). He died as he was preparing to visit Italy to be crowned emperor.

[1] Conrad, upon the surrender of this city, resolved to destroy it, but consented that the women might take with them such valuables as they could carry on their shoulders. When the gates were thrown open, to Conrad's astonishment there appeared a long line of women, each staggering beneath the weight of her husband or nearest relative. The Swabian king was so affected by this touching scene that he spared the city.

HOUSE OF HOHENSTAUFEN.



Frederick Barbarossa (the Red Beard), Conrad III.'s nephew, was unanimously chosen king. He proved a worthy successor of Charlemagne and Otto I., and his reign was one of the most brilliant in the annals of the empire. He wielded the royal power with terrible force, established order, controlled the dukes, and punished the robber-knights. The phantom of the empire, however, allured him into Italy. Five times this "German Sennacherib" crossed the Alps with magnificent armies, to be wasted by pestilence and the sword. He was crowned emperor, but only after he had consented to hold the Pope's stirrup.

The Italian cities, grown rich and powerful during the Crusades, were jealous of their independent rights. Frequent wars broke out among them, as in olden Greece, and the weaker cities, oppressed by the stronger, appealed to the emperor. The strife of Guelf and Ghibelline waxed hot. Quarrels arose with the Holy See. Milan was taken by Frederick and razed to the ground. The Lombard cities leagued against Frederick. Finally, after years of strife, the emperor, beaten on the decisive field of *Legnano* (1176), made peace, submitted to the demands of the Pope, and granted the Italian cities their municipal rights. After this, contentment and peace marked the evening of Fred-

erick's eventful life. He perished in the Third Crusade[1] (p. 400).

Henry VI. (1190–97),[2] the Cruel, hastened to Italy, and was crowned emperor at Rome; thence he invaded Naples and Sicily,—the inheritance of his wife,—where his rapacity recalled the days of the Goths and Vandals. His name is associated with Richard the Lion-hearted (p. 401).

Frederick II. (1215–50) had been chosen King of the Romans, but he was a child at his father's death, and was quite overlooked in Germany, where rival kings were elected. When he became of age, the Pope called on the German princes to elect him their monarch. He was accordingly crowned king at Aix-la-Chapelle, and emperor at Rome. His genius and learning made him "The Wonder of the World." He spoke in six languages, was versed in natural history and philosophy, and skilled in all knightly accomplishments. More Italian than Teuton, he visited Germany only once during thirty years, content to surround himself with poets, artists, and sages, in his brilliant Sicilian court. But he became involved in quarrels with one pope after another; he was twice excommunicated; again the Italian cities raised the war-cry of Guelf and Ghibelline, and he died in the midst of the long struggle (p. 395).

The "Great Interregnum."—*Conrad IV.* (1250–54) was the last Hohenstaufen king of Germany. Already rival monarchs had been chosen, and after him, for nearly

[1] One day while marching through Syria, false news was brought him of the death of his son. Tears flowed down his beard, now no longer red, but white. Suddenly springing up, he shouted, "My son is dead, but Christ still lives! Forward!" —Tradition says that the Red Beard sleeps with his knights in a cavern of the Kyffhäuser, near the Hartz, and when "the ravens shall cease to hover about the mountain, and the pear tree shall blossom in the valley," then he shall descend at the head of his Crusaders, bringing back to Germany the golden age of peace and unity. The substance of this beautiful dream has been realized in our own day.

[2] Henry had already been chosen successor and crowned "King of the Romans," —a title thenceforth borne by the heir apparent during an emperor's lifetime.

twenty years, the empire had no recognized head. So low did German patriotism sink that at one time the crown was offered to the highest bidder. Order was now unknown outside of city walls. Often during these dark days did the common people think of Barbarossa, and sigh for the time when he should awake from his long sleep and bring back quiet and safety. At last, even the selfish barons became

THE ROBBER-KNIGHTS.

convinced that Germany could not do without a government. The leading princes, who had usurped the right of choosing the king, and were hence called *Electors* (p. 385), selected Count *Rudolf of Hapsburg* (1273–91). A brave, noble-hearted man, he sought to restore order, punish the robber-knights, and abolish private wars.

State of Germany.—The independence of the princes had now reached its height. The Hohenstaufens, vainly grasping after power in Italy, had neglected their German interests, and Frederick II., for the

sake of peace, even confirmed the princes in the right they had usurped. There were in Germany over sixty free cities, one hundred dukes, counts, etc., and one hundred and sixteen spiritual rulers,—in all, more than two hundred and seventy-six separate powers. In proof of the arrogance of the nobles, it is said that a certain knight, receiving a visit from Barbarossa, remained seated in the emperor's presence, saying that he held his lands in fee of the sun.

Each nobleman claimed the right of waging war, and, in the little district about his castle, was a law to himself. When at peace with the neighboring lords, he spent his time in the chase,—tramping over the crops, and scouring through the woods, with his retainers and dogs. In war he watched for his foes, or attacked some merchant-train going to or from a city with which he was at feud. Robber-knights sallied out from their mountain fastnesses upon the peaceful traveler, and, escaping with their booty to their strongholds, bade defiance to the feeble power of the law.

The Peasants, more than others, needed a central power, able to keep the public peace and enforce justice. They were still feudal tenants. There was no one to hear their complaints or redress their wrongs. The lords, encroaching more and more upon their ancient privileges, had robbed them of their common rights over the pastures, the wild game, and the fish in the streams, until the peasants had become almost slaves. In fine weather they were forced to work for their lord, while their own little crops were to be cared for on rainy days. Even during their holidays they were required to perform various services for the people at the castle. Time and again they rose to arms, and, elevating the *bundschuh*, or peasant's clog, struck for liberty. But the nobles and knightly orders, combining, always crushed the insurrection with terrible ferocity.

The Feme was a tribunal of justice that sprang up in Westphalia from the old Courts of Counts that Charlemagne established. During these troublous times it attained great power and spread far and wide, appeals being made to it from all parts of Germany. Its proceedings were secret, and the deliberations were often held in desolate places, or in some ancient seat of justice, as the famous Linden-tree at Dortmund. Its death-sentence was mysteriously executed; only the dagger with the mark of the Feme, found plunged into the body, told how avenging justice had overtaken the criminal.

The Growth of the Cities was a characteristic of the middle ages. They formed a powerful restraint upon the feudal lords. Each city was a little free state, fortified and provisioned for a siege. Behind its walls the old German love of liberty flourished, and views of life were cherished quite different from those of the castle and the court. The petty quarrels of the barons disturbed the public peace, injured

trade, and forced the merchants to guard their convoys of goods. The vassals, constantly escaping from the lords and taking refuge in the towns, were a continual source of difference. There was, therefore, almost perpetual war between the cities and the nobles. The cities, compelled to ally themselves for mutual protection, became more and more a power in the land. The *Rhenish League* comprised seventy towns, and the ruins of the robber-knights' fastnesses destroyed by its forces still exist along the Rhine, picturesque memorials of those lawless times. The *Hanseatic League* at one period numbered over eighty cities, had its own fleets and armies, and was respected by foreign kings. The emperors, finding in the strength of the cities a bulwark against the bishops and the princes, constantly extended the municipal rights and privileges. The free cities had the emperor for their lord, were released from other feudal obligations, and made their own laws, subject only to his approval. Every citizen was a freeman, bore arms, and was eligible to knighthood. Manufactures and trade throve in the favoring air of freedom, and merchant-princes became the equals of hereditary nobles.

[From the middle of the 13th to the beginning of the 16th century, Germany was unfruitful of great men or great events. Its history for two hundred and fifty years presents only a few points of interest. The high dignity of the empire ended with the Hohenstaufens. Henceforth its strongest monarchs were little more than German kings. They rarely ventured to cross the Alps, and, when they did so, produced only a transient effect; in time they assumed the title of emperor without the coronation by the Pope. Italy fell away from the imperial control, and Burgundy dropped into the outstretched hands of France.]

Hapsburg or Austrian Line.[1]—Rudolf renounced the rights of the Hohenstaufens in Italy, declaring that Rome was like a lion's den, to which the tracks of many animals led, but from which none returned. Having acquired Austria, Styria, and Carniola, he conferred these provinces on his son, *Albert I.* (1298–1308), thus laying the foundation of the future greatness of the House of Hapsburg, or Austria. From the time of *Albert II.* (1438–39) until Napoleon broke up the empire (p. 563), the electors chose as emperors, with

[1] The House of Hapsburg was so named from Rudolf's castle upon the banks of the Aar in Switzerland.

a single exception, a member of this family, and generally its head. Thus Austria gave its strength to the empire, and, in turn, the empire gave its dignity to the Hapsburgs. Albert's father-in-law, *Sigismund* (1410–37), before he was raised to the imperial throne, was King of Hungary, and then began the close connection of Austria with that court.

The Golden Bull[1] (1356) was a charter granted by Charles IV., fixing the electors, and the mode of choosing the emperors. It confirmed the custom of having seven electors,—four temporal and three spiritual lords. The election was to take place at Frankfort, and the coronation at Aix-la-Chapelle. The electors were granted sovereign rights within their territories, their persons declared sacred, and appeals to the emperor denied, save when justice was refused. This decree diminished the confusion which had hitherto attended the election of kings, but it made the electors the most powerful persons in the empire, stimulated other princes to acquire similar privileges, and perpetuated the fatal divisions of Germany.

The first university of Germany was founded at Prague by Charles IV.; it became so famous as soon to number seven thousand students.

The Council of Constance (1414) was called by Sigismund, following the example of Constantine in convening the famous Council of Nice (p. 265). This was the era of the "Great Schism," and the object of the council was to settle the dispute between three different claimants for the papal chair. Nearly five thousand clergymen, including cardinals and bishops, with a vast concourse of the chief vassals of the Crown, learned men, knights, and ambassadors from the Christian powers, were present. A new Pope, Martin V., was chosen, and he took his seat as successor of Gregory XII.

[1] So named from the knob of gold (*bulla aurea*) which inclosed the seal.

John Huss, rector of the university at Prague, who had adopted the views of Wycliffe, the English reformer, and attacked certain doctrines of the Church, was summoned to appear before the council. Under a safe-conduct from the emperor, Huss came; but he was tried, convicted of heresy, and burned at the stake (1415).[1] His ashes were thrown into the Rhine to prevent his followers from gathering them. The next year, Jerome of Prague, who brought Wycliffe's writings to the university, suffered death in the same place.

Hussite War (1419–35).—The Bohemians, roused to fury by the death of their favorite teacher and by subsequent persecutions, flew to arms. Under Ziska, "the One-eyed," they learned to strike unerringly with their farmers' flails, to wield heavy iron maces, and to shelter themselves behind wagons bound with chains. The emperor's troops fled before them, often without a blow. It was sixteen years before Bohemia was subdued.

House of Hohenzollern.—Sigismund, being in want of money, sold Brandenburg and its electoral dignity for four hundred thousand gold florins, to Frederick, Count of Hohenzollern (1415). The new elector vigorously ruled his possession, with gunpowder battered down the "castle walls, fourteen feet thick," of the robber-knights, and restored order and quiet. His descendants to-day occupy the throne of Prussia.

The Diet of Worms (1495), summoned by *Maximilian*

[1] When addressing the council, Sigismund said, "Date operam, ut illa nefanda schisma eradicetur." Upon a cardinal remarking to him that "schisma" is of the neuter gender, he replied, "I am king of the Romans and above grammar!"—When the executioner was about to light the pile from behind, Jerome called out, "Set in front; had I dreaded fire I should not have been here." Sylvius (afterward Pope Pius II.), in his History of Bohemia, says, "Both Huss and Jerome made haste to the fire as if they were invited to a feast; when they began to burn, they sang a hymn, and scarcely could the flames and the crackling of the fire stop their singing."

(1493–1519), decreed a Perpetual Peace, abolished the right of private war, and established the *Imperial Chamber of Justice*, with power to declare the ban of the empire. In order to carry out the decisions of this body, Maximilian divided the empire into *Ten Circles*, each having its tribunal for settling disputes. He also founded the *Aulic Council*, or court of appeal from the lower courts in Germany. The old Roman law rapidly came into use in these tribunals. There was now a promise of order in this distracted country.

Maximilian's Marriage with Mary of Burgundy, the beautiful daughter of Charles the Bold (p. 370), added her rich dower to the House of Austria.

The End of the Middle Ages was marked by the reign of Maximilian, and this monarch is known in German history as the "Last of the Knights." Gunpowder had changed the character of war, printing was invented, feudal forms and forces were dying out, and Christopher Columbus had discovered America.

IV. SWITZERLAND.

Origin.—The confederation of the three Forest Cantons—Schwyz, Uri, and Unterwalden—clustered about the beautiful lake of Lucerne was the germ of Switzerland. They were German lands owing allegiance to the emperor, and their league for mutual defense was like that of other districts and cities of the empire. Rudolf, himself a Swiss count, had estates in these cantons, and, being popular with his former neighbors, was chosen as their protector; but the tyranny of his son Albert, the Duke of Austria, when he became emperor, roused these brave mountaineers to assert their independence.[1] Three great battles mark the successive stages in their struggle for liberty.

[1] One November night in 1307, a little company met under the open sky and

Battle of Morgarten (1315).—Albert was assassinated while marching to crush the rising, but his successor, Leopold, Duke of Austria, invaded Switzerland with an army of fifteen thousand men, ostentatiously bearing ropes for hanging the chief rebels. The Swiss, only thirteen hundred in all, after a day of fasting and prayer, took post in the defile of Morgarten,—the Thermopylæ of Switzerland. Fifty outlaws, denied the privilege of fighting with the main body, were stationed on a cliff overlooking the entrance. When the heavy-armed cavalry were well in the pass, the band of exiles suddenly let fall an avalanche of stones and timber. This throwing the Austrian column into confusion, the Swiss rushed down with their halberts and iron-shod clubs. The flower of the Austrian chivalry fell on that ill-fated day. Leopold himself escaped only by the aid of a peasant, who led him through by-paths over the mountain.

Battle of Sempach (1386).—About seventy years had passed, when Leopold—nephew of him who fought at Morgarten—sought to subdue the League. He found the patriots posted near the little lake of Sempach. The Austrian knights, dismounting, formed a solid body clad in armor from head to foot, and with long projecting spears. The

solemnly swore to defend their liberty. This was the birthday of Swiss independence. The next New Year's was fixed for the uprising. Meanwhile Gessler, an Austrian governor, set up a hat in the market place of Altdorf, and commanded all to bow to it in homage. Tradition says that William Tell, passing by with his little son, refused this obeisance. Brought before Gessler, he was doomed to die unless he could shoot an arrow through an apple placed on his boy's head. Tell pierced the apple, but the tyrant, noticing a second arrow concealed in his belt, asked its purpose. "For thee," was the reply, "if the first had struck my son." Enraged, Gessler ordered him to a prison upon the opposite shore of the lake. While crossing, a storm arose, and in the extremity of the danger Gessler unloosed Tell, hoping by his skill to reach land. As they neared the rocky shore, Tell leaped out, and, hiding in the glen, shot Gessler as he passed.—This romantic story is now believed by critics to be a mere fiction; but the tradition lingers in the minds of the people, and every traveler in Switzerland is still shown the chapel that stands upon the rock to which the hero leaped from Gessler's boat.

Swiss, first dropping on their knees and offering prayer, advanced to the charge. But the forest of spears resisted every attack. Sixty of their little band had fallen, and not one of the enemy had received a wound. At this crisis, Arnold Von Winkelried rushed forward, shouting, "I will open a way; take care of my wife and children." Then, suddenly gathering in his arms as many spears as he could reach, he buried them in his bosom and bore them to the ground. The wall of steel was broken. His comrades rushed over his body to victory.

Another triumph at *Näfels*, two years later, and the Swiss confederates were left undisturbed for many years.

Growth of the Confederacy.—Lucerne, Berne, and other cities early joined the League; in the middle of the 14th century it comprised the so-called *Eight Ancient Cantons*. The victory over Charles the Bold greatly strengthened the Swiss confederation. Swiss soldiers were henceforth in demand, and thousands left the homely fare and honest simplicity of their native land to enlist as mercenaries under the banners of neighboring princes.

At the end of the 15th century, Maximilian sought to restore the imperial authority over the Swiss, but failed, and by an honorable peace practically acknowledged their independence, though it was not formally granted until the Treaty of Westphalia (p. 485).[1]

[1] It is curious that though the names Swiss and Switzerland, derived from that of the chief canton, early came into use, they were not formally adopted until the present century.

ITALY IN THE MIDDLE AGES.

Italy in the 10th Century, after the fall of the Carlovingians, was a scene of frightful disorder. A crowd of petty sovereignties sprang up, and the rival dukes disputed for their titles with dagger and poison. When Otto the Great restored the Holy Roman Empire, the fortunes of Italy became blended with those of Germany. During the long contest between the Pope and the emperor, the feudal lords and the cities sided with either as best suited their interest. For centuries the strife of Guelf and Ghibelline convulsed the peninsula.

Power of the Popes.—We have seen how, upon the ruins of Pagan Rome, the Church founded a new empire. Many causes combined to extend her power. Amid the gloom of the dark ages, the lights of learning and piety burned brightly within monastery walls. The convents and their lands were isles of peace in a sea of violence and wrong. The monks of St. Benedict divided their time among acts of devotion, copying of manuscripts, and tilling of land. Education was almost forgotten by the laity. The clergy alone could read and write, as well as use the Latin language,—then the general medium of communication among different nations. Priests were therefore the teachers, secretaries, and ambassadors of kings.

The Church afforded a refuge to the oppressed. None was too lowly for her sympathy, while the humblest man in her ranks could rise to the highest office of trust and honor. When feudalism was triumphant, and kings were too weak and men too ignorant to oppose it, hers was the only power that could restrain the fierce baron, and enforce the Truce of God. With the gift of Pepin, the Pope became a

political prince, and as such continued to extend his Italian possessions.

The 11th century brought a great increase of papal power. A current belief (founded on Rev. xx. 1–7) that the world would come to an end in the year 1000 checked the ravages of war. Lands and money were freely bestowed upon the Church, and when the time passed and the world still stood, men's hearts, touched even through their coats of mail, softened with gratitude, and king and lord vied in erecting magnificent cathedrals, whose ruins are to-day the admiration of the world. The Crusades also greatly strengthened the power of the Pope (p. 397).

For centuries a command from Rome was obeyed throughout Christendom. When Pepin wished to depose the do-nothing sovereign, he appealed to Rome for permission; when Charlemagne was to take the title of emperor, it was the Pope who placed the crown upon his head; when William the Conqueror desired to invade England, he first secured permission from the Pope; when Henry II. longed for Ireland, Adrian IV. granted it to him on the ground that all islands belonged to the Holy See; and so late even as 1493, Pope Alexander VI. divided between the Spanish and the Portuguese their discoveries in the New World.

The papal power, however, reached its zenith in the beginning of the 13th century, under Innocent III. He acquired independent sovereignty in Italy, gave to Peter of Aragon his kingdom as a fief, compelled Philip Augustus of France to receive back the wife he had put away, crushed the Albigenses, and imposed a tribute upon John of England. He claimed to be an earthly king of kings, and the papal thunder, enjoining peace and punishing public and private offenses, rolled over every nation in Europe.

The decline of the papal power was made evident in the 14th century by the residence of the popes in France, known in church history as the Babylonish captivity (1305–77). Thus the contest between Boniface VIII. and Philip IV. ended very differently from the war of investiture between Henry IV. and Gregory VII.

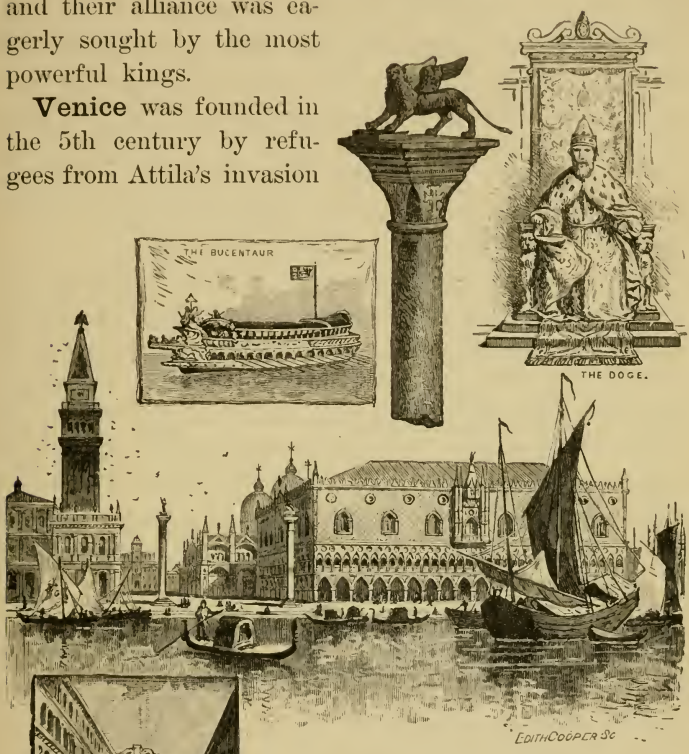
The 15th century is noted for its ecclesiastical councils. To these some of the monarchs appealed from the decisions of the Holy See. The Councils of Constance and Basle sought to change the government of the Church from an absolute to a limited sovereignty. Charles VII. of France, by a national assembly, adopted several decrees of the latter council; and the Pragmatic Sanction, as this was termed, rendered the Gallican Church more independent and national. The tendency to resist the papal authority was now increasing rapidly throughout Europe. The weakness caused by the Great Schism invited opposition, and Rome was forced to confine its political action mainly to Italian affairs.

Italian Cities.—With the decline of the imperial rule in Italy, many of its cities, like those of olden Greece, became free, strong, and powerful. Four especially—Venice, Florence, Pisa, and Genoa—attained great importance. The Italian ships brought thither the rich products of the East, and her merchants, called Lombards,[1] distributed them over Europe. The trading princes of Genoa and Venice controlled the money of the world, and became the first bankers,—the bank of Venice dating from 1171. The progress of commerce and manufacture made these independent cities, in the elegance of their buildings and the

[1] The street in London where these merchants settled is still known as Lombard Street. The three balls—the sign of a pawnbroker's shop—are the arms of Lombardy, having been assumed when the Lombards were the money-lenders of Europe.

extent of their wealth, the rivals of any nation of their time, and their alliance was eagerly sought by the most powerful kings.

Venice was founded in the 5th century by refugees from Attila's invasion



SCENES IN VENICE.

of Italy (p. 269); her ruler was a Doge; her patron saint was St. Mark. The Queen of the Adriatic early became a great naval power, rendered valuable assistance in transporting the Crusaders, carried on sanguinary wars with Genoa, and finally reigned supreme in the Mediterranean.

In the 14th and 15th centuries the government grew into an oppressive oligarchy, the secret *Council of Ten*, like the Spartan Ephors, controlling the Doge and holding the threads of life and death. The dagger, the poisoned ring, the close gondola, the deep silent canal, the Bridge of Sighs, and the secret cell beyond,—all linger in the mysterious history of the time. But the golden period of her commerce passed when Vasco da Gama rounded the Cape of Good Hope, and discovered a new route to the Indies.

Florence, originally a colony of Roman soldiers, in the 13th century became one of the chief cities of Italy. While Venice, like Sparta of old, had an aristocratic government, that of Florence resembled democratic Athens. The Florentine jewelers, goldsmiths, and bankers brought the city renown and wealth. The citizens were curiously organized into companies or guilds of the different trades and professions, with consuls, banners, and rules of government. In case of any disturbance, the members rallied about their respective standards.

The Family of the Medici (*med'e-che*), during the 15th century, obtained control in the state, though without changing the form of government. Cosmo de' Medici (the "Father of his Country"), his grandson Lorenzo the Magnificent, and Giovanni (better known as Pope Leo X.[1]), patronized literary men and artists, encouraged the copying of manuscripts, and revived a knowledge of the treasures of

[1] Leo X., second son of Lorenzo the Magnificent, was born, 1475; created cardinal, 1488; and elected Pope, 1513. He died in 1521. Leo was a munificent patron of the arts, and so great were the obligations of men of genius to his tact and generosity, that this brilliant period, one of the brightest in the annals of Europe, is known as The Medicean Era. "We may confidently assert," says an eminent historian, "that all that is most beautiful in the architecture, sculpture, or painting of modern art falls within this brief period." Music also, of which Leo was a passionate lover, was now given more scientific cultivation; classical study was revived; and the first dramas written in the Italian language were produced in the august papal presence.

Grecian architecture, sculpture, poetry, and philosophy. The study of the antique masterpieces led to the founding of a new school of art, known as the *Italian Renaissance*. In this brilliant period of Florentine history flourished Michael Angelo,—poet, sculptor, and painter; the renowned artists Raphael and Leonardo da Vinci; and the famous reformer Savonarola, afterward burned for heresy.

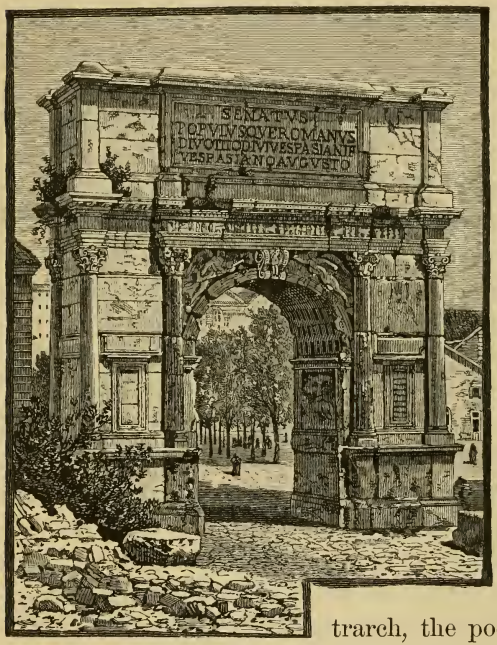
The Two Sicilies.—After Charlemagne's time the Arabs conquered Sicily. In the 11th century—that era of Norman adventure—the Normans invaded southern Italy, and seized the lands held by the Saracens and the Eastern emperor. They finally subdued Naples and Sicily, and founded the kingdom of the Two Sicilies: so a "French-speaking king ruled over Arabic-speaking Mohammedans and Greek-speaking Christians."

The crown was transferred to the Hohenstaufens by the marriage of its heiress, Constance, to the emperor Henry VI. The polished court of Frederick II. made Naples the center of civilization and culture; but the youthful Conradin—the last heir of the Hohenstaufens—perished on the scaffold in its market place, in full sight of the beautiful inheritance he had lost so untimely.

The kingdom then fell to the papal nominee, Charles of Anjou, brother of St. Louis of France. The Sicilians, however, hated the French for their tyranny; and one day a soldier, by insulting a bride in the cathedral, enraged the populace to a revolt. As the vesper-bell rang on Easter Monday, 1282 (a date known as that of the *Sicilian Vespers*), the ever-ready Italian stiletto leaped from its sheath; scarcely a Frenchman survived the horrible massacre that followed. The Two Sicilies afterward remained separate until (1435) they were united under Alfonso V. of Aragon.

Rome was naturally the focus of the long strife between

Ghibellines and Guelfs, and thither the German kings came, arms in hand, to demand the imperial crown. During the Babylonish captivity the city was convulsed by deadly feuds between the noble families of the Orsini, Colonna, and Savelli. The famous monuments of the elder Rome—the Arch of Titus and the Colosseum—were fortified as the strongholds of rival clans. At this time, Rienzi sought to revive the ancient republic (1347). Of humble origin, he was the friend of Petrarch, the poet, and possessed a fiery eloquence that moved the masses. Elected tribune, he ruled for seven months, but, forgetting the simplicity of the olden time, he dressed in silk and gold, and was preceded by heralds with silver trumpets to announce his approach. The nobles rose against him, the people fell away, and the "Last of the Tribunes" was slain in a street riot.



THE ARCH OF TITUS.

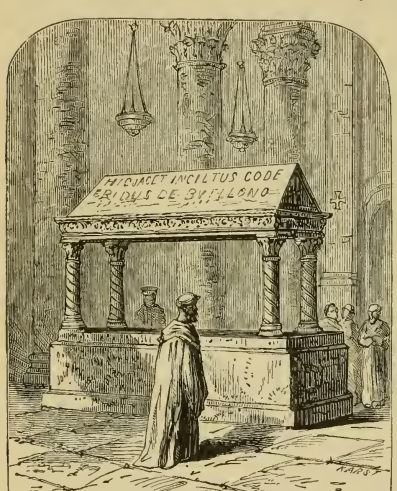
THE CRUSADES (1095–1270).

Origin.—Palestine, the land made sacred for all time by its religious history, had, from the earliest ages of the Church, a strong attraction for believers. A pilgrimage to Jerusalem, or other hallowed spot, became the most popular of penances. In the general belief, to atone for the greatest

CRUSADERS ON THE MARCH.

sin, one had only to bathe in the Jordan, or spend a night on Calvary. The number of pilgrims increased about the year 1000, many desiring to await in the Holy Land "the coming of the Lord." The Saracens welcomed the pilgrims; but the Turks (p. 330), who afterward seized Palestine, inflicted upon them every outrage that fanaticism could invent. Each returning palmer told a fresh tale of horror. Peter

the Hermit, stirred by what he saw in Jerusalem, resolved to rescue the Holy Sepulcher. With bare head and feet, dressed in a coarse robe tied with a cord, bearing a crucifix in his hand, and riding an ass, this fierce monk traversed Italy and France. Pope Urban II. supported his burning appeals. At a council held at Clermont, the assembled multitude shouted with one impulse, "God wills it!" Thousands volunteered for the holy war, and fastened to their garments the red cross, —the symbol of this sacred vow.



THE TOMB OF GODFREY DE BOUILLON.

The First Crusade (1096)[1] numbered over half a million fighting men under Godfrey, Duke of Bouillon. There were one hundred thousand steel-clad knights, including such nobles as Robert of Normandy, eldest son of William the Conqueror; Bohemond, son of Robert Guiscard, the Norman founder of the kingdom of Sicily; Hugh, brother of Philip I. of France; and Tancred, next to Godfrey, the pattern of chivalry.

[1] Prior to this, Peter the Hermit, and a poor knight named Walter the Penniless, set off with a motley rabble of three hundred thousand men, women, and children. Without order or discipline, they crossed Europe, robbing the inhabitants and killing the Jews wherever they went. So great was the delusion, that farmers took their families with them in carts drawn by oxen; and the children, carrying mimic swords, sported about, and shouted, whenever they saw a castle or town, "Isn't that Jerusalem?" Thousands of the fanatical crowd were slain *en route* by the outraged people. The pitiable remnant fell beneath the Turkish saber, and their bleached bones served to fortify the camp of the Second Crusaders.

This great army poured into Constantinople.[1] The emperor Alexis quickly passed his unwelcome guests into Asia. Nice and Antioch were captured after bloody sieges. Finally the Crusaders, reduced to only twenty thousand men, approached Jerusalem. When they came in sight of the Holy City, the hardy warriors burst into tears, and in a transport of joy kissed the earth. It was forty days before they could pull down the Crescent from the walls.[2] Then, forgetting the meekness of the Saviour whose tomb they were seeking, and in spite of Godfrey's and Tancred's protests, they massacred seventy thousand infidels, and burned the Jews in their synagogue. As evening came on, while the streets still ran with blood, they threw off their helmets, bared their feet, entered the Church of the Holy Sepulcher, sang hymns of praise, and partook of the communion.

SEAL OF THE TEMPLARS.[3]

Godfrey was now elected King of Jerusalem, but he refused to wear a crown of gold where his Master had borne one of thorns. He was therefore styled Baron of the Holy Sepulcher: on his death the crown fell to Baldwin, his brother. War was continually waged between the Christians in the Holy City and their Mohammedan neighbors. During these contests there arose two famous military religious orders,—the *Hospitallers*, who wore a white cross on a black mantle, and the *Templars*, whose badge was a red cross on a white mantle. They vowed obedience, celibacy, and poverty; to defend

[1] The haughty Teutons looked with contempt on the effeminate Greeks, and a rough baron rudely ascended the imperial throne, and sat down beside the monarch.

[2] Jerusalem had been wrested from the Turks by the Saracenic caliph of Egypt.

[3] Two knights on one horse, to indicate the original poverty of the order. It afterward became rich and corrupt (p. 360).

pilgrims; and to be the first in battle and the last in retreat.

Second Crusade (1147).—Half a century passed, when the swarming Saracens seemed about to overwhelm the little Frank kingdom in Palestine. St. Bernard now preached a new crusade. Louis VII. of France and Conrad III. of Germany led across Europe three hundred thousand men.[1] But the treacherous emperor of the East cut off their food, and betrayed the Germans to the Turks amid the mountains of Cappadocia. The French, more as pilgrims than soldiers, reached Jerusalem, and, Conrad having joined Louis, the two monarchs laid siege to Damascus. Beaten back from its walls, they abandoned the crusade in humiliation.

Third Crusade (1189).—Forty years elapsed, when the Egyptian sultan, Saladin, chief of Moslem warriors for courage and courtesy, took Jerusalem. The news convulsed Europe with grief. Richard Cœur de Lion, Philip Augustus, and Frederick Barbarossa assumed the Cross. Frederick took a magnificent army across Hungary. While marching through Asia Minor, in attempting to swim a swollen stream, he was drowned.

Richard and Philip, conveying their troops by sea, had captured Acre—the key to Palestine—when the French king, jealous of the Lion-hearted's prowess and fame,[2] re-

[1] Louis was accompanied by Queen Eleanor (afterward divorced, and married to Henry II., p. 356), leading a body of women clad in knightly array; and Conrad was followed by a similar band, whose chief, with her gilt spurs and buskins, was called the Golden-footed Dame.

[2] The fame of Richard's valor lingered long in the East. Mothers stilled their children by uttering his dreaded name; and, when the Moslem and Christian host had been dust for many years, horsemen would shout to a shying steed, "Dost thou think it is King Richard?" In thousands of English homes, men idolized the Lion-hearted, in spite of his cruelty, the uselessness of his triumphs, and the weakness of his reign. Saladin's admiration, too, was roused by Richard's valor. In the midst of battle, his brother sent to beg of the English king the honor of knighthood; and when Philip and Richard lay tossing with fever in their tents before Acre, their generous foe forwarded them presents of pears and snow.

turned home. Richard pressed on, and at last reached a hill whence he could see Jerusalem, twenty miles away. Hesitating to attack the city, he covered his face and sadly turned back, declaring that he who was "unwilling to rescue was unworthy to view the sepulcher of Christ."

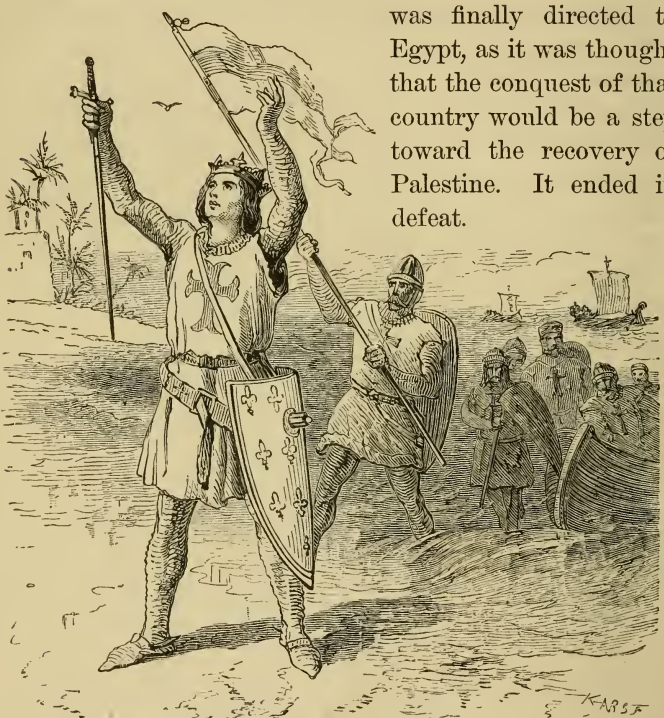
On his return through Germany, Richard was thrown into prison by Leopold, Duke of Austria, whom he had grievously insulted in Palestine. After a time he was turned over to the German emperor, Henry VI. The English people, to ransom their gallant king, were forced to give one fourth of their incomes, and even to pawn the church plate.

This was the last crusade that reached Palestine in force. The subsequent expeditions were directed to other objects.

The Fourth Crusade (1202) consisted of French and Germans, under the Count of Flanders. Transports were obtained from the Venetians by agreeing to take Zara, a city of Dalmatia, for the Doge. The Crusaders next sailed for Constantinople to restore its dethroned emperor Isaac. They stormed the city, plundered its palaces, and destroyed its precious

monuments. A Latin empire was now established at Constantinople. This lasted half a century, and there seemed a hope of reuniting the Eastern and the Western Church; but the Greeks recovered the Byzantine capital (1261).

The Fifth Crusade[1] (1218), led by the King of Hungary, was finally directed to Egypt, as it was thought that the conquest of that country would be a step toward the recovery of Palestine. It ended in defeat.



ST. LOUIS LANDING IN EGYPT.

The Sixth Crusade (1228) was a pacific one. The German emperor Frederick II., although under an interdict

[1] The Children's Crusade (1212) well illustrates the wild folly of the times. Thirty thousand French boys, led by a peasant youth named Stephen, after innumerable hardships, reached Marseilles. Here they were induced by unscrupulous traders to take ship. Instead of going to Palestine, they landed in Africa, and large numbers of these unhappy children were sold as slaves in the Saracen markets.

from the Pope, went to Palestine, by a treaty with the sultan freed Jerusalem and Bethlehem from the Infidels, and, entering the Holy City, crowned himself king. A few years later, a horde of Asiatic Turks, fleeing before the Mongols under Genghis Khan (p. 405), overwhelmed the country.

The Seventh and Eighth Crusades (1249, 1270) were conducted by St. Louis. In the first expedition he landed in Egypt, but was taken prisoner, and his release secured only by a heavy ransom; in the second, he went to Tunis, with the wild hope of baptizing its Mohammedan king. Instead of making a proselyte, he found a grave. With the death of St. Louis the spirit of the Crusades expired. Soon after, the Mohammedans recaptured Acre,—the last Christian stronghold in Palestine.

Effects of the Crusades.—Though these vast military expeditions had failed of their direct object, they had produced marked results. By staying the tide of Mohammedan conquest, they doubtless saved Europe from the horrors of Saracenic invasion. Commerce had received a great impulse, and a profitable trade had sprung up between the East and the West. The Italian cities had grown rich and powerful; while the European states, by coming into contact with the more polished nations of the East, had gained refinement and culture.

Many a haughty and despotic baron had been forced to grant municipal rights to some city, or to sell land to some rich merchant, in order to procure funds for his outfit; thus there slowly grew up, between the lord and the peasant, a strong middle class.

As the popes led in the Crusades, their influence increased immensely during this period. The departing crusaders received special privileges from the Church, while their person and property were under its immediate protection. Many knights willed their estates to a neighboring monastery, and, as few returned from the East, the Church thus acquired vast wealth.

THE MOORS IN SPAIN.

After the Moorish Conquest, the conquered Visigoths found refuge among the mountains of Asturias. Gradually they gained strength, and began to win back the land of their fathers. Nowhere was the crusade against the Saracen waged more gallantly. Early in the 13th century there were firmly established in the peninsula four Christian kingdoms,—Portugal, Aragon, Castile, and Navarre,—while the Moorish power had shrunk to the single province of

Granada. The free constitutions of Aragon and Castile guaranteed the liberties of the people, and in the *Cortes,* or national assemblies of these kingdoms, the third estate secured a place long before representation was granted the commons of any other European country. The marriage of Ferdinand of Aragon and Isabella of Castile (1469) laid

the foundation of the Spanish power. These illustrious sovereigns resolved to expel the Infidels from their last stronghold. Town after town was taken. The old Moorish castles and towers, impregnable to battering-ram or catapult, crumbled before the cannon of the Spanish engineers. Finally, as Ferdinand said, the time came "to pick out the last seed of the Moorish pomegranate."[1] The city of Granada was invested. After an eight-months' siege, King Abdallah gave up the keys of the Alhambra.[2] It was now 1492, the year of the discovery of America.

ASIA IN THE MIDDLE AGES.

The principal Asiatic nations which influenced history during this period were the Mongols and the Turks,—Tartar races whose home was on the vast plateau of mid-Asia.

The Mongols came into prominence in the 13th century, under Genghis Khan. This chief of a mere petty horde subdued the neighboring tribes, and then organized and disciplined the entire body of Tartars into one enormous army of horsemen. The result was appalling. The world had not seen since the time of Alexander such expeditions as this incomparable cavalry now made. If Attila was in Europe the "Scourge of God," much more did Genghis in Asia deserve that epithet. Fifty thousand cities, with their treasures of art, and five million human lives, were sacrificed to his thirst for plunder and power. The sons and grandsons of Genghis followed up his conquests, until the Mongol Empire finally reached from the Pacific Ocean to the banks of the Vistula in Poland.

[1] Granada is the Spanish word for pomegranate.

[2] The fallen monarch, riding away, paused upon a rock still known as the "Last sigh of the Moor" to take a final view of the beautiful country and the "pearl of palaces" which he had lost. As he burst into tears, his mother exclaimed, "It befits you to bewail like a woman what you could not defend like a man."

This mighty empire fell in pieces during the next century; but about 1369 there arose a descendant of Genghis named Timour, or *Tamerlane*, who sought to reunite the Mongol conquests. He conquered Great Tartary and Persia, and invaded India,—crossing the Indus where Alexander did. Turning thence into Asia Minor, he defeated the sultan of the Ottoman Turks, Bajazet (lightning), upon the plains of *Angora* (1402); but afterward, marching to invade China, he died *en route*. His armies and empire quickly melted away. The track of the ferocious conqueror in his devastating path across Asia was marked by the pyramids of human heads he erected as monuments of his victories.

Baber—a descendant of Tamerlane—followed up the conquest of India, and established his capital at Delhi. There the "Great Moguls" long ruled in magnificence, erecting mosques and tombs that are yet the admiration of the traveler. The last of the Mogul emperors died almost in our own day, being still prayed for in every mosque in India, though confined to his palace by the English army, and living upon an English pension.

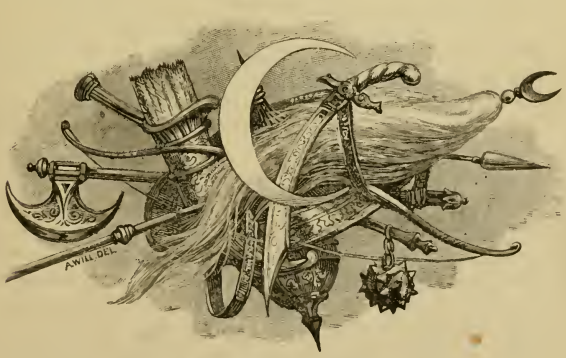
The Turks.—(1) The *Seljukian Turks*, about the time of the Norman Conquest, captured Bagdad, and their chief received from the caliph the high-sounding title of Commander of the Faithful. In 1076 they seized Jerusalem, where their brutal treatment of the pilgrims caused, as we have seen, the Crusades. The fragments of this first Turkish Empire were absorbed in the dominions of Genghis Khan. (2) The *Ottoman Turks* were so named from Othman (1299–1326), the founder of their empire. His son Orchan created the famous force of Janizaries[1] (new troops), and a

[1] The stoutest and handsomest of the captive youth were selected annually for service in the army. Educated in the religion of their masters and trained to arms, they formed a powerful body-guard, like the Prætorian Guard of Rome. It was the terror of Europe.

body of his warriors, crossing the Hellespont, gained a footing on European soil,—the first in Turkish history (1356); his grandson Amurath captured Adrianople; his great-grandson, Bajazet, in the battle of *Nicopolis* (1396), routed the chivalry of Hungary and France, ravaged Greece, and was finally checked only by the dreaded Tamerlane.

Half a century afterward, Mohammed II., with over 250,000 Turks, besieged Constantinople. Artillery of unwonted size and power battered its walls for fifty-three days. The Janizaries at length burst through. The emperor Constantine, the last of the Cæsars, was slain, sword in hand, in the breach; and the Byzantine Empire, that had lasted over a thousand years, fell to rise no more. The Crescent now replaced the Cross on the dome of St. Sophia.

The fall of Constantinople (1453) marks the close of the middle ages; but there was a *transition period* from the middle ages to modern history, the length and date of which varied among the different nations. Each people had its own dawn and sunrise, and for itself entered into the day of modern civilization and progress.

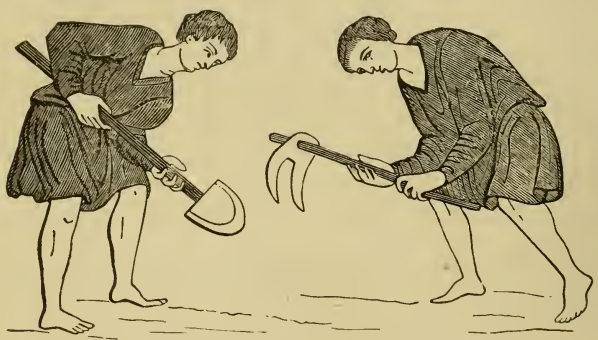


MOHAMMEDAN EMBLEMS.

MEDIÆVAL CIVILIZATION.

Rise of Feudalism.—The Roman government had sometimes granted lands on condition of military service; the Franks followed a chief as their personal lord. Out of these two old-time customs there grew up a new system which was destined to influence society and politics throughout Europe for centuries. This was

The Feudal System.—We have seen how the brave freemen who followed the Teuton chief shared in the land acquired by conquest, each man's portion being called his *Allod* (from *od*, an estate), and becoming his personal property. But in those troublous times men



SERFS OF THE 12TH CENTURY (FROM MS. OF THE TIME.)

had to fight to retain what they had won. So it came to pass that a king, instead of keeping a great standing army to guard his scattered possessions or to prosecute foreign wars, granted a part of his estates as *fiefs* or *feuds* to his nobles. In this transaction he, as their *suzerain*, promised to them justice and protection, and they, as his *vassals*, agreed not only to serve him in person, but to furnish upon his call a certain number of armed men ready and equipped for active military service. In like manner the vassals of the Crown granted estates to their followers; and in time most of the allodial owners were glad to swear fealty to some great lord in order to secure his protection. Powerful nobles became vassals of kings, and kings themselves were vassals of other kings,—as was William the Conqueror, who, as Duke of Normandy, owed homage to the dissolute Philip I. of France. Not laymen alone, but bishops and monastic bodies, held their lands by military service, and were bound to furnish their quota of soldiers.

These different bands of armed men, collected together, formed the feudal army of the kingdom. Thus, in place of the solid, highly organized Roman legion, there was a motley array furnished and commanded by the great nobles of the realm, each of whom was followed by an enormous retinue of knights, esquires, and lesser nobles, leading the military contingent of their respective manors or estates.

In France, by the 11th century, feudalism was full grown, and its evils were at their height. The country was covered by a complete network of fiefs, and even the most simple privileges, such as the right to cross a certain ford, or to fish in some small creek, were held by feudal tenure. In this way one lord was frequently both suzerain and vassal to his neighbor lord. As the royal power had become almost paralyzed, the French dukes and counts ruled their compact domains like independent kings. Sheltered in their castles and surrounded by their followers, they made war, formed alliances, and levied taxes at their pleasure.

In England the Norman Conqueror, knowing well the French misrule, prevented a like result by making all landholders, great and small, owe direct fealty to himself, and by widely scattering the estates of each tenant-in-chief.[1]

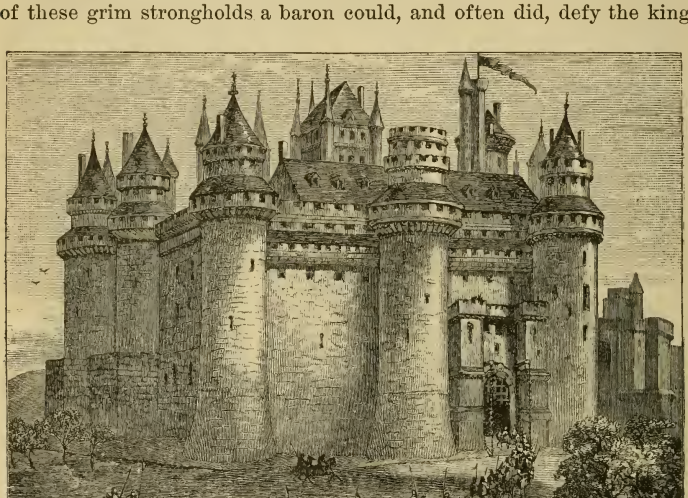
Feudal Ceremonies.—*Homage, Fealty, Investiture.*—When a vassal received a fief, he did homage therefor on bended knee, ungirt and bareheaded, placing his joined hands in those of his lord, and promising to become "his man" from that day forth. The vassal was bound, among his other obligations, always to defend his lord's good name, to give him his horse if dismounted in battle, to be his hostage if he were taken prisoner, and to pay him specified sums of money (aids) on particular occasions,—such as that of the marriage of the lord's eldest daughter, or the knighting of the lord's eldest son.

Fealty did not include the obligation to become the lord's man, nor to pledge everything for his ransom; it was sworn by tenants for life, while *Homage* was restricted to those who could bequeath their estates. *Investiture* was the placing in possession of an estate, either actually or symbolically, as by delivering a stone, turf, or branch.

The Castle has been called the symbol of feudalism. A strong stone fortress, crowning some high, jagged cliff or beetling promontory, inclosed by massive, parapeted walls, girdled by moats and bristling with towers, it may well be likened to a haughty feudal lord. Bold and stout-hearted must have been the foe that ventured its assault.

[1] Compare with the policy of Cleisthenes, in Athens, p. 124.—The distinction between French and English feudal obligations may be illustrated thus: Let A be the sovereign, B the tenant-in-chief, and C the under-tenant. In France, if B warred with A, C was bound to aid, not A, but B; while in England, C was required to aid A against B.

There were sometimes, as at Montlhéry in France, five inclosures to pass before the *donjon keep* was reached. Over this great tower floated the banner of its lord, and within its stone walls, often ten feet thick, were stored his choicest treasures. Its entrance door, set high up in the wall, was guarded by a solid, narrow, outer staircase, a drawbridge, and a portcullis; its near approach was protected by mounted battlements and a machicolated parapet. Intrenched in one of these grim strongholds a baron could, and often did, defy the king



A MEDIÆVAL CASTLE.

himself. The Crusades broke the strength of early feudalism, and created

Chivalry, which, as an institution, attained its height in the 14th century. In it were combined the old Germanic pride in prowess and respect for woman; the recent religious fervor; a growing love for splendor, poetry, and music; an exclusive, aristocratic spirit; and a hitherto disregarded sentiment of duty toward the weak and the oppressed. Its chief exponent was

The Knight, who, at his best, was the embodiment of valor, honor, gallantry, and munificence. Brave, truthful, and generous in character; high-bred and courteous in manner; strong, athletic, and grace-

ful in person; now glittering in polished steel and fiercely battering the walls of Jerusalem; now clad in silken jupon and tilting with ribboned lance at the gorgeous tournament; always associated with the sound of martial music, the jingle of armor, and the clashing of swords, or with the rustle of quaintly robed ladies in castle halls,—the ideal chevalier rides through the middle ages, the central hero of all its romance. We see him first, a lad of seven years, joining a group of high-born pages and damsels who cluster about a fair lady in a stately castle. Here he studies music, chess, and knightly courtesies, and commits to memory his Latin Code of Manners. He carries his lady's messages, sends and recalls her falcon in the chase, and imitates the gallantry he sees about him. When a pilgrim-harper with fresh tidings from the Holy Land knocks at the castle gate, and sits down by the blazing fire in the great pillared hall, hung with armor, banners, and emblazoned standards, or is summoned to a cushion on the floor of my lady's chamber, the little page's heart swells with emulous desire as he hears of the marvelous exploits of the Knights of the Holy Grail, or listens to the stirring Song of Roland. At fourteen he is made squire, and assigned to some office about the castle,—the most menial duty being an honor in the knightly apprenticeship. His physical, moral, and military education becomes more rigid. Seated on his horse, he learns to manage arms, scale walls, and leap ditches. He leads the war-steed of his lord to battle or the tournament, and "rivets with a sigh the armor he is forbidden to wear." At twenty-one his probation is ended. Fasting, ablution, confession, communion, and a night in prayer at the altar, precede the final ceremony. He takes the vow to defend the faith, to protect the weak, to honor womankind; his belt is slung around him; his golden spurs are buckled on; he kneels; receives the accolade,[1]

COSTUME (14TH AND 15TH CENTURIES).

[1] This was a blow on the neck of the candidate with the flat of a sword, given by the conferring prince, who at the same time pronounced the words: "I dub thee knight, in the name of the Father, Son, and Holy Ghost."

and rises a chevalier. His horse is led to the church door, and, amid the shouts of the crowd and the peal of trumpets, he rides away into the wide world to seek the glory he hopes to win.—Not many knights, it is true, were like Godfrey and Bayard. The very virtues of chivalry often degenerated into vices; but any approach to courtesy in this violent age was a great advance upon its general lawlessness.[1]

The Tournament was to the mediæval knight what public games had been to the Greek, and the gladiatorial contest to the Roman. Every device was used to produce a gorgeous spectacle. The painted and gilded lists were hung with tapestries, and were overlooked by towers and galleries, decorated with hangings, pennants, shields, and banners. Here, dressed in their richest robes, were gathered kings, queens, princes, knights, and ladies. Kings-at-arms, heralds, and pursuivants-at-arms—the reporters of the occasion—stood within or just without the arena; musicians were posted in separate stands; and valets and sergeants were stationed everywhere, to keep order, to pick up and replace broken weapons, and to raise unhorsed knights. At the sound of the clarions the competing chevaliers, arrayed in full armor and seated on magnificently caparisoned horses, with great plumes nodding above their helmets and ladies' ribbons floating from their lances, rode slowly and solemnly into the lists, followed by their several esquires, all gayly dressed and mounted. Sometimes the combatants were preceded by their chosen ladies, who led them in by gold or silver chains. When all was ready, the heralds cried, "*Laissez-les aller*" (let them go), the trumpets pealed, and from the opposite ends of the arena the knights dashed at full speed to meet with a clash in the center. Shouts of cheer from the heralds, loud flourishes from the musicians, and bursts of applause from thousands of lookers-on, rewarded every brilliant feat of arms or horsemanship. And when the conquering knight bent to receive the prize from the hand of some fair lady, the whole air trembled with the cries of "honor to the brave," and "glory to the victor." But tournaments were not all joyous play. Almost always some were carried dead or dying from the lists, and in a single German tourney sixty knights were killed.

Arms, Armor, and Military Engines.—*Mail armor* was composed of metal rings sewed upon cloth or linked together in the shape of garments. Afterward metal plates and caps were intermixed with it,

[1] The knight who had been accused and convicted of cowardice and falsehood incurred a fearful degradation. Placed astride a beam, on a public scaffold, under the eyes of assembled knights and ladies, he was stripped of his armor, which was broken to pieces before his eyes and thrown at his feet. His spurs were cast into the filth, his shield was fastened to the croup of a cart-horse and dragged in the dust, and his charger's tail was cut off. He was then carried on a litter to the church, the burial service was read over him, and he was published to the world as a dead coward and traitor.

and in the 15th century a complete suit of *plate armor* was worn. This consisted of several pieces of highly tempered and polished steel, so fitted, jointed, and overlapped as to protect the whole body. It was fastened over the knight with hammer and pincers, so he could neither get in nor out of it alone, and it was so cumbrous and unwieldy that, once down, he could not rise again. Thus he was "a castle of steel on his war-horse, a helpless log when overthrown." Boiled leather was sometimes used in place of metal. Common soldiers wore leather or quilted jackets, and an iron skull-cap.

The longbow was to the middle ages what the rifle is to our day. The English excelled in its use, and their enemies sometimes left their walls unmanned, because, as was said, "no one could peep but he would have an arrow in his eye before he could shut it." The Genoese were famous crossbow-men. The bolts of brass and iron sent from their huge crossbows would pass through the head-piece of a man-at-arms and pierce his brain. Many military arts and defenses used from the earliest times were still in vogue, and so remained until gunpowder was invented. Indeed, a mediæval picture of a siege does not strikingly differ from Ninevite sculptures or Theban paintings, either in the nature of its war-engines or in the perspective art of the drawing itself.

Education and Literature.—During the 11th and 12th centuries, schools and seminaries of learning were multiplied, and began to expand into universities; that of Paris, the "City of Letters," taking the lead. Now, also, arose the *Scholastic Philosophy*, which applied the logic of Aristotle to intricate problems in theology. *The Schoolmen* began with Peter Lombard (d. 1160), a professor in the University of Paris, where he had studied under the brilliant Abelard,—an eloquent lecturer, now remembered chiefly as the lover of Heloise. Lombard has been styled the "Euclid of Scholasticism." Another noted schoolman was Albertus Magnus, a German of immense learning, whose scientific researches brought upon him the reputation of a sorcerer. The doctrines of Thomas Aquinas, a Dominican monk, and of Duns Scotus, a Franciscan, divided the schools, and the reasonings and counter-reasonings of Thomists and Scotists filled countless pages with logical subtleties. The vast tomes of scholastic theology left by the 13th century schoolmen "amaze and appall the mind with the enormous accumulation of intellectual industry, ingenuity, and toil, of which the sole result to posterity is this barren amazement." Roger Bacon was at this time startling the age by his wonderful discoveries in science. Accused, like Albert the Great, of dealing with magic, he paid the penalty of his advanced views by ten years in prison.

While in monastery and university the schoolmen racked their brains with subtle and profound distinctions, the gay *French Troubadours*, equipped with their ribboned guitars, were flitting from castle to castle,

where the gates were always open to them and their flattering rhymes. *The Trouvères* supplied the age with allegories, comic tales, and long romances, while the German *Minnesänger* (love-singers) numbered kings and princes among their poets.

STYLUS.[1] (13th and 14th Centuries.)

In Scandinavia, the mythological poems or *sagas* of the 8th–10th centuries were collected into what is called the older Edda (11th or 12th century); and afterward appeared the younger Edda,—whose legends linked the Norse race with the Trojan heroes (p. 115). The German *Nibelungenlied* (12th century) was a collection of the same ancestral legends woven into a grand epic by an unknown poet.

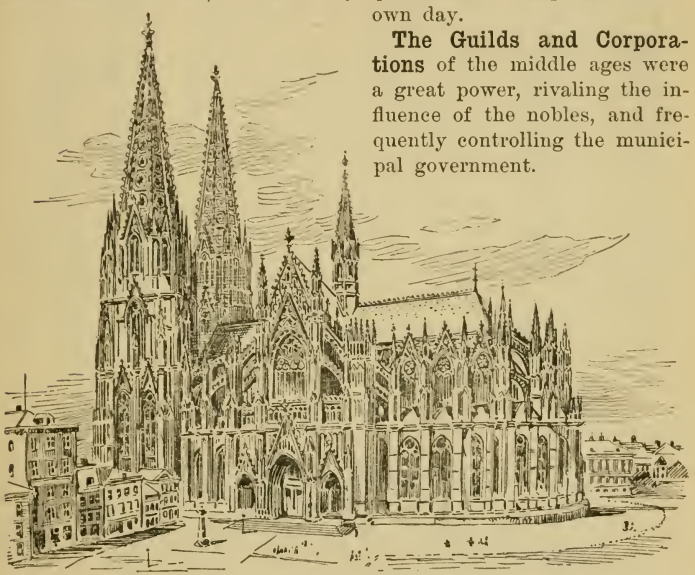
To the 13th and 14th centuries respectively, belong the great poets Dante and Chaucer. About this time a strong desire for learning was felt among the common people, it being for them the only road to distinction. The children of burghers and artisans, whose education began in the little public school attached to the parish church, rose to be lawyers, priests, and statesmen. The nobility generally cared little for scholarship. A gentleman could always employ a secretary, and the glory won in a crusade or a successful tilt in a tournament was worth more to a mediæval knight than the book-lore of ages. Every monastery had a "writing-room," where the younger monks were employed in transcribing manuscripts. After awhile copying became a trade, the average price being about four cents a leaf for prose, and two for verse,—the page containing thirty lines. Adding price of paper, a book of prose cost not far from fifty cents a leaf.

Arts and Architecture.—As learning was confined mostly to the Church, art naturally found its chief expression in cathedral building. Toward the close of the 12th century, the round-arched, Romanesque style gave place to the pointed-arched, spired, and buttressed edifice. The use of painted glass for windows crowned the glory of the Gothic cathedral.[2] Religious ideas

[1] The style, or stylus, was the chief instrument of writing during the middle ages. With the pointed end the letters were cut on the waxen tablet, while the rounded head was used in making erasures. If the writing was to be preserved, it was afterward copied by a scribe on parchment or vellum with a rude reed pen, which was dipped in a colored liquid. The style was sometimes made of bone or ivory, sometimes of glass or iron, while those used by persons of rank were made of gold or silver, and were often ornamented with curious figures.

[2] The Italians relied more on brilliant frescoes and Mosaics for interior effect;

were expressed in designs and carvings. Thus the great size and loftiness of the interior symbolized the Divine Majesty; the high and pointed towers represented faith and hope; and, as the rose was made to signify human life, everywhere on windows, doors, arches, and columns, the cross sprang out of a rose. So, too, the altar was placed at the East, whence the Saviour came, and was raised three steps to indicate the Trinity. These mighty structures were the work often of centuries. The Cologne Cathedral was begun in 1248; its chancel was finished in 1320; but the lofty spire was not completed till our own day.



COLOGNE CATHEDRAL.

The Guilds and Corporations of the middle ages were a great power, rivaling the influence of the nobles, and frequently controlling the municipal government.

Manners and Customs.—*Extravagance* in dress, equipage, and table marked all high life. Only the finest cloths, linens, silks, and velvets, adorned with gold, pearls, and embroidery, satisfied the tastes of the nobility.[1] In the midst of the Hundred-Years' War England

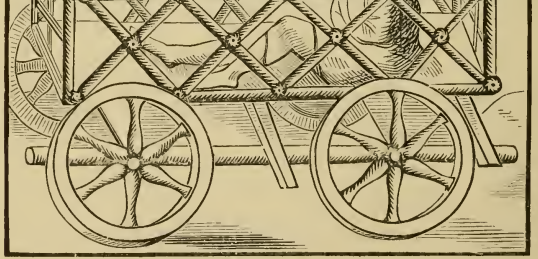
the French and English cathedrals excelled in painted glass. "Nothing can compare with the party-colored glories of the windows of a perfect Gothic cathedral, where the whole history of the Bible is written in the hues of the rainbow."—*Fergusson.*

[1] Men took the lead in fashion. Once peaked shoes were worn, the points two feet long; then the toes became six inches broad. A fop of the 14th century "wore long-pointed shoes, fastened to his knees by gold and silver chains; hose of one color on one leg and of another on the other; knee breeches; a coat one half white, the

and France carried on a rivalry of splendor and expense. Delicacies from Constantinople, Palestine, Phœnicia, Alexandria, and Babylon were served at royal entertainments. The tables blazed with gold and silver plate, yet had not the refinement of a fork, and fingers were thrust into the rich dishes or tore the greasy meats into bits. A knight and his lady often ate from the same plate, and soaked their crusts of bread in the same cup of soup. Men and women sat at table with their hats on, although it was the height of bad manners to keep on gloves during a visit, and a personal insult to take the hand of a friend in the street without first unglo-ving. Great households were kept up, and kings entertained as many as 10,000 persons daily at the royal board. The lower orders aped the higher, and *Sumptuary Laws* were made to protect the privileges of the nobility, not only in dress but also in food.

MALE COSTUME.
(11th and 12th Centuries.)

FEMALE COSTUME.
(11th and 12th Centuries.)



A MOVABLE IRON CAGE (15TH CENTURY).

other blue or black; a long beard; a silk hood buttoned under his chin, embroidered with quaint figures of animals, and ornamented with gold, silver, and precious stones."

Punishments were barbarous and severe. The gallows and the rack were ever at work. Chopping off of hands, putting out of eyes, and cutting off of ears, were common affairs. The most ingenious tortures were devised, and hanging was the mildest death allowed to criminals.

Summary (see p. 315).—The 5th and 6th centuries were characterized by the settlements of the Teutons in Roman territory. The 7th century was marked by the rise of Mohammed and the spread of the Saracen Empire. The 8th century saw the growth of the Frankish power, culminating in the empire of Charlemagne. The 9th century witnessed the welding of the Saxon sovereignties into England; the breaking-up of Charlemagne's empire into France, Germany, and Italy; and the founding of Russia by Normans. The 10th century brought Rollo into Normandy, and Capet to the French throne. The 11th century was made memorable by the Norman Conquest of England; the overthrow of the Greek-Saracen rule in southern Italy; and the war of the investiture in Germany. The 12th century saw the Crusades at their height, and the Italian republics in their glory. The 13th century built up France, and granted Magna Charta to England. The 14th century witnessed the Hundred-Years' War and free Switzerland. The 15th century is memorable for the deliverance of France; the Wars of the Roses; the Conquest of Granada, with the rise of Spain; the fall of Constantinople; and the discovery of America.

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CHRONOLOGY.

FIFTH CENTURY (Concluded).

(See p. 312.)

	A. D.
Attila defeated in battle of Châlons	451
Clovis wins battle of Soissons	486
Theodoric with the Ostrogoths conquers Italy	489–493
Clovis becomes a Christian	496

SIXTH CENTURY.

Paris, Clovis's capital	510
Arthur in Britain (conjectured)	515
Time of Justinian	527–565
Belisarius in Africa, 533; in Italy	536–539
Silk Manufacture brought to Europe	551
End of Ostrogoth Kingdom in Italy	553
Lombards conquer Italy	568
Birth of Mohammed	570
St. Augustine introduces Christianity into Britain	596

SEVENTH CENTURY.

The Hegira	622
Mohammed's Death	632
Omar captures Jerusalem	637
Sixth General Council, at Constantinople	680

EIGHTH CENTURY.

Saracens invade Spain	711
Martel overthrows Saracens at Tours	732

A. D.

Pepin the Short becomes king.—Carlovingian Dynasty founded ... 752
Gift of Exarchate to Pope..... 754
Emirate of Cordova founded..... 755
Charlemagne becomes sole King of the Franks..... 771
Battle of Roncesvalles..... 778
Haroun al Raschid, caliph..... 786
Seventh General Council, at Nice... 787
Danes first land in Britain, about... 789
Charlemagne crowned at Rome..... 800

NINTH CENTURY.

Death of Charlemagne..... 814
Egbert, first King of England..... 827
Battle of Fontenay..... 841
Treaty of Verdun..... 843
Russia founded by Ruric..... 862
Alfred, King of England.....871-901

TENTH CENTURY.

Alfred's Death..... 901
Rollo the Norseman founds Normandy..... 911
Otto the Great, Emperor of Germany 936-973
Hugh Capet crowned; founds Capetian Dynasty..... 987

ELEVENTH CENTURY.

Canute (Knut), King of England 1017-35
Normans conquer South Italy..... 1040
Edward the Confessor restores Saxon Line in England..... 1042
Guelf and Ghibelline Feud begins .. 1061
Normans conquer England..... 1066
Turks capture Jerusalem..... 1076
First Crusade..... 1096

TWELFTH CENTURY.

Guiscard of Normandy, King of Naples..... 1102
Knights Templars founded..... 1118
Second Crusade..... 1147
Plantagenet Line founded..... 1154
Henry II. invades Ireland..... 1171
Third Crusade..... 1189

THIRTEENTH CENTURY.

Fourth Crusade..... 1202
War against Albigenses..... 1208

A. D.

Battle of Runnymede.—John grants Magna Charta..... 1215
Fifth Crusade..... 1218
Sixth Crusade..... 1228
Genghis Khan.—Gregory IX. establishes Inquisition..... 1233
Seventh Crusade 1249
Mongols sack Bagdad..... 1258
Eighth Crusade..... 1270
Hapsburg Line founded..... 1273
Teutonic Order conquers Prussia... 1281
Edward I. conquers Wales..... 1283
Turks capture Acre.—End of Crusades 1291
Edward conquers Scotland..... 1295

FOURTEENTH CENTURY.

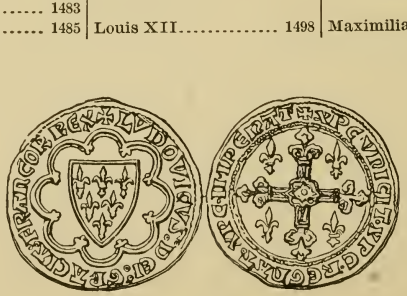
Pope removes to Avignon..... 1306
Wallace executed..... 1305
Battle of Bannockburn..... 1314
Battle of Morgarten..... 1315
Hundred-Years' War.....1328-1453
Battle of Crécy..... 1346
Calais surrendered..... 1347
Rienzi, Tribune of Rome..... 1347
Battle of Poitiers..... 1356
Pope returns to Rome..... 1377
Wat Tyler's Insurrection..... 1381
Battle of Sempach..... 1386

FIFTEENTH CENTURY.

John Huss burned..... 1415
Battle of Agincourt..... 1415
Jeanne D'Arc at Orleans..... 1428
Charles VII. crowned at Rheims.... 1429
Jeanne d'Arc burned 1431
Capture of Constantinople..... 1453
Wars of the Roses..... 1455-85
Gutenberg prints the first book.....1456
Battles of Granson, Morat, and Nancy (Death of Charles the Bold)..1476-77
Lorenzo de' Medici at Florence..... 1478
Union of Castile and Aragon under Ferdinand and Isabella..... 1479
Battle of Bosworth.—Tudor Line founded 1485
Fall of Granada..... 1492
Columbus discovers America..... 1492
Charles VIII. invades Italy..... 1494
Vasco da Gama doubles Cape of Good Hope..... 1497
Savonarola burned..... 1498

CONTEMPORARY SOVEREIGNS

ENGLAND.		FRANCE.		GERMANY.	
William I.	1066	Philip I.	1060	Henry IV.	1056
William II.	1087				
Henry I.	1100	Louis VI.	1108	Henry V.	1106
Stephen	1135	Louis VII.	1137	Lothaire II.	1125
				Conrad III.	1138
Henry II.	1154			Frederick Barbarossa	1152
Richard I.	1189	Philip II.	1180	Henry VI.	1190
John	1199			Philip	1197
Henry III.	1216	Louis VIII.	1223	Otto IV.	1209
		Louis IX.	1226	Frederick II.	1215
				Conrad IV.	1250
Edward I.	1272	Philip III.	1270	Rudolf.	1273
		Philip IV.	1285	Adolphus	1292
				Albert I.	1298
Edward II.	1307	Louis X.	1314	Henry VII.	1308
		Philip V.	1316	Lewis IV.	1314
		Charles IV.	1322	Frederick the Fair.	1314
Edward III.	1327	Philip VI.	1328		
		John	1350	Charles IV.	1347
		Charles V.	1364		
Richard II.	1377	Charles VI.	1380	Wenceslaus	1378
Henry IV.	1399				
Henry V.	1413	Charles VII.	1422	Rupert	1400
Henry VI.	1422			Sigismund	1410
Edward IV.	1461	Louis XI.	1461	Albert II.	1438
Edward V.	1483	Charles VIII.	1483	Frederick III.	1440
Richard III.	1483				
Henry VII.	1485	Louis XII.	1498	Maximilian I.	1493



GOLD FLORIN, LOUIS IX.

MODERN PEOPLES.

"The human mind wrote History and this must read it. The Sphinx must solve her own riddle. Every fact narrated must correspond to something in me to be intelligible. As we read, we must become Greek, Roman, Turk, priest, king, martyr, and executioner; we must fasten these images to some reality in our secret experience, or we shall learn nothing rightly. Each new fact, and each political moment, has a meaning for us. We may see our own vices without heat in the distant persons of Solomon, Alcibiades, and Catiline. We are to read History actively, not passively; to esteem our own life the text, and books the commentary. Thus compelled, the Muse of History will utter oracles as never to those who do not respect themselves. I have no expectation that any man will read History aright who thinks that what was done in a remote age, by men whose names have resounded far, has any deeper sense than what he is doing to-day."

Emerson.

BLACKBOARD ANALYSIS.

MODERN PEOPLES.

- Introduction.
- **The 16th Century.**
  - 1. THE FRENCH IN ITALY.
    1. Charles VIII.
    2. Louis XII.
    3. Francis I.
  - 2. THE AGE OF CHARLES V.
    1. The Rivalry of Charles and Francis.
    2. The Reformation.
  - 3. THE RISE OF THE DUTCH REPUBLIC.
    1. The Netherlands.
    2. The Reformation.
    3. The Duke of Alva.
    4. The Forty-Years' War.
  - 4. THE FRENCH CIVIL-RELIGIOUS WARS.
    1. The Reformation in France.
    2. Francis II.
    3. Charles IX.
    4. Henry III.
    5. Henry IV.
  - 5. ENGLAND UNDER THE TUDORS.
    1. Henry VII.
    2. Henry VIII.
    3. Edward VI.
    4. Mary.
    5. Elizabeth.
- **The 17th Century.**
  - 1. THE THIRTY-YEARS' WAR.
    1. Causes.
    2. Opening of the War.
    3. Imperial Triumph.
    4. Gustavus Adolphus.
       - *a. Tilly.*
       - *b. Leipsic.*
       - *c. Wallenstein.*
       - *d. Lützen.*
       - *e. Death of Gustavus.*
    5. Remainder of War.
    6. Peace of Westphalia.
  - 2. THE ABSOLUTE MONARCHY IN FRANCE.
    1. Age of Richelieu.
    2. Age of Louis XIV.
  - 3. ENGLAND UNDER THE STUARTS. PERIOD OF THE CIVIL WAR.
    1. James I.
    2. Charles I.
    3. The Civil War.
    4. The Commonwealth.
    5. The Restoration. Charles II.
    6. James II.
    7. Revolution of 1688. William and Mary.
    8. Anne.
- **The 18th Century.**
  1. PETER THE GREAT AND CHARLES XII.
  2. RISE OF PRUSSIA: AGE OF FREDERICK THE GREAT.
  - 3. ENGLAND UNDER THE HOUSE OF HANOVER.
    1. George I.
    2. George II.
    3. George III.
    4. See 19th Century.
  - 4. THE FRENCH REVOLUTION.
    1. Louis XV.
    2. Louis XVI.
    3. French Revolution.
       - *a. Abolition of Monarchy.*
       - *b. R'gn of Terror.*
       - *c. Directory.*
       - *d. Consulate.*
       - *e. Empire.*
- **The 19th Century.**
  - 1. FRANCE.
    - —(See Analysis of 18th Cent.)
    1. The Restoration.
    2. The Second Republic.
    3. The Second Empire.
    4. The Third Republic.
  2. ENGLAND.
  3. GERMANY.
  4. ITALY.
  5. TURKEY.
  6. GREECE.
  7. THE NETHERLANDS.
  8. RUSSIA.
  9. JAPAN.

  [The subdivisions of these general topics may be filled in from the titles of the paragraphs in the text, as the student proceeds.]

MODERN PEOPLES.

GLOBE ILLUSTRATING THE GEOGRAPHICAL KNOWLEDGE OF THE 15TH CENTURY.

INTRODUCTION.

The End of the 15th and the Beginning of the 16th Century formed the springtime of a new era. It was an epoch of important events: in 1491, Charles VIII. married Anne of Brittany, which united to the French crown the last of the great feudal provinces; in 1492, Granada fell into the hands of Ferdinand and Isabella, a conquest which established the Spanish monarchy; in the same year, Columbus

discovered America, which gave a new world to the old; in 1494, the Italian wars commenced, and with them the battles and rivalries of the chief European nations; in 1508, Raphael and Michael Angelo were painting in the Vatican at Rome, which marked a revolution in art; in 1517, Luther posted his 95 theses on the Wittenberg cathedral door, and so inaugurated the Reformation; in 1521, Magellan circumnavigated the globe, thus giving correct geographical ideas; finally, about 1530, Copernicus finished his theory of the solar system, which was the beginning of a new epoch in science.

The Causes of this wonderful change were numerous. The Crusades kindled a spirit of trade, adventure, and conquest. Travel at the East enlarged the general knowledge of the earth. The use of the mariner's compass emboldened sailors to undertake long voyages. Large cities had risen to be centers of freedom, commerce, manufactures, and wealth. The revival of learning in Italy stirred men's thoughts in every land. The fall of Constantinople scattered the treasures of Greek literature over the West; learned men, driven from the East, settled in Europe; the philosophy and arts of Athens and Rome were studied with zest; each nation felt, in turn, the impulse of the Renaissance; and a succession of painters, sculptors, poets, and historians arose such as Christendom had never seen. There were now nearly forty universities in Europe, and students traveling to and fro among them distributed the new ideas, which gradually found their way into the minds of the masses. Above all else, two inventions revolutionized Europe.

Gunpowder[1] pierced the heaviest armor, and shattered the

[1] Gunpowder seems to have been known to the Chinese at an early day, though Roger Bacon, an English monk of the 13th century, is called its inventor. Its application to war is ascribed to a German named Schwartz (1330), but long before that the Moors used artillery in the defense of Cordova. The English at Crécy had three small cannon. The French under Louis XI. invented trunnions, a light carriage, and

strongest wall. The foot-soldier with his musket could put to flight the knight-errant with his lance. Standing armies of infantry and artillery took the place of the feudal levy. This changed the whole art of war. The king was now stronger than the noble.

THE INVENTION OF PRINTING.

Printing by means of movable types was invented by Gu'tenberg of Mentz, who issued in 1456 a Latin Bible. Books, which had hitherto been laboriously copied on parchment, were now rapidly multiplied, and the cost was greatly reduced. Cheaper books made new readers. Knowledge became more widely diffused.

The Political Condition of Europe was that of great

cast-iron shot, thus equipping a weapon serviceable in the field. Charles VIII. owed his rapid conquest of Italy to his park of light artillery that was in striking contrast to the cumbersome Italian bombards dragged about with great difficulty by oxen and firing stone balls.

monarchies, each ready to turn its forces against the others. The so-called "States-System" now arose. Its object was the preservation of the Balance of Power, *i. e.*, the preventing any one state from getting a superiority over the rest. Thence came alliances and counter-alliances among the different nations, and various schemes of diplomacy that often bewilder the student of modern history.

Maritime Discoveries.—Up to this time, the known world comprised only Europe, southwestern Asia, and a strip of northern Africa. The rich products of the East were still brought to the West by way of Alexandria and Venice. Cape Nun, on the coast of Africa, by its very name declared the belief that there was *nothing* attainable beyond. The sea at the equator was thought to be boiling hot, and the maps represented the Occident as bristling with monsters.

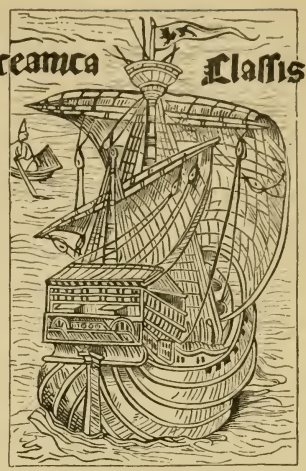
The Portuguese sailors, under the auspices of Prince Henry and King John II., ventured each voyage further south, crossed the dreaded equator, and, sailing under the brighter stars of a new hemisphere, league by league explored the African coast, until finally Diaz (1487) doubled the continent. The southern point he well named the Cape of Storms; but King John, seeing now a way to reach India by sea, rechristened it the Cape of Good Hope. Eleven years later Vasco da Gama realized this sanguine expectation. He rounded the Cape, sailed across the Indian Ocean, landed on the Malabar coast, and returned home with a cargo of Indian products. The old routes across the Mediterranean, through Egypt and the Levant, were now nearly abandoned. The Portuguese soon made a settlement on the Malabar coast. Their commercial establishments, shipping by sea directly to Europe, quickly gathered up the Eastern trade. Lisbon, instead of Venice, became the great depot of Indian products.

GREAT VOYAGES OF DISCOVERY SINCE THE 15th
Spain
Portugal
Gr.Britain
Markham 83°20'
Nares 1876
Grinnell Land
Washington Land
Kane 1854
SPITZBERGEN
Hudson 1607
Penny 1851
PARRY IS.
Belcher 1853
Mc Clintock 1853
C.York
Baffin-Bylot 1616
Mc Clure 1851
Parry 1819
Lancaster Sound 1616
Mc Clure 1854
BAFFIN
Behring Strait
Beechy 1826
Dease 1836-9
Franklin 1826
Mackenzie 1789
Hearne 1769
Dall 1865
Frobisher 1576
Davis 1585
GREENLAND
JAN MAYEN 1611
ICELAND 874
861
FAROE IS.
Ebrd 982
Cook 1778
Fraser 1808
Vancouver 1790
Behring 1741
Hudson 1610
Labrador
Leif 1000
Cartier 1535
BRITISH ISLES
Cabot 1497
CANADA
Montreal
NEW FOUNDLAND
Lewis Clarke 1805
La Salle 1669
Cabot
AZORES 1432-1457
Drake 1580
Lisbon
SPAIN
Verrazani 1524
De Soto 1540
MADEIRA 1344 1420
P.de Leon 1512
BAHAMA IS.
SAN SALVADOR
Columbus 1492
CANARY IS. 1405
C.Nun
C.Bojador
Senegal
Cortes 1519
Mexico
CUBA
SPAIN
SANDWICH IS. 1778
HISPANIOLA
Ojeda 1499
CAPE VERD IS. 1449 1454
Columbus 1493
Columbus 1498
GUINEA
Magellan 1519
Balboa 1513
Equator
Quito
Pinzon 1500
Vasco de Gama
Drake
Orellana 1540
Tumbez
Cook 1778
MARQUESAS IS. 1595
SOCIETY IS. 1606-1767
Magellan 1520
Cuzco
Lima 1535
Porto Seguro
Rio de Janeiro 1502
ASCENSION I. 1501
ST.HELENA I. 1501
Cabral 1500
Solis 1516
To India Cabral 1501
EASTER I.
PITCAIRN I.
Valparaiso 1550
Drake 1577
Solis 1516
Buenos Ayres
C.of G
Magellan 1520
FALKLAND IS.
Davis 1592
S.GEORGIA 1675
Str.
Cape Horn 1616
S.SHETLAND
Cook 1774
Biscoe 1832
Ross 1843
Graham Land
150
120
90
60
30
0
80
40
20
0
20
40
60
WELLS. DEL

ENTURY AND PRINCIPAL COLONIAL POSSESSIONS.

STRUTHERS, BERYOSE & CO., ENGR., N.Y.

Columbus, meanwhile, inspired by the same hope of finding a sea-route to India, and believing the earth to be round, sailed westward. He reached, not India, as he supposed, but a new world. On his third voyage, the very year that Da Gama sailed to Asia, Columbus first saw the coast of South America.



A SHIP OF THE 15TH CENTURY.
(From a Drawing attributed to Columbus.)

Adventurers of many nations now flocked eagerly through the door Columbus had opened. The names of Vespucci, Balboa, Cartier, Ponce de Leon, and De Soto are familiar to every student of American history. The Cabots, sailing under the English flag, explored the coast of the New World from Labrador to Chesapeake Bay. Cabral, a Portuguese navigator, in 1500, took possession of Brazil in the name of his king. Finally Magellan passed through the strait still known by his name, and crossed the Pacific to the Philippine Islands; there he was killed by the savage natives, but one of his ships, continuing the voyage, circumnavigated the globe (1521).

Mexico, when discovered by the Spaniards, had reached, under the Montezumas,—its Aztec rulers,—a considerable degree of civilization. Its laws were written in hieroglyphics; its judges were chosen for life; its army was furnished with music, hospitals, and surgeons; its calendar was more accurate than the Spanish; its people were skilled in agriculture and the arts; and its capital, Mexico, was supplied with aqueducts, and adorned with palaces and temples.

The Aztecs, however, were idolaters and cannibals; and their civilization was ignorant of horse, ox, plow, printing, and gunpowder.

Cortes, with a little army of 600 Spaniards, fearlessly invaded this powerful empire. His cannon and cavalry carried terror to the simple-minded natives. A war of three years, crowded with romance as with cruelty, completed the conquest. Mexico remained a province of Spain until 1821.

Peru, under the Incas, was perhaps richer and more powerful than Mexico. Two great military roads extended the entire length of the empire, and along them the public couriers carried the news 200 miles per day. A vast system of water-works, more extensive than that of Egypt, irrigated the rainless regions, and agriculture had attained a high degree of perfection. The government was paternal, the land being owned by the Inca, and a portion assigned to each person to cultivate. Royal officers directed the industry of this great family in tillage, weaving, etc., and, though no one could rise above his station, it was the boast of the country that every one had work, and enjoyed the comforts of life.

Pizarro, an unprincipled Spanish adventurer, overthrew this rich empire (1533), and imprisoned the Inca. The unfortunate captive offered, for his ransom, to fill his cell with gold vessels as high as he could reach; but, after he had collected over $15,000,000 worth, he was strangled by his perfidious jailers.

The Spanish Colonies rarely prospered. In Mexico, Cortes sought to rule wisely. He sent home for priests and learned men; founded schools and colleges; and introduced European plants and animals. But, on his return to Spain, he became, like Columbus, a victim of ingratitude, though he had given to the emperor Charles V. "more states than Charles had inherited cities."

In general, the Spanish governors destroyed the native civilization,

without introducing the European. The thirst for gold was the principal motive that drew them to the New World. The natives were portioned among the conquerors, and doomed to work in the mines. It is said that four fifths of the Peruvians perished in this cruel bondage. The kind-hearted Las Casas, the apostle of the Indians, spent his life in vainly seeking to alleviate their miseries, convert them to Christianity, and obtain for them governmental protection. To supply the fearful waste of the population, negroes were brought from Africa, and so slavery and the slave-trade were established. The Spaniards turned to agriculture only when gold-hunting ceased to pay; and, not being a trading people, their colonial commerce fell chiefly into the hands of foreigners. For a time, however, the Spanish coffers were running over with American gold and silver.

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TOMB OF COLUMBUS AT HAVANA.

THE SIXTEENTH CENTURY.

I. THE FRENCH IN ITALY.

The Invasion of Italy (1494) by the French may be considered the opening event of modern history. The many leagues formed during the progress of this invasion, illustrate the growth of the new States-System.

Charles VIII. (1483–98), filled with dreams of rivaling Alexander and Charlemagne, resolved to assert the claim of his house to the kingdom of Naples.[1] Milan, Florence, and Rome opened their gates to his powerful army. He entered Naples amid the acclamations of the populace. This brilliant success turned the head of the weak king, and he gave himself up to feasts and tournaments. Meanwhile the first extended league in modern history was formed by Milan, Venice, the Pope, Maximilian of Germany, and Ferdinand of Spain, to expel the invader. Charles retreated as hastily as he had come, and by the victory of *Fornovo* secured his escape into France.

Louis XII. (1498–1515), inheriting the schemes of

Geographical Questions.—Locate Naples; Milan; Fornovo; Venice; Pavia; Marignano; Genoa; Vienna; Wittenberg; Augsburg; Smalcald; Nuremberg; Innsbruck; Passau; Trent; Guinegate; Calais; Toul; Verdun; Rouen; Crespy; Passy; Ivry; Nantes; Antwerp; Leyden; Amsterdam; Haarlem; Ghent; Edinburgh; Flodden; Plymouth. Point out the seven provinces of Northern or United Netherlands; the limits of the Spanish Empire in the 16th century.

[1] The Dukes of Anjou, a branch of the House of France (p. 355), having been expelled from Italy, became established in the petty principality of Provence. After the death of René, who, according to Shakspere, bore

> "The style of king of Naples,
> Of both the Sicilies and Jerusalem,
> Yet not so wealthy as an English yeoman,"

the province and the claim of the house fell to Louis XI. (Brief Hist. France, p. 106).

Charles VIII. with a claim to Milan, led the second expedition over the Alps. Milan quickly fell into his hands. An arrangement was made with Ferdinand to divide Naples between them; but the conquerors quarreled over the spoil,

and the French army, in spite of the heroism of the Chevalier Bayard, was beaten back from Naples by the Spanish infantry under the "Great Captain" Gonsalvo.

Three Leagues.—Louis next joined the *League of Cambrai* (Ferdinand, Maximilian, and Pope Julius II.) against Venice. Just as the fall of that republic seemed at hand, jealousies arose among the confederates. Pope Julius suddenly turned the scale by forming the *Holy League* (Ferdinand, Maximilian, Venice, and the Swiss), which drove the French out of Italy. But Louis, now allied with Venice, again descended upon Milan. *The League of Malines* (Ferdinand, Maximilian, Henry VIII., and Leo X.) stayed his steps anew. Henry VIII. invaded France, and at *Guinegate* the French cavalry fled so fast before him that the victory is known as the Battle of the Spurs. Louis, beaten on all sides, was glad to make peace.

Francis I. (1515–47), also lured by the deceitful luster of Italian conquest, began his reign by pouring his troops over the Alps, through paths known only to the chamois-hunter. The Swiss mercenaries guarding the passes were taken by surprise, and finally beaten in the bloody battle of *Marignano* (1515). The French were intoxicated with joy. Francis was dubbed a knight on the field by the Chevalier Bayard. Milan fell without a blow. The Swiss made with France a treaty known as the Perpetual Peace, since it lasted as long as the old French monarchy.

FRANCIS I. (AFTER TITIAN).

II. THE AGE OF CHARLES V.

1. THE RIVALRY OF CHARLES AND FRANCIS.

Spain was now the leading power in Europe. Ferdinand ruled Spain, Sardinia, Sicily, Naples, and vast regions in the New World,—the gift of Columbus to the Castilian crown; while his daughter Joanna was married to Philip, son of Maximilian of Austria, and of Mary, daughter of Charles the Bold. When Charles, son of Philip, on the death of his grandfather Ferdinand, succeeded to the crown of Spain, he added the Low Countries to its possessions; and on the death of his other grandfather, Maximilian, he inherited the sovereignty of Austria, and was elected Emperor of Germany (1519). It was the grandest empire Europe had seen since the days of Augustus, uniting, as it did, under one scepter, the infantry of Spain, the looms of Flanders, and the gold of Peru.

Charles's Rivalry with Francis.—Francis I. had been a candidate for the imperial crown, and his vanity was sorely hurt by Charles's success. Henceforth these two monarchs were bitter enemies. Their rivalry deluged Europe in blood.

Field of the Cloth of Gold (1520).—Before beginning hostilities, both kings sought to win the friendship of Henry VIII. Francis met Henry near Calais. The magnificence displayed gave to the field its name. The two kings feasted and played together like schoolboys.[1] Henry swore not to cut his beard until he should again visit his "good brother;" Francis made a like vow, and long beards became the latest French fashion.

But Charles negotiated more quietly, and, while he flattered the bluff and good-natured Henry, won his all-power-

[1] The three mightiest sovereigns of Europe in the first half of the 16th century—Henry VIII. of England, Charles V. of Spain, and Francis I. of France—were all crowned before reaching their majority.

ful minister, Cardinal Wolsey, by hopes of the papacy. A league was soon after formed of the Pope, the Emperor, and the King of England, against Francis.

FIELD OF THE CLOTH OF GOLD.

Battle of Pavia (1525).—Italy was again the principal battlefield. Francis, anxious to renew the glories of Marignano, led a magnificent army across the Alps, and besieged Pavia. There he was attacked by the imperialists under Bourbon.[1] At first the French artillery swept all before it.

[1] The Duke of Bourbon was Constable of France; but, having been neglected by the king and wronged by the queen-mother, he fled to the enemy for revenge, drove the French out of Italy, and invaded Provence. Francis forced the imperialists back, and followed them across the Alps, thus beginning the fatal campaign of Pavia. During the French retreat, Chevalier Bayard was struck by a ball (1524). Bourbon, coming up, offered him words of cheer. The dying hero replied, "Think rather of yourself in arms against your king, your country, and your oath!" The universal horror felt in France at Bourbon's treachery shows the increased sanctity of the royal authority over feudal times, and the influence of the recent revival of classic literature which taught treason to one's country to be a crime of the blackest dye. The nobles who joined in the "League of the Public Good" with Charles the Bold against Louis XI. were not considered traitors, yet that was little over half a century before (Brief Hist. France, p. 115).

Francis, thinking the enemy about to flee, charged with his knights; in so doing, he came in front of his guns, and thus checked their fire. Thereupon the imperialists rallied, and a terrible hand-to-hand conflict ensued. The flower of the French nobles was cut down. The Swiss, forgetting their ancient valor, fled. Francis himself, hemmed in on all sides, wounded, unhorsed, and covered with blood and dust, at last yielded his sword.

Treaty of Madrid.—The royal prisoner was carried to Madrid, and confined in the gloomy tower of the Alcazar. There, pining in captivity, he fell sick. The crafty emperor, fearing to lose the ransom, released him, on his agreeing to surrender Burgundy and his Italian claims, and give up his two sons as hostages. On the way home, Francis vapored much about Regulus, but quickly broke his promise,[1] and signed a treaty with the Pope, Henry, and the Venetians, to drive the imperialists out of Italy.

Sack of Rome.—Charles now sent Bourbon into Italy. His men being unpaid and eager for plunder, he led them to Rome as the richest prize. Bourbon was shot as he was placing a ladder, but the infuriated soldiery quickly scaled the walls. Never had the Eternal City suffered from Goth or Vandal as she now did from the subjects of a Christian emperor. The Pope himself, besieged in the Castle of St. Angelo, and forced to surrender, was put into close confinement till he should pay an enormous ransom.[2] The sack lasted for months, during which every kind of insult and

[1] He had already provided for this, for, a few hours before signing the treaty, he had called together some faithful friends and formally read to them a protest against the act he was about to perform, insisting that, as a forced measure, it should be considered null and void. Then, with the expressed expectation of breaking it, he signed the treaty, pledged to it the royal word, and confirmed that pledge with a solemn oath.

[2] When Charles learned that the Pope was a prisoner, he ordered his court into mourning, and, with strange hypocrisy, directed prayers to be said for the release which he could have effected by a word.

outrage was visited upon the unhappy Romans. Henry and Francis, who were preparing to invade the Low Countries, changed the scene of war upon hearing of the Pope's captivity, and the French troops, supported by English money, were sent under Lautrec to Rome. A fearful plague, which carried off conquerors as well as inhabitants, had preceded them, and when they arrived, of all Bourbon's host, scarcely 500 men survived to evacuate the city.

Ladies' Peace (1529).—Ere long, however, the French met with their usual defeat in Italy; Andrea Doria, the famous Genoese patriot, going over to Charles, became admiral of the Spanish fleet; and so Francis, anxious to recover his sons from the emperor, concluded a treaty. As it was negotiated by the king's mother and the emperor's aunt, it is known in history as the Ladies' Peace.

The Turks.—Meanwhile Charles had found a new foe, and Francis a singular ally. The Turks, under Sultan Soliman the Magnificent, using the cannon that breached the walls of Constantinople, had driven the Knights of St. John out of the Isle of Rhodes;[1] subdued Egypt; devastated Hungary;[2] and even appeared under the walls of Vienna (1529). Menaced thus, Charles, notwithstanding his Italian triumphs, was very willing to listen to the ladies, when, as we have seen, they talked of peace. Soon after, however, Soly-

[1] The knights made a gallant defense, a single man with his arquebus being said to have shot five hundred Turks. Thirty-two Turkish mines were destroyed, but finally one burst, throwing down a part of the city wall. The Grand Master, L'Isle Adam, rushed from the church where he was at prayer, only to find the Crescent already planted in the opening. He instantly dashed into the midst of the Turks, tore down the standard, and, with his brave knights, drove them back. For thirty-four nights he slept in the breach. At last, sorely against his will, the Hospitallers agreed to surrender their stronghold. L'Isle Adam sailed away with the survivors. Charles gave him the rocky island of Malta. There he established a well-nigh impregnable fortress for the benefit of distressed seamen of every nation.

[2] The Hungarian king having been slain in the battle of *Mohacs* (1526), the crown ultimately fell to his brother-in-law, Ferdinand of Austria, afterward emperor. It has ever since been held by the Archdukes of Austria (p. 385).

man, having made an alliance with Francis, who cared less for differences of faith than for revenge upon the emperor, raised a vast army, and, again wasting Hungary, threatened Vienna. The flower and strength of Germany rallied under Charles's banners, and forced the infidel to an inglorious retreat.

The emperor next sought to cripple the Turkish power by sea. Crossing the Mediterranean, he attacked Tunis, which Barbarossa, the Algerine pirate in command of Solyman's fleet, had seized. In the midst of the desperate struggle that ensued, ten thousand Christian slaves, confined in the castle, broke their fetters, and turned its guns upon their masters. The city was carried by assault. The prison doors were opened, and the released captives were sent home, to the joy of all Christendom.

The Pope finally mediated a truce between the rivals. Charles, while *en route* to Flanders, visited Paris. Francis, in an ecstasy of hospitality, exclaimed to his late enemy, "Here we are united, my brother and I. We must have the same foes and the same friends. We will equip a fleet against the Turks, and Andrea Doria shall be the commander." Brave words all, but soon forgotten.

The emperor, thinking to blunt the edge of the Turkish saber by a second expedition against the African pirates, sailed to Algiers; but his ships were destroyed by a storm, and his troops by a famine Francis seized the opportunity, and raised five great armies to attack Charles's widespread empire. Solyman invaded Hungary, and Barbarossa ravaged the coasts of Spain and Italy. Europe was amazed to see the lilies of France and the crescent of Mohammed appear before Nice, and Christian captives sold by the corsairs in the market of Marseilles. It seemed as if the days of Martel had returned, and there was again peril of a Mohammedan

empire girding the Mediterranean; only the infidels were now brutal Turks instead of refined Saracens.

Treaty of Crespy (1544).—But this was not to be. Henry renewed his alliance with Charles, and they invaded France from opposite sides. Charles was beaten at *Cerisolles*, but Henry pushed to within two days' march of Paris. Already its citizens, panic-struck, had begun to move their valuables to Rouen, when Francis sued for peace. The Treaty of Crespy ended the wars of these monarchs, that for nearly twenty-five years had been so fruitful of wrong and misery.

2. AFFAIRS IN GERMANY.

Political Contentions.—Germany has been defined at this period as "one confused mass of electorates, duchies, earldoms, bishoprics, abbeys, imperial free cities and estates of the nobility, which, whether great or small, refused to yield to one another, and jealously asserted their independence." The result was a constant struggle and contention. The emperor and the states were unceasingly at variance concerning the administration of the laws and matters of revenue; princes fought with one another over the extension of territorial dignities; knights warred against princes over their respective rights, and, forming themselves into bodies of freebooters, made every highway a scene of robbery and murder; while the cities, whose wealth and influence excited the hatred of both knights and princes, were internally convulsed with bloody quarrels between civic authorities and the various guilds. Last of all, the peasantry, always chafing under their numerous grievances, broke out into occasional insurrections, which were characterized by shocking barbarities and quelled by equally merciless proceedings.

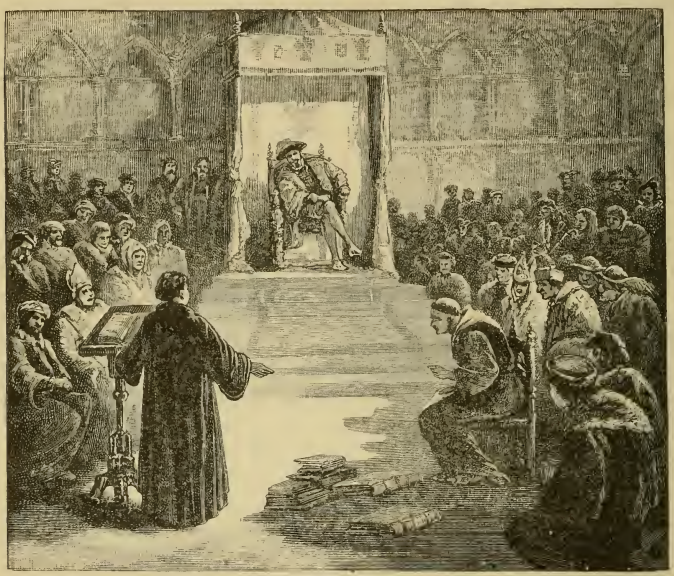
Religious Crisis.—Up to this period, although from time to time serious doctrinal disputes had arisen, each of which had left its bitter traces, the See of Rome had maintained its jurisdiction over all the nations in western Europe. During the reign of Maximilian,[1] however, a controversy was begun which was to lead to a division of Christendom into two conflicting and irreconcilable religious parties. This general movement is known as *The Reformation.*

Martin Luther's Theses.—There appeared one day on the cathedral door in Wittenberg a Latin document containing ninety-five theses, or propositions, in which Martin Luther,[2] an Augustinian monk, challenged all learned men to a public controversy upon certain tenets and practices of his time. Printed copies of this document quickly found their way into every part of Germany, and awakened intense excitement. Bitter controversies followed, and in the same year that Charles was elected emperor the ban of excommunication was pronounced against Luther unless he should retract his doctrines. Luther replied by publicly burning the papal bull. The schism had now become extreme.

[1] Maximilian was brave, handsome, learned, of powerful frame, and gentle temper. "In him," says Kohlrausch, "was personified for the last time chivalry in all its glory." His financial perplexities are prominent features in the history of his reign. As he was always in straits for money when a critical moment arrived, he has been given the title of "The Penniless." At this time most of the revenues formerly enjoyed by the Crown were claimed by the estates, and even so insignificant a levy for the imperial treasury as the penny-tax, viz., the payment by each subject of one penny for every thousand pence possessed, was stoutly contested. This chronic lack of funds seriously affected the success of Maximilian's many projects.

[2] Martin Luther was born 1483; died, 1546. His father was a poor wood-cutter, and at fifteen Martin became a "wandering scholar" (see p. 476) in Eisenach, earning his bread, after the custom of the day, by singing in the streets. His diligence, studiousness, and sweet voice won the boy many friends, and finally, his father becoming able to aid him, he finished his education at the University of Erfurt. The reading of a Bible, then a rare book, and hence chained to a desk in the library, awakened his thought, and, against his father's wish, he entered an Augustine monastery. In 1508 he was appointed professor in the University of Wittenberg, just founded by the Elector Frederick of Saxony.

The Diet of Worms (1521).—The emperor Charles held his first diet at Worms. Thither Luther was summoned to answer for his heresy. All attempts to induce



THE DIET OF WORMS.

him to recant were fruitless. He was therefore denounced as a heretic, and he and his supporters were put under the ban of the empire.[1]

[1] Charles had publicly declared during the diet that he was "determined to employ all his kingdom, friends, body, blood, and even life, to prevent this godless undertaking from spreading." But he had already promised Luther a safe-conduct, and when he was urged to break his word, and not allow Luther to leave the city, he nobly replied, "No! I do not mean to blush like Sigismund" (p. 386). Luther's friends, however, feared for his safety, and by order of one of his stanchest supporters, the Elector Frederick, he was secretly conveyed to the lonely castle of the Wartburg, where he staid nearly a year. Here he began the translation of the Bible into German,—a work which, aided by Melanchthon and other scholars, occupied him for several years. Up to this time there was no language accepted throughout the empire. The learned wrote in Latin; the minnesingers, in Swabian; and many used the dialects,—Saxon, Franconian, etc. Luther, passing by the diction of the theologi-

After the diet, Charles left Germany, and, absorbed in his great struggle with Francis, did not return for nine years.

Meanwhile the new doctrines rapidly spread[1] into northern Germany, France, Switzerland,[2] England, Scotland, Denmark, Norway, and Sweden. The Teutonic nations, with a few exceptions, finally adopted them in some form, while the Latin nations remained faithful to the Church of Rome.

Lutherans called Protestants (1529).— Archduke Ferdinand, alarmed by the progress of the reformers under Luther and of the Turks under Solyman, called a diet at Spires. The Catholics, being in the majority, passed a decree forbidding any further change in religion. The Lutheran princes and cities formally *protested* against this action,—whence they were called Protestants.

The Ladies' Peace now giving Charles leisure, he revisited Germany, and held a diet at Augsburg.[3] A statement of the

cal schools and the courts, sought the expressive idioms employed by the people. For this purpose he visited the market place and social gatherings, often spending days over a single phrase. No sentence was admitted into the translation until it had crystallized into pure, idiomatic German. The Bible soon became the model of style; and its High-German, the standard of cultivated conversation and polite literature.

[1] Princes and cities, vexed at the money drained from their people by the Roman pontiff, and quite willing to secure the vast possessions of the Church, saw their interests lying along the line of the new faith. So "policy was more Lutheran than religious reform," and they eagerly seized upon this opportunity to emancipate themselves at once from emperor and Pope. Thus the Reformation gradually became a struggle for political power quite as much as for religious freedom.

[2] **Switzerland** had its own reformation. Zwingle, the leader, was more radical than Luther. He wished to purify State as well as Church. After his death in battle the people of Geneva invited thither the great French reformer, Calvin. Ecclesiastical courts were established, and a rigid discipline was enforced that reached to the minutest detail of life. Under this despotic rule, Geneva became the most moral city in Europe, and the home of letters and orthodoxy. Calvin's doctrines, more than those of any other reformer, molded men's minds. The Huguenots, the Dutch Walloons, the Scotch Presbyterians, and the New England Puritans, all were stamped with his type of thought.

[3] Charles was entertained at the splendid mansion of Anthony Fugger, a famous merchant-prince of Augsburg. At the close of the visit, the host invited the emperor into his study, and there threw upon a fire of cinnamon—then a very costly spice—the bonds which Charles had given him for loans to carry on his wars with Francis.

Protestant doctrine was here read which afterward became famous as the *Augsburg Confession*,—the creed of the German reformers. Instead of with one monk, as at Worms, Charles had now to deal with half of Germany. But he again denounced the heresy, and put all who held it under the ban of the empire.

Smalcaldic League (1531).—The Protestant princes organized at Smalcald for mutual protection. But Solyman having once more marched upon Vienna, Charles, in the face of this peril, granted the reformers liberty of conscience. Forthwith the Protestants and Catholics gathered under the imperial banner, and the Turks hastily retreated. Charles now left Germany for another nine-years' absence.

Smalcaldic War (1546–47).—The Treaty of Crespy freeing Charles from further fear of Francis, he determined to crush the Reformation. The Council of Trent (1545–63) was called; but the Protestants, taking no part in the deliberations, rejected its decrees. Meanwhile civil war broke out. The Protestant leaders were irresolute. Prince Maurice of Saxony, deserting his fellow-reformers, joined Charles, and overran the territory of his cousin the Elector Frederick. The league fell to pieces. Only Frederick and Philip, the landgrave of Hesse, remained in the field. Charles, bold and wary as ever, defeated and captured the former, while Maurice persuaded the latter, his father-in-law, to surrender.

Charles's Triumph now seemed complete. The boldest Protestant leaders were in prison. The sword of Francis and the pen of Luther were both relics of the past. Germany was at last prostrate before her Spanish lord. A proud and haughty conqueror,[1] he brought Spanish infantry

[1] History, however, records some noble traits in Charles's character. Visiting Luther's grave, one of his attendants urged that the body of the reformer should be dug up and burned. The chivalrous emperor replied, "No! I make war on the living, not on the dead."

to overawe the disaffected; forced upon the unwilling people the *Interim*,—a compromise between the two religions, which was hateful to both Catholics and Protestants; and sought to have the succession taken from his brother Ferdinand, and given to his son,—the cold and gloomy Philip.

Maurice revolts.—At this juncture the man who won Charles the victory undid his work. Maurice, impatient of the name "traitor," and indignant at the continued imprisonment of his father-in-law, organized a revolt, and made an alliance with Henry II. of France.

Treaty of Passau.—Suddenly the confederates took the field. Henry seized Toul, Verdun, and the strong fortress of Metz, without striking a blow. To escape from Maurice, the emperor at Innsbruck fled through the stormy night along the mountain-paths of the Tyrol.[1] The Council of Trent broke up in dread. Charles was forced to bend, and, by the *Treaty of Passau* (1552), the captive princes were released and religious toleration was partially secured.

Charles's Abdication (1556).—Imperial disasters now followed fast. Charles tried to recover Metz, but was defeated by the Duke of Guise,—a French leader then new to fame. The Turkish fleet ravaged the coast of Italy. The Pope, offended by the toleration granted the Protestants, made an alliance with Henry of France. Charles, sad, disappointed, and baffled, laid down the crown.[2] His son

[1] Maurice, if he had deemed it politic, could have prevented the escape, but, as the emperor himself once said, "Some birds are too big for any cage,"—a truth that Charles well learned after the battle of Pavia.

[2] He thus followed the famous example of Diocletian (p. 263). After his retirement Charles went to the monastery of St. Just in Spain. Though only fifty-six, having been born in the same year with his century, he was prematurely old,—the victim of gluttony. Now, shut in by groves of oak and chestnut and under the shadow of the lofty mountains, the late emperor joined the monks in their religious exercises, or amused himself by various mechanical contrivances,—the making of watches and curious little puppets. Unable, however, to absorb himself in his new life, he eagerly watched the tidings of the busy world he had left behind. One day the morbid fancy

Philip II., husband of Mary, Queen of England, received Spain, the Netherlands, and the Two Sicilies; while Ferdinand of Austria was chosen emperor.

End of the War.—Philip for a time continued the struggle with France, and won the battle of *St. Quentin* (1557);[1] but Guise's capture of Calais from the English, who had held it over two centuries, consoled the French. The *Treaty of Câteau-Cambresis* (1559) closed the long contest, and emphasized the division of Europe into Catholic and Protestant nations.

The Condition of Germany during the remainder of the 16th century was that of mutual fear and suspicion. The Calvinists were excluded from the Treaty of Passau, and the feeling between them and the Lutherans was as bitter as between both and the Catholics. The different parties watched one another with growing dislike and doubt, every rustling leaf awakening fresh suspicion. Minor divisions arose among the Protestants. Each petty court had its own school of theologians, and the inspiration of the early reformers degenerated into wrangles about petty doctrines and dogmas. No true national life could exist in such an atmosphere. *Ferdinand I.* and his successor, *Maximilian II.*, managed to hold the unsteady balance between the conflicting parties; but under *Rudolph II.*, Catholic and Protestant leagues were formed. *Matthias* got his cousin Ferdinand chosen king of Hungary and Bohemia; on the death of Matthias, *Ferdinand II.* was elected emperor (1619). He was a bitter foe of the Reformation, and the closing of two Protestant churches (1618) in his territory proved the signal for the Thirty-Years' War (p. 480).

seized him to have his funeral services performed. He took part in the solemn pageant, standing by the side of his empty coffin, holding a torch, and chanting a dirge. The real death and funeral followed within three weeks (1558).

[1] When Charles, in his retirement, heard of this victory, he exclaimed, "Is not my son now in Paris?" Philip, however, derived no advantage from it, except the glory of the day and the plan of the huge palace of the Escurial, which is built in parallel rows like the bars of a gridiron, in memory of St. Lawrence, on whose day the battle was fought, and whose martyrdom consisted in being broiled over a slow fire.

III. RISE OF THE DUTCH REPUBLIC.

The Netherlands, now Holland and Belgium, by the marriage of Mary of Burgundy to Maximilian, fell to the House of Hapsburg. When her grandson resigned these provinces to Philip, they formed the richest possession of the Spanish Crown. The looms of Flanders were world-renowned. The manufactories of Ghent had one hundred thousand artisans. In the Scheldt at Antwerp twenty-five hundred ships were often to be seen waiting their turn to come to the wharfs, while five thousand merchants daily thronged the city exchange.

DESECRATING A CATHEDRAL.

Protestantism had made great progress among the Netherlanders. Philip, who declared that he would rather be no king than to reign over heretics, sought to crush the

new doctrines by the terrors of the Inquisition.[1] The people resisted. Tumults arose, and many beautiful cathedrals were sacked by the mob.[2]

The Duke of Alva was now sent thither with an army of Spanish veterans (1567). Within six years Alva and his dreaded Council of Blood put to death eighteen thousand persons, and passed sentence of death upon the entire population. Thousands of workmen, fleeing in terror, carried to England the manufacturing skill of Bruges and Ghent.

Meanwhile, William of Nassau, Prince of Orange, known in history as The Silent, took the field in defense of his persecuted countrymen. Then began their

Forty-Years' War (1568–1609) for freedom. This long struggle is memorable in history on account of the heroic defense the cities made against the Spanish armies.[3] The

[1] A deputation of nobles to protest against this measure was styled by a scornful courtier a "Pack of Beggars." This being reported to the nobles at a banquet, one of them hung about his neck a beggar's wallet, and all drank to the toast, "Long live the beggars!" The name became thenceforth their accepted title.

[2] The Netherlands possessed an extraordinary number of magnificent cathedrals, adorned with valuable paintings, statues, and the costly gifts of many worshiping generations. In the short space of a week nearly every one of these temples had been invaded and the priceless treasures destroyed.

[3] Haarlem was besieged by Don Frederick, Alva's son, in 1572. Having breached the defenses, he ordered an assault. Forthwith the church bells rang the alarm. Men and women flocked to the walls. Thence they showered upon the besiegers stones and boiling oil, and dexterously threw down over their necks hoops dripping with burning pitch. Spanish courage and ferocity shrunk back appalled at such a determined resistance by an entire population. Don Frederick then took to mining; the citizens countermined. Spaniard and Netherlander met in deadly conflict within passages dimly lighted by lanterns, and so narrow that the dagger only could be used. At times, showers of mingled stones, earth, and human bodies shot high into the air, as if from some concealed volcano. The Prince made several futile attempts to relieve the city. In one of these, John Haring sprung upon a narrow dike, and alone held in check one thousand of the enemy until his friends made good their escape, when, Horatius-like, he leaped into the sea, and swam off unharmed. Hope of rescue finally failed the besieged, and then famine added to their horrors. Dogs, cats, and mice were devoured; shoe-leather was soaked and eaten; while gaunt specters wandered to and fro, eagerly seizing the scattered spires of grass and weeds, to allay the torment of hunger. In the last extremity, the soldiers proposed to form a hollow square, put the women and children in the center, fire the city, and then cut their way out. The seven-months' siege had taught the Spaniards the issue of such a struggle of despair, and they offered terms of surrender. But when Alva's legions were inside the walls, he forgot all save revenge, butchered garrison and citi-

MAP TO ILLUSTRATE
WARS IN FRANCE
THE NETHERLANDS
OR LOW COUNTRIES
AND THE
CIVIL WARS IN ENGLAND
GERMAN OCEAN
NORTH SEA
ENGLISH CHANNEL
SCOTLAND
WALES
ENGLAND
Firth of Forth
Dunbar
Edinburgh
Tweed R.
Flodden Field
Selkirk
Newcastle
Hexham
Neville's Cross
N. Allerton
Lancaster
York
Marston Moor
Hull
Preston
Wakefield
Mersey R.
Trent R.
Humber R.
Chester
Stoke
Boston
Shrewsbury
Bosworth
Fotheringay
Yarmouth
Severn R.
Worcester
Naseby
Stratford
Cambridge
Edgehill
Ipswich
Tewkesbury
St. Albans
Oxford
London
Thames R.
Bristol
Windsor
Runnymede
Bath
Canterbury
Sedgemoor
Dover
Salisbury
Southampton
Hastings
Lewes
Portsmouth
Carisbrooke
Castle
ISLE OF WIGHT
GUERNSEY I.
JERSEY I.
Leeuwarden
Groningen
TEXEL
Dollart
Alkmaar
Zuyder Zee
Haarlem
Amsterdam
Leyden
Barneveld
Utrecht
Zutphen
The Hague
Ryswick
Rotterdam
Nimeguen
Rhine R.
Meuse R.
Scheldt R.
Bruges
Sluys
Antwerp
Ghent
Malines
Maestricht
Brussels
Neerwinden
Lawfelt
Roucoux
Cologne
Aix la Chapelle
Liege
Ramillies
Courcelles
Fleurus
Namur
Malplaquet
Jemmapes
Lens
Fontenoy
Steinkirk
Oudenarde
Bouvines
Arras
Courtrai
Calais
Gravelines
Dunkirk
Strait of Dover
Boulogne
Guinegate
Agincourt
Crécy
FLANDERS
ARTOIS
PICARDY
C. Cambresis
Amiens
St. Quentin
Rocroi
Sedan
Laon
Aisne
Rheims
Valmy
Crespy
Oise
Passy
Paris
Marne R.
Chalons
Vassy
Brienne
Domremy
Toul
Nancy
Luneville
Verdun
Metz
Thionville
Treves
Luxemburg
LUXEMBURG
GERMANY
BAR
LORRAINE
Havre
Harfleur
Seine R.
Rouen
Honfleur
Caen
C. de la Hague
NORMANDY
Ivry
St. Germain
Versailles
FRANCE
Bretigny
Fontainebleau
Seine R.
Troyes
Arcis
Aube R.
CHAMPAGNE
BRITTANY
Rennes
MAINE
Orleans
ORLEANS
Blois
Tours
Nantes
ANJOU
TOURAINE
Cher R.
BERRY
Loire R.
NIVERNOIS
Nevers
BOURGOGNE
Dijon
FRANCHE COMTÉ
Besançon
La Vendée
POITOU
Poitiers
Vienne R.
BOURBONNOIS
Rochelle
LA MARCHE
Limoges
Clermont
Maçon
Saone R.
Lyons
Rhone R.
Geneva
SAVOY
J. WELLS, DEL.
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Silent One, with his devotion to duty, constancy in adversity, and marvelous statesmanship, is the central figure of the contest. In 1576 (two centuries before our '76) he united the provinces in a league called the *Pacification of Ghent.* But the northern and the southern provinces were unlike in race and religion. The former were Teutonic, and mostly Protestant; the latter, Celtic, and largely Catholic. Jealousies arose. The league fell in pieces. William then formed the seven northern provinces into the *Union of Utrecht*,—the foundation of the Dutch Republic. The Prince was chosen first stadtholder.

Philip, the gloomy tyrant of the Escurial, having set a price upon William's head, this patriot leader was assassinated (1584). When the sad news flew through Holland, even the little children wept in the streets.

Maurice of Nassau, the Prince's second son, was chosen in his father's place. Though only in his seventeenth year, he proved to be a rare general; while at his side stood the

zens alike, and, when the executioners were weary, tied three hundred wretches together, two by two, back to back, and hurled them into the lake.

Leyden was besieged by Valdez in 1574. A chain of sixty-two forts cut off all communication, except by means of carrier pigeons, which, flying high in air, bore tidings between the Prince and the city. (The stuffed skins of these faithful messengers are still preserved in the town hall.) Soon famine came, more bitter even, if possible, than that at Haarlem. The starving crowd was at last driven to the burgomaster, demanding food or a surrender. "I have sworn not to yield," was the heroic reply; "but take my sword, plunge it into my breast, and divide my flesh among you." These words raised their courage anew, and, clambering upon the walls, they took their places again, calling out to the enemy in defiance, "Before we give up, we will eat our left arms to give strength to our right." The Prince had no army to send to their relief; but the Sea Beggars were outside pacing the decks of their ships, and chafing at the delay. For though the patriots, crying out that "a drowned land is better than a lost land," had cut the dikes to let in the ocean upon their fertile fields, the water was too shallow to float the fleet. One night the tempest came. The waters of the North Sea were piled high on the Holland coast. The waves, driven by a west wind, swept irresistibly over the land. The ships, loaded with food, were borne to the very walls of the city. The Spaniards, dismayed by the incoming ocean, fled in terror. The happy people flocked with their deliverers to the cathedral, to pour out their thanksgiving to God. Prayer was offered, and then a hymn begun; but the tide of emotion rose too high, and, checking the song, the vast audience wept together tears of joy and gratitude. Read Motley's account in the Rise of the Dutch Republic.

skillful diplomat and devoted patriot, John of Barneveld. In time both France and England became allies of the states, and took part in the struggle (pp. 453, 464).

The Dutch Sailors early won great renown. Their light, active ships beat the clumsy Spanish galleons, alike in trade and war. A Dutch Indiaman would sail to the Antipodes and back while a Portuguese or a Spaniard was making the outward voyage. The East India Company, founded in 1602, conquered islands and kingdoms in Asia, and carried on a lucrative trade with China and Japan. Spain and Portugal, pioneers in the East, now bought spices, silks, and gems of Holland merchants.

Result of the War.—The King of Spain, then Philip III., was finally forced to grant a truce, in which he treated with the seven United Provinces as if free; though he refused formally to acknowledge their independence until the Treaty of Westphalia (p. 485). The southern or Belgian provinces remained in the possession of Spain.

Free Holland now took her place among the nations. Her fields bloomed like a garden; her shops rang with the notes of industry; and her harbors bristled with masts. In the 17th century she was a power in the European States-System, and her alliance was eagerly courted; while Spain fell so rapidly that foreign princes arranged for a division of her territory without consulting her sovereign.[1]

[1] By the expulsion of the remaining Moors, Philip III. drove out of Spain six hundred thousand of her most industrious and thrifty citizens, transferred to other countries five sixths of her commerce and manufactures, and reduced the revenue over one half. The nation never recovered from this impolitic and unjust act. It should be remembered, however, that persecution was the spirit of the age. Even the mild Isabella consented to expel the Jews, to the number of one hundred and sixty thousand; and though this edict caused untold misery, yet at the time it was lauded as a signal instance of piety. Toleration was not understood, even by the reformers of Germany or England, and all parties believed that it was right to punish, or if necessary, to burn a man's body, in order to save his soul.

IV. CIVIL-RELIGIOUS WARS OF FRANCE.

Protestantism took deep root in France, especially among the nobility. Though Francis I. and Henry II. aided the German reformers in order to weaken Charles V., to schism at home they showed no mercy. By the treaties of Crespy and Câteau-Cambresis they were pledged to stamp out the new religion. Francis relentlessly persecuted the Vaudois, a simple mountain folk of the Piedmont; Henry celebrated the coronation of his wife, Catharine de' Medici, with a bonfire of heretics, and sought to establish the Inquisition in France, as had been done in the Netherlands. In spite of persecution, however, Calvinist prayers and hymns were heard even in the royal palace. The Huguenots—as the Protestants were called—began to claim the same rights that their German brethren had secured at Passau. Denied these, they organized a revolt. During the reigns of Henry II.'s three sons, Francis II., Charles IX., and Henry III., who successively came to the throne, France was convulsed by the horrors of civil war.

CATHARINE DE' MEDICI.

The Leaders.— The Catholic leaders were the Constable Montmorenci, and the two Guises,— Francis the Duke, and his brother, the Cardinal of Lorraine. They were supported by the Church and Spain.

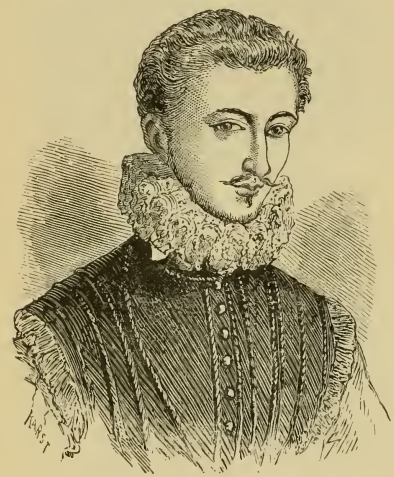
At the head of the Huguenots stood the King of Navarre and the Prince of Condé,—both Bourbons claiming descent from St. Louis,—and Admiral Coligny, nephew of Montmorenci. They were befriended by the reformers of Germany, England, and the Netherlands.

ADMIRAL COLIGNY.

The Situation.—The remaining kings of the Valois line were young, weak, and unfit to contend with the profound questions and violent men of the time. The Bourbons hated the Guises, and each plotted the other's ruin. Catharine, a wily, heartless Italian, moving between the factions like a spirit of evil, schemed for power. Her maxim was, "Divide and govern." She cared little for religion, but opposed the Huguenots because their aristocratic leaders sought to strengthen the nobles at the expense of the king. Thus political mingled with religious motives, and the struggle was quite as much for the triumph of rival chiefs as for that of any form of faith.

Francis II. (1559–60), a sickly boy of sixteen, fascinated by the charms of his girl-wife, the beautiful Mary Queen of Scots, was ruled, through her, by her uncles, the Guises. The Bourbons planned to remove the king from their influence. The Guises detected the plot, and took a ferocious revenge. Condé himself escaped only by the king's sudden death. Mary returned to Scotland to work out her sad destiny (p. 463).

Charles IX. (1560–74), a child-king of ten, was now pushed to the front. Catharine, as regent,[1] tried to hold the balance between the two parties. But the Catholics, becoming exasperated, resented every concession to the Huguenots; while the Huguenots, growing exultant, often interrupted the worship and broke the images in the Catholic churches. One Sunday (1562) the Duke of Guise was riding through *Vassy* as a Huguenot congregation were gathering for worship. His attendants, sword in hand, fell upon the Protestants. This massacre was the opening scene in



HENRY, DUKE OF GUISE.

A Series of Eight Civil Wars, which, interrupted by seven short and unsteady treaties of peace, lasted, in all, over thirty years. Plots, murders, treacheries, thickened fast. Guise was assassinated; Condé was shot in cold blood. Navarre and Montmorenci, more fortunate, fell in battle. Guise was succeeded by his brother Henry, while Navarre's place was taken by his gallant son, afterward Henry IV.

The Treaty of St. Germain, the third lull of hostilities in this bloody series, gave promise of permanence. Charles

[1] It is noticeable that about this time a large part of Europe was governed by women,—England, by Elizabeth; Spain, by Juana, princess regent; the Netherlands, by Margaret of Parma, acting as regent for Philip; Navarre, by Queen Jane; Scotland, by Mary; and Portugal, by the regent-mother, Catharine of Austria, sister of Charles V.

offered his sister Margaret in marriage to Henry of Navarre. The principal Huguenots flocked to Paris to witness the wedding festivities. Coligny won the confidence of the king, and an army was sent to aid the reformers in the Netherlands. Catharine, seeing her power waning, resolved to assassinate Coligny. The attempt failed; the Huguenots swore revenge. In alarm, Catharine with her friends decided to crush the Huguenot party at one horrible blow. With difficulty, Charles was persuaded to consent to

The Massacre of St. Bartholomew (August 24, 1572). Before daybreak the impatient Catharine gave the signal. Instantly lights gleamed from the windows. Bands of murderers thronged the streets. Guise himself hurried to Coligny's house; his attendants rushed in, found the old man at prayer, stabbed him to death, and threw his body from the window, that Guise might feast his eyes upon his fallen enemy. Everywhere echoed the cry, "Kill! kill!" The slaughter went on for days. In Paris alone hundreds of persons perished; while in the provinces each city had its own St. Bartholomew.

Result.—The Huguenots, dazed for a moment, flew to arms with the desperation of despair. Many moderate Catholics joined them. Charles, unable to banish from his eyes the horrible scenes of that fatal night, died at last a victim of remorse.

Henry III. (1574–89) next ascended the throne. Frivolous and vicious, he met with contempt on every side. The violent Catholics formed a "League to extirpate Heresy." Its leader was the Duke of Guise, who now threatened to become another Pepin to a second Childeric. The king had this dangerous rival assassinated in the royal cabinet. Paris rose in a frenzy at the death of its idol. Henry fled for protection to the Huguenot camp. A fanatic, instigated by

Guise's sister, entered his tent and stabbed the monarch to the heart. Thus ended the Valois line.[1]

Henry of Navarre (1589–1610) now became king as Henry IV., the first of the Bourbon House (p. 355). To crush the League, however, took five years more of war. The crisis came at *Ivry*, where the Huguenots followed Henry's white plume to a signal victory. Finally, in order to end the struggle, he abjured the Protestant religion. The next year he was crowned at Paris (1594).

Henry's Administration brought to France a sweet calm after the turmoil of war. By the *Edict of Nantes* (1598), he granted toleration to the Huguenots. With his famous minister, Sully, he restored the finances, erected public edifices, built ships, encouraged silk manufacture, and endowed schools and libraries. The common people found in him a friend, and he often declared that he should not be content until "the poorest peasant in his realm had a fowl for his pot every Sunday." This prosperous reign was cut short by the dagger of the assassin Ravaillac (1610).

SULLY.

[1] It is a house distinguished for misfortunes. Every monarch save one (Charles V.) left a record of loss or shame. Philip VI. was defeated at Sluys and Crécy, and lost Calais. John, beaten at Poitiers, died a prisoner in England. Charles VI., conquered at Agincourt, was forced to acknowledge the English monarch heir of his kingdom. Charles VII. owed his crown to a peasant girl, and finally starved himself for fear of poisoning by his son. Louis XI., taken prisoner by Burgundy, was for days in danger of execution; he died hated by all. Charles VIII. and Louis XII. met reverses in Italy. Francis I. was taken prisoner at Pavia. Henry II. suffered the sting of the defeat at St. Quentin, and was slain in a tilting match. Francis II. fortunately died young. Charles IX. perished with the memory of St. Bartholomew resting upon him; and Henry III. was murdered.

V. ENGLAND UNDER THE TUDORS (1485–1603).

The Tudor Rule covered, in general, the sixteenth century. Then began the era of absolutism, such as Louis XI. had introduced into France, but which was curbed in England by the Charter, Parliament, and the free spirit of the people. The characteristic features of the period were the rise of Protestantism, the growth of commerce, and the development of learning and literature.

TABLE OF THE TUDOR LINE.

HENRY VII. (1485–1509), *m.* ELIZABETH OF YORK.

MARGARET. — HENRY VIII. (1509–47).

JAMES V. OF SCOTLAND. — EDWARD VI. (1547). — MARY (1553). — ELIZABETH (1558).

MARY QUEEN OF SCOTS.

JAMES VI. OF SCOTLAND, AND I. OF ENGLAND. Stuart Line (p. 494).

1. **Henry VII.** (1485–1509), hailed king on the field of Bosworth, by his marriage with Elizabeth of York blended the roses (p. 346). The ground-swell of the civil war, however, still agitated the country. Two impostors claimed the throne. Both were put down after much bloodshed. Henry's ruling trait was avarice. Promising to invade France, he secured supplies from Parliament, extorted from wealthy persons gifts,—curiously termed "benevolences,"[1]—crossed the Channel, made peace (secretly negotiated from the first) with Charles VIII. for £149,000, and returned home enriched at the expense of friend and foe. He punished the nobles with fines on every pretext, and his lawyers revived musty edicts and forgotten tenures in order to fill the royal coffers under the guise of law.

[1] His favorite minister, Morton, devised a dilemma known as "Morton's fork," since a rich man was sure to be caught on one tine or the other. A frugal person was asked for money because he must have saved much, and an extravagant one because he had much to spend.

Henry's tyranny, however, reached only the great. He gave rest to the people. He favored the middle classes, and, by permitting the poorer nobles to sell their lands regardless of the "entail," enabled prosperous merchants to buy estates. He also encouraged commerce, and under his patronage the Cabots explored the coast of America.

In 1502 Henry's daughter Margaret was married to James IV. of Scotland. This wedding of the rose and the thistle paved the way to the union of the two kingdoms under the Stuarts, a century later.

2. **Henry VIII.** (1509–47) at eighteen succeeded to the throne and his father's wealth. For the first time since Richard II., the king had a clear title to the crown. Young, handsome, witty, fond of sport, and skillful in arms, Bluff King Hal, as he was called, was, in the first years of his reign, the most popular king in English history.

Foreign Relations.—While Henry was winning the battle of the Spurs (p. 432), Scotland as usual sided with France. James IV., though Henry's brother-in-law, invaded England. But on *Flodden Field* (1513) he was slain with the flower of the Scots. Soon England came, as we have seen, to hold the balance of power between Charles V. and Francis I. Lest either should grow too strong, Henry always took the part of the one who happened at the time to be the weaker. Such wars brought no good to any one.

Thomas Wolsey, the son of a butcher, who rose from a priest to be Archbishop of York, Lord Chancellor of England, Cardinal, and Papal Legate, was Henry's minister. He lived with almost royal splendor. His household comprised 500 nobles, and he was attended everywhere by a train of the first barons of the land. The direction of foreign and domestic affairs rested with him. As chancellor, he administered justice; as legate, he controlled the Church.

Catharine's Divorce.—For nearly twenty years Henry lived happily with his wife, Catharine of Aragon, widow of his elder brother, and aunt of Charles V. But of their children, Mary, a sickly girl, alone survived. Should Henry leave no son, the royal succession would be imperiled, as no woman had as yet occupied the throne. The recent civil war emphasized this dread. Henry professed to fear that the death of his children was a judgment upon him for having married his brother's widow. His scruples were quickened, perhaps even suggested, by the charms of Anne Boleyn, a beautiful maid of honor. Henry accordingly applied to Pope Clement VII. for a divorce, alleging the stings of his conscience as a reason therefor. The Pope hesitated, and the affair dragged on for years. The universities and learned men at home and abroad were consulted. At last Henry privately married Anne. Thomas Cranmer,[1] who had been appointed Archbishop of

PORTRAITS OF HENRY VIII. AND CARDINAL WOLSEY.

[1] It is curious that the four most remarkable men of Henry's administration—Wolsey, Cranmer, Cromwell, and More—all had the same given name, Thomas, and all were executed except Wolsey, who escaped the scaffold only by death.

Canterbury on account of his zeal in the king's cause, then pronounced Catharine's marriage illegal (1533). The forsaken wife died three years later. But more than the fate of queen or maid of honor was concerned in this royal whim.

Wolsey's Fall (1530).—Wolsey, as legate, had hesitated to declare a divorce without the papal sanction. Henry, brooking no opposition, determined on his minister's disgrace. Stripped of place and power, the old man was banished from the court. Soon after, he was arrested for treason; while on his way to prison he died, broken-hearted at his fall.[1]

Breach with Rome.—Henry had no sympathy with the Reformation. Indeed, he had written a book against Luther's doctrines, for which he had received, as a reward from the Pope, the title of the Defender of the Faith. But Cromwell, who after Wolsey's fall became Henry's chief minister, advised the king not to trouble himself about the papal decision, but to deny the Pope's supremacy. Link by link the chain that had so long bound England to Rome was broken. Parliament declared Anne's marriage legal, forbade appeals or payments to the Pope, and acknowledged the king as supreme head of the English Church.[2] All who refused to take the Oath of Supremacy were proclaimed guilty of high treason.[3] The monasteries were suppressed,

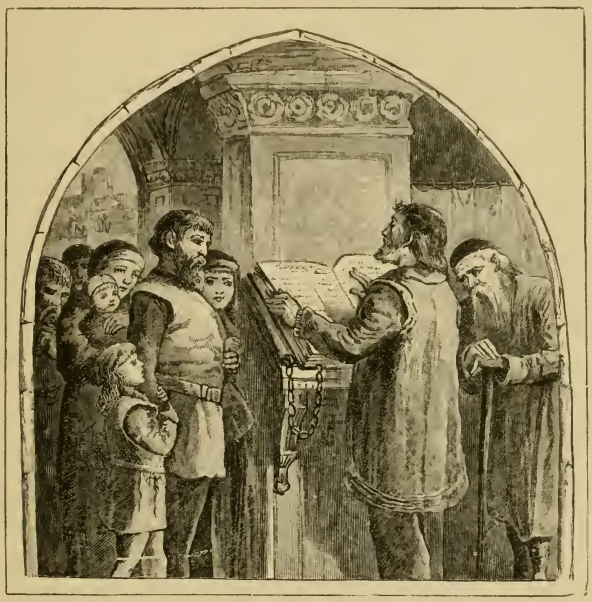
[1] His last words, as given almost literally by Shakspere, have become famous:

"O Cromwell, Cromwell,
Had I but served my God with half the zeal
I served my king, He would not in my age
Have left me naked to mine enemies."—HENRY VIII., *Act III., Scene* 2.

[2] This position gave Henry an almost sacred character. Parliament directed that, within certain limits, his proclamations should have the force of law; and, at the simple mention of his name, that body rose and bowed to his vacant throne.

[3] The heads of the noblest in England now rolled upon the scaffold. Among those who suffered death were John Fisher, the venerable Bishop of Rochester, believed by many to have been the real author of Henry's book; and Sir Thomas More, a man of great wit and brilliant intellect, who was lord chancellor for a time after Wolsey's fall. Both these men agreed to support the succession, but would not deny the validity of Catharine's marriage or the supremacy of the Pope.

and their vast estates confiscated. A part of their revenues was spent in founding schools, but the larger share was lavished upon the king's favorites.



THE CHAINED BIBLE.
(Scene in a Church Porch, 16th Century.)

The Six Articles.—A copy of the Bible, translated by Tyndale and revised by Coverdale, was ordered to be chained to a pillar or desk in every church. Crowds of the common people flocked around to hear its truths read to them in their mother-tongue. Henry drew up the famous Six Articles of Religion for the Church of England.[1] But, with his usual fickleness, he afterward published in succession two books, each giving to the nation a different creed, and

[1] Fox wittily termed this statute "The whip with six strings."

finally restricted to merchants and gentlemen the royal permission to read the Bible. Both Protestants and Catholics were persecuted with great impartiality; the former for rejecting Henry's doctrines, and the latter for denying his supremacy.

Henry's Six Wives.—Anne Boleyn wore her coveted crown only three years. A charge of unfaithfulness brought her to the scaffold within less than five months from the death of the discarded *Catharine* (1536). The very day after Anne's execution, Henry married *Jane Seymour*, a maid of honor whose pretty face had caught his changeful fancy; she died the following year. His fourth wife was *Anne of Cleves*, a Protestant princess. Her plain looks disappointed the king, who had married her by proxy, and he soon obtained a divorce by act of Parliament. Cromwell had arranged this match, and the result cost him his head. Henry next married *Catharine Howard*, but her bad conduct was punished by death. The last of the series was *Catharine Parr*, a widow, who, to the surprise of all, managed to keep her head upon her shoulders until the king died in 1547.

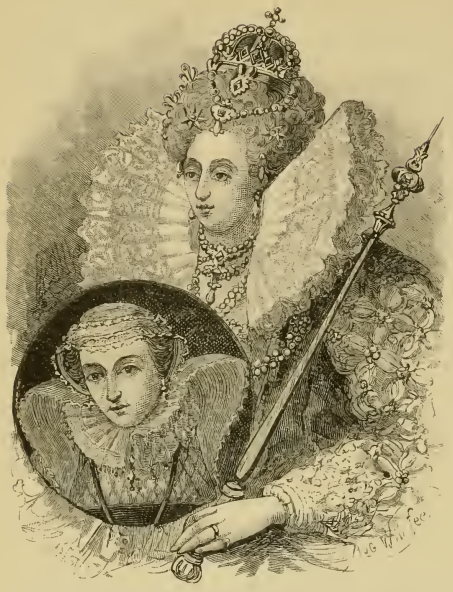
3. **Edward VI.** (1547–53), son of Jane Seymour, ascended the throne in his tenth year. The Duke of Somerset became regent.

The Ecclesiastical Changes which had begun by the severance from Rome were continued. Archbishop Cranmer, seconded by Bishops Ridley and Latimer, was foremost in shaping the changes in ceremony and doctrine that gave to the English Church a Protestant form. The Latin mass was abolished. The pictures and statues in the churches were destroyed. The Book of Common Prayer was compiled, and the faith of the Anglican Church summed up in the Forty-two (now Thirty-nine) Articles of Religion.

The Duke of Northumberland, having brought Somerset to the scaffold, for a time ruled England. He persuaded Edward to set aside his half-sisters, Mary and Elizabeth, who were next in the succession according to the will of Henry VIII., and to leave the crown to his cousin, Lady Jane Grey, the young wife of Lord Dudley,—Northumberland's son. Soon after, the gentle and studious Edward died.

4. **Mary** (1553–58), however, was the people's choice, and she became the first queen-regnant of England. Lady Jane, a charming girl of sixteen, who found her greatest delight in reading Plato in the window-corner of a library, though proclaimed by Northumberland against her wish, was sent to the Tower; a year afterward, on the rising of her friends, she and her husband were beheaded. As an ardent Catholic, Mary sought to reconcile England to the Pope. The laws favoring the Protestants were repealed, and a number of persons were burned as heretics. Among these were Cranmer, Latimer, and Ridley. The queen was married to her cousin, afterward Philip II. of Spain. The Spanish alliance was hateful to the English; while Philip soon tired of his haggard, sickly wife, whom he had chosen merely to gratify his father. She, however, idolized her husband, and, to please him, joined in the war against France. As the result she lost Calais, which had been for more than two hundred years an English possession. The humbled queen died soon after, declaring that the name of this stronghold would be found written on her heart.

5. **Elizabeth** (1558–1603), the last of the Tudor sovereigns, was the daughter of Anne Boleyn. Self-poised, courageous, and determined, like all the Tudors, she thoroughly understood the temper of the nation; knew when to command and when to yield; and was more than a match



PORTRAITS OF QUEEN ELIZABETH AND MARY QUEEN OF SCOTS.

for any politician at home or abroad. She brought about her wise statesmen like William Cecil (Lord Burleigh) and Francis Walsingham. She restored the Protestant religion, and gave the Church of England its present form. She declined marriage to Philip II., saying that she was wedded to her realm, and would never bring in a foreign master.

Acts of Supremacy and Uniformity were passed by her first Parliament. The former act compelled every clergyman and office-holder to take an oath acknowledging Elizabeth as head of the Church of England, and to abjure every foreign prince and prelate; the latter forbade attendance upon the ministry of any clergyman except of the established religion, and inflicted a fine on all who did not go to service. Both the Catholics and the Puritans[1] opposed these measures, but for some years met with the Church of England for worship.

[1] These Protestants desired what they called a *purer* form of worship than the one adopted for the Church of England, *i. e*, one further removed from that of Rome. Many usages retained by Elizabeth, such as wearing the surplice, making the sign of the cross in baptism, etc., gave them offense. As they refused to accept the Act of Uniformity, they were known as *Nonconformists*; those who afterward formed separate congregations were called *Separatists* and *Independents* (Hist. U. S., p. 53).

Afterward they began to withdraw, and each to hold its own services in private houses. The Act of Uniformity was, however, rigidly enforced. Many Catholics were executed. The Nonconformists were punished by fine, imprisonment, and exile, but their dauntless love of liberty and firm resistance to royal authority gave the party great strength.

Mary Queen of Scots, grandniece of Henry VIII., was the next heir to the English throne. At the French court she had assumed the title of Queen of England; and the Catholics, considering the marriage with Anne Boleyn void, looked upon her as their legitimate sovereign. After the death of Francis II. she returned to Scotland. The Reformation, under the preaching of John Knox, had there made great progress. Mary's Catholicism aroused the hostility of her Protestant subjects, and her amusements shocked the rigid Scotch reformers as much as their austerity displeased the gay and fascinating queen. She was soon married to her cousin Lord Darnley. His weakness and vice quickly forfeited her love. One day, with some of his companions, he dragged her secretary, Rizzio, from her supper-table, and murdered him almost at her feet. Mary never forgave this brutal crime. A few months later the lonely house in which Darnley was lying sick was blown up, and he was killed. Mary's marriage soon after with the Earl of Bothwell, the suspected murderer, aroused deep indignation. She was forced to resign the crown to her infant son, James VI. Finally she fled to England, where Elizabeth held her as a prisoner. For over eighteen years the beautiful captive was the center of innumerable conspiracies. The discovery of a plot to assassinate Elizabeth and put her rival on the throne brought the unfortunate Mary to the block (1587).[1]

[1] A scaffold covered with black cloth was built in the hall of Fotheringay Castle. In the gray light of a February morning, Mary appeared attired in black, her radiant

The Invincible Armada.—As Elizabeth aided the Protestants in the Netherlands,[1] and her daring cruisers greatly annoyed the Spanish commerce, Philip resolved to conquer England. For three years Spain rang with the din of preparation. The danger united England, and Catholics and Protestants alike rallied around their queen. The command of the fleet was given to Lord Howard (a Catholic nobleman), while under him served Drake, Hawkins, and Frobisher. One day in July, 1588, the Armada was descried off Plymouth, one hundred and forty ships sailing in a crescent form, seven miles in length. Beacons flashed the alarm from every hill along the coast, and the English ships hurried to the attack. Light, swift, and manned by the boldest seamen, they hung on the rear of the advancing squadron; poured shot into the unwieldy, slow-sailing Spanish galleons; clustered like angry wasps about

PHILIP II. OF SPAIN.

beauty dimmed by her long imprisonment, but her courage unshaken. Throwing off her outer robe, beneath which was a crimson dress, she stood forth against the black background blood-red from head to foot. With two blows the executioner did his work, and Mary's stormy life was ended. The execution of Mary is considered by many as the greatest blot on the memory of Queen Elizabeth.

1 Elizabeth's favorite, the worthless Earl of Leicester, conducted an expedition to Holland (p. 449), but it effected nothing. The engagement before Zutphen, however, is famous for the death of Sir Philip Sidney,—"the Flower of Chivalrie." In his dying agony, he begged for a drink of water. Just as he lifted the cup to his lips, he caught the wistful glance of a wounded soldier near by, and exclaimed, "Give it to him. His need is greater than mine."

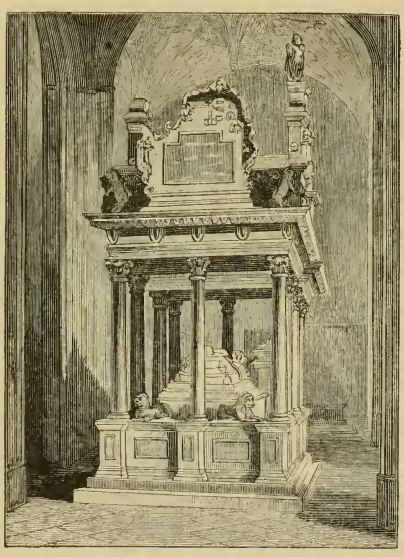
their big antagonists; and, darting to and fro, prolonged the fight, off and on, for a week. The Spaniards then took refuge in the roads of Calais. Here the Duke of Parma was to join them with seventeen thousand veterans; but in the dead of night Howard sent into the port blazing fire-ships, and the Spaniards, panic-struck, stood to sea. With daylight the English started in keen pursuit. The Spanish admiral, thinking no longer of victory but only of escape, attempted to return home by sailing around Scotland. Fearful storms arose. Ship after ship, crippled in spar and hull, went down before the fury of the northern blasts. Scarcely one third of the fleet escaped to tell the fearful tale of the loss of the Spanish Armada.

The Effect of this victory was to make England mistress of the sea, to insure the independence of Holland, to encourage the Huguenots in France, and to weaken Spanish influence in European affairs. From this shipwreck dates the decay of Spain (p. 449).

Commerce was encouraged by Elizabeth, and her reign was an era of maritime adventure. The old Viking spirit blazed forth anew. English sailors—many of whom were, by turns, explorers, pirates, and Protestant knight-errants—traversed every sea. Frobisher, daring Arctic icebergs, sought the Northwest Passage. Drake sailed round the world, capturing *en route* many a galleon laden with the gold and silver of the New World. Hawkins traced the coast of Guinea. Sir Walter Raleigh attempted to plant a colony in Virginia, so named, by this courtier's tact, after the Virgin Queen. In 1600 the East India Company was formed, and from this sprung the English empire in India.

Elizabeth's Favorites cast a gleam of romance over her reign. Notwithstanding her real strength and ability, she was capricious, jealous, petulant, deceitful, and vain as any

coquette. With waning beauty, she became the greedier of compliments. Her youthful courtiers, humoring this weakness, would, while approaching the throne, shade their eyes with their hands, as if dazzled by her radiance. Robert Dudley, Earl of Leicester, and son of Northumberland (p. 461), was her earliest favorite.[1] After Leicester's death, the Earl of Essex succeeded to the royal regard. Once, during a heated discussion, Essex turned his back upon Elizabeth, whereupon she boxed his ears. The favorite, forgetting his position, laid his hand upon his sword. But the queen forgave the insult, and sent him to Ireland, then in revolt. Essex met with little success, and, against Elizabeth's orders, returned, and rushed into her presence unannounced. Though forgiven again, he was restive under the restrictions imposed, and made a wild attempt to raise a revolt in London. For this he was tried and beheaded. Even at the last, his life would have been spared, if Elizabeth had received a ring which, in a moment of tenderness, she had given him to send her whenever he needed her help.



TOMB OF QUEEN ELIZABETH.

[1] Of the magnificent entertainment given to Elizabeth in his castle, of the story of the ill-fated Amy Robsart, and of the queen's infatuation with this arrogant, vicious man, Scott has told in his inimitable tale of Kenilworth.

Two years later, the Countess of Nottingham on her death-bed revealed the secret. Essex had intrusted her with the ring, but she withheld it from the queen. Elizabeth in her rage shook the expiring woman, exclaiming, "God may forgive you, but I never can." From this time, the queen, sighing, weeping, and refusing food and medicine, rapidly declined to her death (1603).

THE CIVILIZATION.

The Progress of Civilization during the first modern century was rapid. The revival of learning that swept over Europe, heralding the dawn of the new era; the outburst of maritime adventure that followed the discovery of America; the spread of the "New Learning" by means of books, schools, and travel; and the establishment of strong, centralized governments,—all produced striking results.

Commerce.—The wonderful development of commerce we have already traced in connection with the history of Spain, Portugal, Holland, England, etc. The colonies of these nations now formed a large portion of their wealth. The navies of Europe were already formidable. Sovereign and people alike saw, in foreign trade and in distant discoveries and conquests, new sources of gain and glory.

Art.—Italy had now become the instructress of the nations. She gave to the world Leonardo da Vinci, Raphael, Correggio, Michael Angelo, Titian, Paul Veronese, Andrea del Sarto, Guido Reni, Benvenuto Cellini,—masters of art, whose works have been the models for all succeeding ages. Painting, sculpture, and architecture felt the magic touch of their genius. The intercourse with Italy caused by the Italian wars did much to naturalize in France that love of art for which she has since been so renowned. Francis I. brought home with him sculptors and painters; and a new style of architecture, known as the French Renaissance, arose.

Literature.—England bore the choicest fruit of the Revival of Learning. All the Tudors, except Henry VII., were scholars. Henry VIII. spoke four languages; and Elizabeth, after she became queen, "read more Greek in a day," as her tutor, old Roger Ascham, used to say, "than many a clergyman read of Latin in a week." During the brilliant era following the defeat of the Armada, the English language took on its modern form. Poetry, that had been silent since the days of Chaucer, broke forth anew. Never did there shine a more splendid galaxy of writers than when, toward the end of the 16th century,

there were in London, Shakspere, Bacon, Spenser, Chapman, Drayton, Raleigh, Ben Jonson, Marlowe, and Sir Philip Sidney. Shakspere perfected the drama; Bacon developed a new philosophy; Hooker shaped the strength of prose, and Spenser, the harmony of poetry.

Bacon. Sidney. Shakspere. Raleigh. Spenser.

THE GLORY OF THE ELIZABETHAN AGE.

Modern Science already began to manifest glimpses of the new methods of thought. The fullness of its time was not to come until our own day. Copernicus taught that the sun is the center of the solar system. Vesalius, by means of dissection, laid the foundation of anatomy. Galileo, in the cathedral at Pisa, caught the secret of the pendulum. Kepler was now watching the planets. Gilbert, Elizabeth's physician, was making a few electrical experiments. Gesner and Cæsalpinus were finding out how to classify animals and plants. Palissy, the potter, declared his belief that fossil shells were once real shells.

"MERRIE ENGLANDE" UNDER "GOOD QUEEN BESS."

Home Life.—*Mansions.*—The gloomy walls and serried battlements of the feudal fortress now gave place to the pomp and grace of the Elizabethan hall. A mixed and florid architecture, the transition from Gothic to Classical, marked the dawn of the Renaissance. Tall molded and twisted chimneys, grouped in stacks; crocketed and gilded turrets; fanciful weather-vanes; gabled and fretted fronts; great oriel

windows; and the stately terraces and broad flights of steps which led to a formal garden,—marked the exterior of an Elizabethan mansion. In the interior were spacious apartments approached by grand staircases; immense mullioned and transomed windows; huge carved oak or marble chimney-pieces, reaching up to gilded and heavily ornamented ceilings; and wainscoted walls covered with pictorial tapestries so loosely hung as to furnish a favorite hiding-place. Chimneys and large glass windows were the especial "modern improvements." The houses, which three centuries before were lighted only by loop-holes, now reveled in a broad glare of sunlight; and the newly found "chimney-corner" brought increased domestic pleasure. Manor-houses were built in the form of the letter E (in honor of the Queen's initial), having two projecting wings, and a porch in the middle. A flower-garden was essential, and a surrounding moat was still common. Town-houses, constructed of an oak frame filled in with brick or with lath-and-plaster, had each successive story projecting over the next lower; so that in the narrow streets the inmates on the upper floor could almost shake hands with their neighbors across the way.

Furniture, even in noble mansions, was still rude and defective; and though the lofty halls and banqueting-rooms were hung with costly arras and glittered with plate,—to possess less than a value of £100 in silver plate being a confession of poverty,—the rooms in daily use were often bare enough. Henry VIII.'s bed-chamber contained only the bed, two Flemish court-cupboards, a joined stool, a steel mirror, and the andirons, firepan, tongs, and fire-forks belonging to the hearth. It was an age of ornamental ironwork, and the 16th-century hearth and household utensils were models of elegant design. The chief furniture of a mansion consisted of grotesquely carved dressers or cupboards; round, folding tables; a few chests and presses; sometimes a household clock, which was as yet a rarity; a day-bed or sofa, considered an excess of luxury; carpets for couches and floors; stiff, high-backed chairs; and some "forms," or benches, with movable cushions. The bed was still the choicest piece of furniture. It was canopied and festooned like a throne; the mattress was of the softest down; the sheets were Holland linen; and over the blankets was laid a coverlet embroidered in silk and gold with the arms of its owner. There were often several of these cumbersome four-posters in one chamber. A portable bed was carried about in a leathern case whenever the lord traveled; for he was no longer content, like his ancestors, with the floor or a hard bench.

The poorer classes of Elizabeth's time had also improved in condition. Many still lived in hovels made of clay-plastered wattles, having a hole in the roof for chimney, and a clay floor strewed with rushes, "under which," said Erasmus, "lies unmolested an ancient collection of beer, grease, fragments, bones, and everything nasty." These were

the people whose uncleanly habits fed the terrible plagues that periodically raged in England. But houses of brick and stone as well as of oak were now abundant among the yeomanry. The wooden ladle and trencher had given way to the pewter spoon and platter; and the feather bed and pillow were fast displacing the sack of straw and the log bolster. Sea-coal (mineral coal) began to be used in the better houses, as the destruction of forests had reduced the supply of firewood. The dirt and sulphurous odor of the coal prejudiced many against its use, and it was forbidden to be burned in London during the sitting of Parliament, lest the health of the country members should suffer.

A GROUP OF COURTIERS IN THE TIME OF ELIZABETH.

Dress.—The fashionable man now wore a large starched ruff; a padded, long-waisted doublet; "trunk-hose" distended with wool, hair, bran, or feathers,—a fashion dating from Henry VIII., whose flattering courtiers stuffed their clothes as the king grew fat; richly ornamented nether stocks, confined with jeweled and embroidered garters; gemmed and rosetted shoes; and, dangling at dangerous angles over all, a long Toledo blade. The courtiers glistened with precious stones, and even the immortal Shakspere wore rings in his ears! The ladies appeared in caps, hats, and hoods of every shape, one of the prettiest being that now known as the Mary Queen of Scots cap. The hair was dyed, curled, frizzed, and crimped, in a variety of forms and colors. Elizabeth, who, it is said, had eighty wigs, was seen sometimes in black hair, sometimes in red: the Queen of Scots wore successively black, yellow, and auburn hair. But yellow was most in favor; and many a little street blonde was decoyed aside and shorn of her locks, to furnish a periwig for some fine lady. The linen ruff, worn in triple folds about the neck, was of "pre-

posterous amplitude and terrible stiffness."[1] The long, rigid bodice, descending almost to the knees, was crossed and recrossed with lacers; and about and below it stretched the farthingale, standing out like a large balloon. Knitted and clocked black-silk stockings—a new importation from France—were worn with high-heeled shoes, or with white, green, or yellow slippers. Perfumed and embroidered gloves; a gold-handled fan, finished with ostrich or peacock feathers; a small looking-glass hanging from the girdle; a black-velvet mask; and long loops of pearls about the neck,—completed the belle's costume.

At Table all wore their hats, as they did also in church or at the theater. The noon dinner was the formal meal of the day, and was characterized by stately decorum. It was "served to the Virgin Queen as if it were an act of worship, amid kneeling pages, guards, and ladies, and to the sound of trumpets and kettledrums." The nobles followed the royal example and kept up princely style. The old ceremonious custom of washing hands was still observed; perfumed water was used, and the ewer, basin, and hand-towel were ostentatiously employed. The guests were ushered into the hall, and seated at the long table according to their rank; the conspicuous salt-cellar—an article which superstition decreed should always be the first one placed on the table—still separated the honored from the inferior guests. The favorite dishes were a boar's head wreathed with rosemary, and sucking-pigs which had been fed on dates and muscadine. Fruit-jellies and preserves were delicacies recently introduced. Etiquette pervaded everything, even to the important display of plate on the dresser: thus, a prince of royal blood had five steps or shelves to his cupboard; a duke, four; a lesser noble, three; a knight-banneret, two; and a simple gentleman, one. Forks were still unknown, but they were brought from Italy early in the 17th century. Bread and meats were presented on the point of a knife, the food being conveyed to the mouth by the left hand. After dinner the guests retired to the withdrawing-room, or to the garden-house, for the banquet. Here choice wines, pastry, and sweetmeats were served, and a "marchpane" (a little sugar-and-almond castle) was merrily battered to pieces with sugarplums. Music, mummery, and masquerading enlivened the feast.

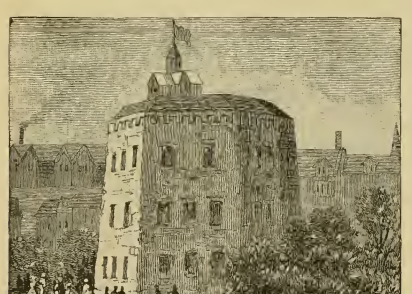
With common people, ale, spiced and prepared in various forms, was the popular drink; and the ale-houses of the day, which were frequented too often by women, were centers of vice and dissipation. Tea and coffee were yet unknown, and were not introduced till the next century.[2]

[1] Starch, then new in England, was called by Philip Stubbe "the devil's liquor with which the women smeare and starche their neckerchiefs." Its inventress perished on the scaffold, wearing one of her own stiff collars, after which they went out of fashion.

[2] The Portuguese imported some tea from China in the 16th century, but it was over sixty years after the death of Elizabeth before the munificent gift of two pounds

Domestic Manners were stern and formal. Sons, even in mature life, stood silent and uncovered in their father's presence, and daughters knelt on a cushion until their mother had retired. The yard-long fan-handles served for whipping-rods, and discipline was enforced so promptly and severely that grown-up men and women often trembled at the sight of their parents. Lady Jane Grey confided to Roger Ascham that her parents used "so sharply to taunt her, and to give her such *pinches*, *nips*, and *bobs*" at the slightest offense, that she was in constant terror before them. At school the same principles prevailed, and the 16th-century schoolboy could well appreciate the classically recorded woes of the little Ancient Roman (see p. 280).

Street Life.—The Elizabethan city-madam beguiled the hours of her husband's absence at the mart, or exchange, by sitting with her daughters outside the street-door, under the successive projections of her tall, half-timber house, and gazing upon the sights of the dirty, narrow, crooked, unpaved, London highway. Here, while they regaled themselves with sweetmeats, or smoked the newly imported Indian weed, they watched the full-toileted gallant in his morning lounge toward St. Paul's churchyard and the neighboring book-stalls, or his after-dinner stroll toward Blackfriars Theater, where, at three o'clock or at the floating of the play-house flag, was to be acted the newest comedy of a rising young play-writer,—one William Shakspere. Occasionally a roystering party of roughs, armed with wooden spears and shields, would be seen hurrying to the Thames for a boat-joust, bawling the while to one another their braggart threats of a good wetting in the coming clash of boats; or one of the new-fashioned, carved, canopied, and curtained wagons, called coaches, would go jolting along, having neither springs nor windows, but with wide-open sides which offered unobstructed view of the painted and bewigged court-ladies who filled it; or smiles, and bows, and the throwing of kisses, would mark the



SHAKSPERE'S GLOBE THEATER.

of tea, from the English East India Company to Catharine, queen of Charles II., heralded in England a new national beverage. Tea was soon afterwards sold at from six to ten guineas per pound. The first coffee-house was opened in 1651.

passing of a friend with her retinue of flat-capped, blue-gowned, white stockinged 'prentices,—a comparatively new class, whose street clubs were destined thenceforth to figure in nearly every London riot, and who were finally to be the conquerors at Marston Moor and Naseby; or a group of high-born ladies, out for a frolic, would cross the distant bridge on their way to Southwark bear-garden, where for threepence they could enjoy the roars and flounderings of a chained and blinded bear worried by English bulldogs. Now her ears caught the sound of angry voices from the neighboring ale-house, where a party of women were drinking and gambling; and now a poor old withered dame rushed swiftly by, hotly pursued by a shouting crowd, armed with long pins to prick "the witch" and see if blood would follow, or, grasping at her hair, to tear out a handful to burn for a counter-charm. Anon, a poor fellow, with the blood flowing from his freshly cropped ears, came staggering home from a public flogging,—it was his second punishment for vagrancy, and lucky he to escape being branded with a V, and sold as a slave to his informer. There was, indeed, no end of "rogues, vagabonds, and sturdy beggars," [1] singly or in crowds, who passed and repassed from morning till night; and many a bloody brawl, robbery, and even murder, this 16th-century Londoner could witness from her own street-door. At night the narrow city-lanes swarmed with thieves, who skillfully dodged the rays of the flaring cresset borne by the marching watch. Fortunately early hours were fashionable, and nine o'clock saw the bulk of society-folk within their own homes.

THE RACK.
(A Mode of Punishment in the 16th Century.)

Along the wretched country roads, most travel was on horseback, the ladies riding on a pillion behind a servant. There was no regular stage communication. On the great road to Scotland were some royal post stations, but ordinary letters were sent by chance merchants or by a special courier.

Holiday Life.—Sunday was the great day for all diversions, from

[1] It is curious to find included under this head the scholars of Oxford and Cambridge Universities, who were expressly "forbidden to beg except they had the authority of the chancellor" (compare A German Traveling Student, p. 476).

LONDON WATCHMEN (16TH CENTURY).

cock-fighting to theater-going. Numerous church festivals gave every workingman a round of relaxation. Christmas-time, especially, was one long saturnalia, from All-hallow Eve to the Feast of the Purification. What mummerings and masqueradings, what pipings and drummings, what jingling of bells and shouting of songs, what flaunting of plumes and mad whirling of kerchiefs around all England! Through every borough and village, a motley, grotesquely masked troop of revelers, armed with bells, drums, and squeaking fifes, and mounted on hobby-horses or great pasteboard dragons, followed its chosen "Lord of Misrule" wherever his riotous humor led; even into the churches, where the service was abruptly dropped, and the congregation clambered upon the high-backed seats, to see the wild pranks of the licensed merry-crew; even into the churchyards, where, among the clustering graves, they broached and drank barrels of strong, coarse ale. There was gentler but no less hearty cheer by the home firesides, where the huge yule-log on Christmas eve, and the rosemary-garnished boar's head at Christmas dinner, were each brought in with joyous ceremonies. Servants and children joined in the season's universal license; every house resounded with romping games, and every street re-echoed Christmas carols.

And who could resist May-day? The tall, garlanded May-pole, drawn in by flower-wreathed oxen; the jollity of the ceaseless dance about its fluttering ribands; the by-play of Robin Hood and Friar Tuck; the jingling Morris-dancers; the trippings of the milk-maids with their crowns of silver tankards; and the ubiquitous, rollicking hobby-horse and dragon,—made the livelong day one burst of happy frolic.

SCENES IN GERMAN LIFE.

Scene I.—*The Home of the Land-Junker*, or country knight, is a gloomy, dirty, and comfortless castle. Placed on a barren height, exposed to winter blast and summer sun; destitute of pure water, though

surrounded by stagnant ditches; lighted by dim panes in tiny windows; crowded with inmates (the junker's younger brothers and cousins, with their families, numberless servants, men-at-arms, and laborers); pestered in summer by noisome smells and insect hordes, that rise from steaming pools and filth-heaps in the foul courtyard; cold and dreary in winter, despite the huge tiled stoves fed by forest logs, and so broad that beds can be made upon them; scantily furnished, but always well stocked with weapons kept bright by constant use against the raids of roving marauders and quarrelsome neighbors,—the junker's dwelling is still more a fortress than a home. It has its prisons, and they are not unused. In this one, perhaps, pines and frets a burgher-merchant, waylaid and robbed upon the road and now held for his ransom, who wearily eats his dole of black bread while the lady of the castle, singing cheerfully, makes coats and mantles of the fine cloth stolen from his pack; in that one sulks a peasant, sore with the stripes received for crossing the path of the master's chase, and in imagination sharpening his next arrow for the master's heart. Jostling one another over the open kitchen fire, the servants of the various households push and crowd and wrangle; while from the courtyard comes the sound of playing children, barking dogs, and cackling geese.

The junker's frau is general housekeeper, head-cook, and family doctor; and she has learned by frequent experience how to manage a tipsy husband and his rude guests, who amuse themselves in her presence by making coarse jokes and by blackening the faces of her domestics. She is proud of her family brocades and gold heirlooms, and looks wrathfully on the costly furs, velvets, and pearls worn without right—as she thinks—by the upstart wives of rich city burgesses.

The junker's sons grow up with horses, dogs, and servants. They study a little Latin at the village school, watch the poultry for their mother, and scour the woods for wild pears and mushrooms to be dried for winter use. Occasionally a boy goes through the course at the university; but it is oftener the son of a shoemaker or a village pastor, than of a nobleman, who rises to distinction. Now and then a strolling ballad-singer delights the junker's ear with a choice bit of scandal that he has been hired to propagate far and wide in satirical verse; or an itinerant peddler brings the little irregularly published news-sheet, with its startling accounts of maidens possessed with demons, the latest astrological prediction, and the strange doings of Dr. Martin Luther. Otherwise the master hunts, quarrels, feasts, and carouses. Ruined estates, heavy debts, and prolonged lawsuits disturb his few sober hours. He strives to bolster up his fortunes by building toll-bridges (even where there is no river), and by keeping such wretched roads that the traveling merchant's wagons unavoidably upset, when he, as lord of the manor, claims the scattered goods.

Scene II.—*The Home of the Rich Patrician* is luxurious. He is the money-owner of the realm. A merchant-prince, he traffics with Italy and the Levant, buys a whole year's harvest from the King of Portugal, has invoices from both the Indies, and takes personal journeys to Calcutta. He is statesman, soldier, and art-patron. For him are painted Albert Dürer's most elaborate pictures, and in his valuable library are found the choicest books, fresh from the new art of printing. He educates his sons in Italy, and inspires his daughters with a love for learning. He shapes the German policy of imperial cities, and supplies emperor and princes with gold from his strong-banded coffers. When, in 1575, Herr Marcus Fugger entertains at dinner a wandering Silesian prince, that potentate's chamberlain is dazed by the costly display, which he thus notes down in his journal: "Such a banquet I never beheld. The repast was spread in a hall with more gold than color; the marble floor was smooth as ice; the sideboard, placed the whole length of the hall, was set out with drinking-vessels and rare Venetian glasses; there was the value of more than a ton of gold. Herr Fugger gave to his Princely Highness for a drinking-cup an artistically formed ship of the most beautiful Venetian glass. He took his Princely Highness through the prodigious great house to a turret, where he showed him a treasure of chains, jewels, and precious stones, besides curious coins, and pieces of gold as large as my head. Afterward he opened a chest full of ducats and crowns up to the brim. The turret itself was paved halfway down from the top with gold thalers." —*Diary of Hans Von Schweinichen.*

Scene III.—*A German Traveling Student* (16th century).—The German boy who wished to become a scholar had often a weary road to plod. As *Schütz*, or younger student, he was always the fag of some *Bacchant*, or older comrade, for whom he was forced to perform the most menial offices,—his only consolation being that the bacchant, should he ever enter a university, would be equally humiliated by the students whose circle he would join. Thousands of bacchanten and schützen wandered over Germany, sipping like bees, first at one school, then at another; everywhere begging their way under an organized system, which protected older resident students from the greedy zeal of new arrivals. The autobiography of Thomas Platter, who began life as a Swiss shepherd-boy and ended it as a famous Basle schoolmaster, gives us some curious details of this scholastic vagrancy. At nine years of age he was sent to the village priest, of whom he "learned to sing a little of the *salve* and to beg for eggs, besides being cruelly beaten and ofttimes dragged by the ears out of the house." He soon joined his wandering cousin, Paulus, who proved even a harder master than the priest. "There were eight of us traveling together, three of whom were schützen, I being the youngest. When I could not keep up well,

Paulus came behind me with a rod and switched me on my bare legs, for I had no stockings and bad shoes." The little schützen had to beg or steal enough to support their seniors, though they were never allowed to sit at table with them, and were often sent supperless to their bed of foul straw in the stable, while the bacchanten dined and slept in the inn. The party stopped at Nuremberg, then at Dresden, and thence journeyed to Breslau, "suffering much from hunger on the road, eating nothing for days but raw onions and salt, or roasted acorns and crabs. We slept in the open air, for no one would take us in, and often they set the dogs upon us." At Breslau there were seven parishes, each with its separate school supported by alms, no schütz being allowed to beg outside of his own parish. Here also was a hospital for the students, and a specified sum provided by the town for the sick. At the schools the bacchanten had small rooms with straw beds, but the schützen lay on the hearth in winter, and in summer slept on heaps of grass in the churchyard. "When it rained we ran into the school, and if there was a storm we chanted the responsoria and other things almost all night with the succentor." There was such "excellent begging" at Breslau that the party fell ill from over-eating. The little ones were sometimes "treated at the beer-houses to strong Polish peasant beer, and got so drunk we could not find our way home." "In the school, nine bachelors always read together at the same hour in one room, for there were no printed Greek books in the country at that time. The preceptor alone had a printed Terence; what was read had first to be dictated, then parsed and construed, and lastly explained; so that the bacchanten, when they went away, carried with them large sheets of writing." As to the schützen, the begging absorbed most of their time. Soon the wandering fever came on again, and the party tramped back to Dresden and then to Ulm, falling meantime into great want. "Often I was so hungry that I drove the dogs in the streets away from their bones, and gnawed them." The bacchanten now became so cruel and despotic that Thomas ran away, weeping bitterly that no one cared for him. "It was cold, and I had neither cap nor shoes, only torn stockings and a scanty jacket." Paulus, having no thought of giving up so good a provider, followed him hither and thither to the great fright and distress of the poor little schütz, who had many a narrow escape from the vengeance of his pursuer. At last he reached his beloved Switzerland, which, he pathetically records, "made me so happy I thought I was in heaven." At Zurich he offered his begging services to some bacchanten in return for their teaching, but "learned no more with them than with the others." At Strasburg he had no better success, but at Schlettstadt he found "the first school in which things went on well." It was the year of the Diet of Worms, and Thomas was now eighteen years old. He had been a nominal pupil for nine years, but could not yet read. His

hard life had left its trace, and though, after the custom of the time, his name was formally Latinized into Platterus, his preceptor contemptuously added: "Poof! what a measly schütz to have such a fine name!" Scholars soon so increased in this town that there was not support for all, and Thomas tried another village, "where there was a tolerably good school and more food; but we were obliged to be so constantly in church that we lost all our time." At last he returned to Zurich, and entered under "a good and learned but severe schoolmaster. I sat down in a corner near his chair, and said to myself, 'In this corner will I study or die.' I got on well with Father Myconius: he read Terence to us, and we had to conjugate and decline every word of a play. It often happened that my jacket was wet and my eyes almost blind with fear, and yet he never gave me a blow, save once on my cheek." Thomas's trials and struggles continued for some years longer. He learned rope-making as a means of support, and used to fasten the separate sheets of his Greek Plautus (a precious gift from a Basle printer) to the rope, that he might read while working. He studied much at night, and in time rose to be a corrector of the press, then citizen and printer, and finally rector of the Latin School at Basle.

SUMMARY.

The sixteenth was the century of Charles V., Francis I., Henry VIII., Pope Leo X., Loyola, Luther, Calvin, Philip II., William the Silent, Catharine de' Medici, Henry IV., Queen Elizabeth, Mary Stuart, Shakspere, Michael Angelo, Raphael, Correggio, and Copernicus. It saw the battle of Pavia; the conquest of Mexico and Peru; the Reformation in Germany; the founding of the order of Jesuits; the abdication of Charles V.; the battle of Lepanto; the Massacre of St. Bartholomew; the Union of Utrecht; the triumph of the Beggars; the death of Mary Stuart; the defeat of the Spanish Armada; the battle of Ivry; and the Edict of Nantes.

READING REFERENCES.

The General Modern Histories on p. 429, *and Special Histories of England, France, Germany, etc., on p.* 418.—*D'Aubigné's Reformation.—Ranke's History of the Popes.—Robertson's Life of Charles V.—Motley's Rise of the Dutch Republic, United Netherlands, and John of Barneveld.—Spalding's History of the Protestant Reformation* (*Catholic view*).—*Pressensé's Early Years of Christianity.—Seebohm's Era of Protestant Revolution* (*Epochs of History Series*).—*Fisher's Reformation.—Häusser's Period of the Reformation.—Hübner's Life of Sixtus V.—Audin's Life of Luther* (*Catholic view*).—*Froude's Short Studies* (*Erasmus and Luther*).—*Smiles's The Huguenots.—Hanna's Wars of the Huguenots.—Freer's Histories of Henry III., and Maria de' Medici.—Lingard's History of England* (*Era of the Reformation, Catholic view*).—*Macaulay's Ivry* (*poem*).—*James's Henry of Guise, and Huguenots* (*fiction*).—*Dumas's*

Forty-five Guardsmen (fiction).—Ebers's Burgomaster's Wife (Siege of Leyden).—Miss Yonge's Unknown to History (Romance illustrating Mary Stuart's times).—Mrs. Charles's Schönberg-Cotta Family.

CHRONOLOGY.

	A. D.		A. D.
Henry VIII., King of England	1509–47	Treaty of Passau	1552
Francis I., King of France	1515–47	Abdication of Charles V	1556
Luther publishes his theses	1517	Elizabeth, Queen of England	1558–1603
Charles V., Emperor of Germany	1520–56	Battle of Lepanto	1571
Cortes takes Mexico	1521	Massacre of St. Bartholomew	1572
Battle of Pavia	1525	Siege of Leyden	1574
Bourbon sacks Rome	1527	Mary Queen of Scots beheaded	1587
Reformers called Protestants	1529	Defeat of the Spanish Armada	1588
Pizarro conquers Peru	1533	Henry IV., King of France	1589
Order of Jesuits founded by Loyola	1534	Battle of Ivry	1590
Council of Trent	1545	Edict of Nantes	1598

CONTEMPORARY SOVEREIGNS.

ENGLAND.		FRANCE.		GERMANY.		SPAIN.	
Henry VIII.	1509	Louis XII.	1498	Maximilian I.	1493	Ferdinand and Isabella	1479
		Francis I.	1515	Charles V.	1520	Charles I.	1516
Edward VI.	1547	Henry II.	1547				
Mary	1553						
Elizabeth	1558	Francis II.	1559	Ferdinand I.	1556	Philip II.	1556
		Charles IX.	1560	Maximilian II.	1564		
		Henry III.	1574	Rudolph II.	1576		
		Henry IV.	1589			Philip III.	1598

BRINGING IN THE YULE LOG AT CHRISTMAS.

THE SEVENTEENTH CENTURY.

I. THE THIRTY-YEARS' WAR.

The Causes of this war were mainly: 1. The smoldering religious hatred of half a century, kindled afresh by the Bohemian troubles; 2. The church lands which the Protestants had seized and the Catholic princes sought to reclaim; 3. The emperor Ferdinand's determination, backed by Spain, to subjugate Germany to his faith and house.

Opening of the War.—The Bohemians, enraged by Ferdinand's intolerance (p. 444), revolted, threw two of the royal councilors out of a window of the palace at Prague, and chose as king the elector-palatine Frederick, son-in-law of James I. of England. War ensued,—the old Hussite struggle over again. But Frederick's army was defeated near Prague in its first battle, and the "Winter King," as he was called, for he reigned only one winter, instead of gaining a kingdom, in the end lost his Palatinate, and died in poverty and exile.[1] Meanwhile Ferdinand was chosen emperor.

Spread of the War.—As the seat of the war passed from Bohemia into the Palatinate, the other German states, in spite of their singular indifference and jealousy, became involved in the struggle. Finally Christian IV. of Denmark, who, as Duke of Holstein, was a prince of the empire,

Geographical Questions.—Locate Prague; Magdeburg; Leipsic; Lützen; Rocroi; Freiburg; Nordlingen; Lens; Rastadt; Strasburg.—Point out Bohemia; Westphalia; Saxony; Pomerania; The Palatinate; Brandenburg; Alsace; Brussels; Luxemburg; Nimeguen; Fleurus; Steinkirk; Neerwinden; Blenheim; Ramillies; Oudenarde; Malplaquet; Dunkirk; Rochelle; Nantes; Utrecht.—Dover; Marston Moor; Naseby; Dunbar; Worcester.

[1] Little did his wife Elizabeth dream, as she wandered among foreign courts begging shelter for herself and children, that her grandson would sit on the English throne.

espoused Frederick's cause. In this crisis, *Count Wallenstein* volunteered to raise an army for the emperor, and support it from the hostile territory. The magic of his name and the hope of plunder drew adventurers from all sides. With

100,000 men he invaded Denmark. Christian was forced to flee to his islands, and finally to sue for peace (1629).

Ferdinand's Triumph now appeared complete. Ger-

many lay helpless at his feet. The dream of Charles V.—an Austrian monarch, absolute, like a French or a Spanish king—seemed about to be realized. Ferdinand ventured to force the Protestants to restore the church lands. But Wallenstein's mercenaries had become as obnoxious to the Catholics as to the Protestants, and Ferdinand was induced to dismiss him just at the moment when, as the event proved, he most needed his services: for at this juncture

Gustavus Adolphus, King of Sweden, landed with a small army on the Baltic coast. A pious, prudent, honest, resolute, generous man; maintaining strict discipline among his soldiers, who were devoted to their leader; holding prayers in camp twice a day; sharing every hardship with the meanest private, and every danger with the bravest; treating the enemy with humanity, respecting the rights of the inhabitants of the country, and paying for the food he took; improving the art of war by breaking the heavy masses of the army into small battalions, by throwing off their armor, by reducing the weight of their weapons, and by mingling the cavalry, pikemen, artillery, and musketeers so as to support one another in battle,—such was the man who now appeared as the Protestant champion. In Vienna they laughed at the "Snow King," as they called him, and said he would melt under a southern sun. But by the next summer he had taken eighty towns and fortresses. France, then ruled by Richelieu (p. 487), made a treaty promising him money to pay his army; and, though England did not join him, thousands of English and Scotch rallied around the banner of the Lion of the North.

Tilly, the best imperial general after Wallenstein, now laid siege to Magdeburg (1631). Gustavus hastened to its relief. But, while he was negotiating leave to cross the Protestant states of Saxony and Brandenburg, Magdeburg was taken by

storm. For three days Tilly's bandit soldiers robbed and murdered throughout the doomed city. From that time this hero of thirty-six battles never won another field. On the plain of *Leipsic*, Gustavus captured Tilly's guns, turned them upon him, and drove his army into headlong flight. The victor, falling on his knees amid the dead and dying, gave thanks to God for his success. The next year, at the crossing of the *Lech*, Tilly was mortally wounded.

Count Wallenstein[1] was now recalled, the humbled emperor giving him absolute power over his army. He soon gathered a force of men, who knew no trade but arms, and no principle but plunder. After months of maneuvering, during which these skillful generals sought to take each other at a disadvantage, Gustavus, learning that Wallenstein had sent his best cavalry-officer, Pappenheim, with ten thousand men, into Westphalia, attacked the imperial forces at *Lützen*, near Leipsic (1632). After prayer, his army sang Luther's hymn, "God is a strong tower," when he himself led the advance. Three times that day the hard-fought field was lost and won. At last Gustavus, while rallying his troops, was shot. The riderless horse, galloping wildly down the line, spread the news. But the Swedes, undismayed, fought under Bernard of Weimar more desperately than ever. Pappenheim, who had been hastily recalled, came up only in time to meet their fierce charge, and to die at the head of his dragoons. Night put an end to the carnage.

[1] Wallenstein lived on his princely estates with regal pomp. He was served by nobles; sixty high-born pages did his bidding, and sixty life-guards watched in his ante-chamber. His horses ate from mangers of polished steel, and their stalls were decorated with paintings. When he traveled, his suite filled sixty carriages; and his baggage, one hundred wagons. The silence of death brooded around him. He so dreaded noise that the streets leading to his palace in Prague were closed by chains, lest the sound of carriage-wheels should reach his ear. He believed in astrology, and that the stars foretold him a brilliant destiny. His men thought him to be in league with spirits, and hence invulnerable in battle. Like Tilly, he wore in his hat a blood-red feather, and it is said that his usual dress was scarlet.

Wallenstein crept off in the dark, leaving his colors and cannon behind. Gustavus had fallen, like Epaminondas (p. 148), in the hour of victory.

BEFORE THE BATTLE OF LÜTZEN.

After the Death of Gustavus, the war had little interest. As the Swedish crown fell to Christina, a little girl of six years, the direction of military affairs was given to the chancellor Oxenstiern, an able statesman; under him were Bernard, Duke of Weimar, the Generals Horn and Banér, and later the brilliant Torstenson. Ferdinand, suspecting Wallenstein's fidelity, caused his assassination. At *Nordlingen* (1634) the Swedes met their first great defeat, and the next year most of the Protestant states of Germany

made terms with the emperor. Still for thirteen years longer the war dragged on.

The Character of the contest had now entirely changed. It was no longer a struggle for the supremacy of Catholic or Protestant. The progress of the war had destroyed the feelings with which it had commenced. France had openly taken the field against Spain and Austria. Ferdinand died, and his son, Ferdinand III., came to the throne; Richelieu and Louis XIII. died, but Louis XIV. and his minister, Mazarin, continued the former policy. Both French and Swedes strove to get lands in Germany, and Ferdinand struggled to save as much as possible from their grasping hands. The contending armies—composed of the offscourings of all Europe—surged to and fro, leaving behind them a broad track of ruin. The great French generals, Condé and Turenne, masters of a new art of war, by the victories of *Rocroi*, *Freiburg*,[1] *Nordlingen*, and *Lens*, assured the power of France. Maximilian of Bavaria made an heroic stand for the emperor; but at last, Bavaria being overrun, Bohemia invaded, a part of Prague taken,[2] and Vienna itself threatened, Ferdinand was forced to sign the

Peace of Westphalia (1648).—This treaty—the basis of our modern map of Europe—brought to an end the religious wars of the Continent. It recognized the independence of Holland and Switzerland; granted religious freedom to the Protestant states of Germany; and gave Alsace to France, and a part of Pomerania to Sweden.

The Effect of the Thirty-Years' War upon Germany is not yet effaced. "The whole land," says Carlyle, "had been tortured, torn to pieces, wrecked, and brayed as in a mortar." Two thirds of the population had disappeared. Famine, pestilence, and the sword had converted vast tracts into a wilderness. Whole villages stood empty save

[1] According to tradition, Condé, in this battle, threw his marshal's baton into the enemy's trenches, and then recovered it, sword in hand.

[2] Thus the Thirty-Years' War, which began at Prague, ended at Prague.

for the famished dogs that prowled around the deserted houses. All idea of nationality was lost; the Holy Roman Empire was practically at an end, and the name German emperor was henceforth merely an empty title of the Austrian rulers; while between the Alps and the Baltic were three hundred petty states, each with its own court, coinage, and customs. Trade, literature, and manufactures were paralyzed. French manners and habits were servilely imitated, and each little court sought to reproduce in miniature the pomp of Versailles. Henceforth, until almost our own times, the empire has no history, and that of the different states is a dreary chapter indeed. "From the Peace of Westphalia to the French Revolution," says Bryce, "it would be hard to find a single grand character, a single noble enterprise, a single sacrifice to public interests, or a single instance where the welfare of the nation was preferred to the selfish passion of the prince. When we ask for an account of the political life of Germany in the 18th century, we hear nothing but the scandals of buzzing courts and the wrangling of diplomatists at never-ending congresses." Even Lessing, the great German author, wrote, "Of the love of country, I have no conception; it appears to me, at best, a heroic weakness which I am right glad to be without."

II. FRANCE IN THE SEVENTEENTH CENTURY.

1. THE AGE OF RICHELIEU (1622–42).

Louis XIII. (1610–43).—The dagger of Ravaillac gave the crown to Henry's son, a boy of nine years. The queen-mother, Maria de' Medici, the regent, squandered upon her favorites the treasures saved by the frugal Sully, who now retired in disgrace. The nobles, regaining power, levied taxes and coined money, as in feudal times; while the Huguenots—forming an independent state within the state—garrisoned fortresses, hired soldiers, and held political assemblies. All was chaos until Louis, having come of age, called a new man to his councils.

LOUIS XIII.

Cardinal de Richelieu.[1]—Henceforth Louis was the second man in France, but the first in Europe. The king cowered before the genius of his minister, whom he hated and yet obeyed. Richelieu had three objects: to destroy the Huguenots as a party, to subdue the nobles, and to humble Austria.

CARDINAL RICHELIEU.

1. By building a stone mole across the entrance to the harbor of Rochelle and shutting out the English fleet, Richelieu reduced that Huguenot stronghold. The other Calvinist towns then submitting, he generously granted the reformers freedom of worship.

2. By destroying the feudal castles, and by attracting the nobles to Paris, where they became absorbed in the luxuries and frivolities of the court, he weakened their provincial power. The rebellious aristocracy hated the cardinal, and formed conspiracy after conspiracy against him. But he detected each plot, and punished its authors with merciless severity. The nobility crushed, Parliament—the highest

[1] "This extraordinary man," says Miss Edwards in her charming History of France, "has been, not inaptly, compared with his predecessor, Wolsey of England. Like him, he was a prelate, a minister, a consummate politician, and a master of the arts of intrigue. He gave his whole attention and all his vast abilities to affairs of state, was prodigal of display, and entertained projects of the most towering ambition. He added to his ministerial and priestly dignities the emoluments and honors of the profession of arms; assumed the dress and title of generalissimo of the French army; and wore alternately the helmet of the warrior and the scarlet hat of the cardinal."

court of law—was forced to register the royal edicts without examination. The monarchy was at last absolute.

3. By supporting the Protestants during the Thirty-Years' War, Richelieu weakened the House of Austria in Germany and Spain, and so made France the head of the European States-System.

Just at the hour of his triumph, Richelieu died. Louis, whose life had been so closely linked to that of his famous minister, survived him only six months.

2. THE AGE OF LOUIS XIV. (1643-1715).

Louis XIV. was only five years old at his father's death. Anne of Austria, the queen-mother, became regent, and Mazarin was appointed prime-minister. The fruits of Richelieu's foreign policy were rapidly gathered by the two renowned generals,—Condé and Turenne,—who now commanded the French armies. The battles of *Rocroi*,[1] *Freiburg*, *Nordlingen*, and *Lens* humiliated Austria, and paved the way to the Peace of Westphalia. Spain, however, continued

CARDINAL MAZARIN.

[1] The pupil may be aided in remembering these important battles if he associate the four names with Condé and Turenne (though Turenne fought only at Freiburg and Nordlingen): the names frequently repeated together will form a chain of association. The same remark holds true with regard to Luxemburg's three battles (p. 492), and Marlborough's four battles (p. 493). On the field of Rocroi the French found the remains of the Castilian infantry, first formed by Gonsalvo (p. 431), lying dead in battle-line, and at the head the commander, Comte de Fuentes, hero of twenty battles, expiring in an arm-chair in which, on account of his feebleness, he had been borne to the front. "Were I not victor," said the young Duke d'Enghein (Condé), "I should wish thus to die."

the war[1] until, by the *Peace of the Pyrenees* (1659), she yielded Artois and Roussillon to Louis. From this time, France held that place among European nations which Spain had so long occupied. Upon the death of Mazarin (1661),

Louis assumed the Government.—Henceforth, for over half a century, he was sole master in France. He became his own prime-minister, and, though only twenty-three years old, by his diligence soon acquired the details of public affairs. He selected his assistants with rare wisdom. Colbert, the new finance minister, was another Sully, by economy and system increasing the revenues, while he encouraged agriculture, manufactures, and commerce. Louvois, the war minister, organized and equipped the army, making it the terror of Europe. Never had France been so powerful. One hundred fortresses, monuments of the skill of Vauban,—the greatest engineer of his day,—covered the frontier; one

COLBERT.

[1] The cost of this war and the luxury of the court made the taxes very onerous. Finally Parliament refused to register the tariff, and a revolt broke out in which the Parisian burghers and many nobles joined. This rising is known as the *Fronde*, and the actors were called *Frondeurs* (slingers),—since the gamins of Paris, with their slings, were foremost in the outbreak. The struggle was a burlesque on civil war. Fun ran rampant. Everything was a Fronde; and a sling, the universal fashion. The leaders on each side were the most fascinating women of France. In the end the Fronde was subdued. It was the last struggle of the nobles against despotism.

hundred ships of the line lay in the magnificent harbors of Toulon, Brest, and Havre; and an army of one hundred and forty thousand men, under Turenne, Condé, and Luxemburg, was ready to take the field at the word. The French people, weary of strife, willingly surrendered their political rights to this autocrat, who secured to them prosperity at home and dignity abroad.

The Revocation of the Edict of Nantes.—By the advice of the cold and selfish Louvois and of Madame de Maintenon,—whom the king married after the death of Maria Theresa,—the Edict of Nantes (p. 454) was revoked (1685). The Protestant schools were closed, the Huguenot ministers expelled, and squadrons of cavalry quartered upon the suspected. Many citizens were imprisoned, executed, or sent to the galleys. Although emigration was forbidden under severe penalties, two hundred thousand of the best artisans escaped to foreign lands, whither they carried arts and industries hitherto known only to France.

Four Great Wars were waged by Louis to gratify his ambition, and extend the power of France. These were:

1. *War of Flanders* (1667–68); ended by Treaty of Aix-la-Chapelle.
2. *War with Holland,* and First Coalition (1672–79); closed by Treaty of Nimeguen.
3. *War of the Palatinate;* Second Coalition (1688–97); concluded by Peace of Ryswick.
4. *War of the Spanish Succession* (1701–14); terminated by treaties of Utrecht and Rastadt.

1. *War of Flanders.*—On the death of his father-in-law, Philip IV. of Spain, Louis, in the name of Maria Theresa, invaded Flanders. But in the midst of a triumphant progress he was checked by the "*Triple Alliance*" of England, Holland, and Sweden, and forced to make the Treaty of Aix la-Chapelle, giving up most of his conquests.

2. *War with Holland.*—Louis was eager to revenge himself upon the little republic that had so long been the ally of France, but now defended its old oppressor, Spain. So, having bribed England and Sweden to desert the alliance, he poured his troops into Holland. With him were Condé, Turenne, Luxemburg, Louvois, and Vauban. Armed with the bayonet, then a new and terrible weapon, they swept all before them until within sight of Amsterdam. But once again the courage of the Dutch rose high, as in the days of the Sea Beggars.[1] "Better," said they, "let the sea drown our farms than the French destroy our liberties." The sluices were opened, and the German Ocean, rushing in, saved the capital. William, Prince of Orange,[1] chosen stadtholder in this emergency, aroused all Europe with dread of Louis's ambition. Soon the *First Coalition* of the empire, Spain, and Brandenburg (now Prussia) was formed against France. Louis, however, made head against all these foes, until, Europe longing for peace, he granted the *Treaty of*

TURENNE.

[1] The Dutch even proposed, in case of reverse, to embark on their fleet, like the Athenians (p. 132), to abandon their country to this modern Xerxes, sail to their East Indian possessions, and found a new republic beyond the sea.

[2] The great-grandson of the Liberator of the Netherlands (p. 446), and afterward William III. of England (p. 511).

Nimeguen. This gave Franche Comté, and several fortresses and towns in Flanders, to France. Louis now considered himself the arbiter of Europe. He seized Strasburg in a time of profound peace; captured the fortress of Luxemburg; bombarded Algiers; humiliated Genoa, forcing the Doge to come to Paris and beg for mercy; wrested Avignon from the Pope; and, basest of all, secretly encouraged the Turks to invade Austria.[1]

3. *The War of the Second Coalition*[2] was begun by its most memorable event,—the cruel devastation of the Palatinate. Here the French army, unable to hold its conquests, destroyed over forty cities and villages. Houses were blown up; vineyards and orchards cut down. Palaces, churches, and universities shared a common fate. Even the cemeteries were profaned, and the ashes of the dead scattered to the wind. A cry of execration went up from the civilized world. William, Prince of Orange, then King of England (p. 511), became the leader of the "Grand Alliance," to set bounds to Louis's power.

At first Louis was triumphant. Luxemburg[3]—the successor of Turenne and Condé—conquered the allies under William, at *Fleurus*, *Steinkirk*, and *Neerwinden*. But William was greatest in defeat, and his stubborn valor held the French in check. Ere long, misfortunes gathered thickly about the Grand Monarch. Colbert, Louvois, and Luxemburg died. Louis was finally forced to sign the *Treaty of*

[1] Vienna would have fallen into the hands of the Infidel if it had not been for John Sobieski, King of Poland, who routed the Turks under the walls of the city as Charles the Hammer put to flight the Saracen on the plains of Tours nearly ten centuries before.

[2] This war extended to North America, and is known in our history as King William's War (Hist. U. S., p. 77).

[3] Luxemburg was styled the Upholsterer of Notre Dame, from the number of captured flags he sent to be hung as trophies in that cathedral. "Would to God," said he on his death-bed, "that I could offer Him, instead of so many useless laurels, the merit of a cup of water given to the poor in His name."

Ryswick, recognizing William as lawful sovereign of England, and surrendering most of his conquests, but retaining Strasburg, which Vauban's art had made the key of the Rhine.

4. *The War of the Spanish Succession*[1] began the 18th century. Charles II. of Spain willed his crown to Philip of Anjou, son of the Dauphin; Louis supported his grandson's claim. The emperor Leopold[2] was as nearly related to the Spanish family as was Louis: so he asserted the right of his second son, the Archduke Charles. The union of France and Spain under the House of Bourbon endangering the balance of power, a *Third Coalition* was formed. William, the soul of this league also, died at the beginning of the war. But his place in the field was more than filled by the brilliant Duke of Marlborough, and by Prince Eugene, who commanded the imperial forces.[3] Marlborough won the famous victories of *Blenheim*, *Ramillies*, *Oudenarde*, and *Malplaquet;* Eugene drove the French headlong out of Italy, and threatened France. The long wars had exhausted the people; famine and disease ran riot through the land; and Louis humiliated himself in vain, begging the allies for peace.

In the midst of disaster, however, he achieved his end by two unlooked-for events. The archduke became emperor, and the allies were as unwilling that Spain should be united to Austria as to France; in England the Tories came into power, and recalled the dreaded Marlborough. The terrible struggle was ended by the treaties of *Utrecht* and *Rastadt.* Philip was acknowledged King of Spain; the Spanish posses-

[1] This struggle also involved the American colonies, and is known in our history as Queen Anne's War (Hist. U. S., p. 79).

[2] Known in history as the "Little man with the red stockings."

[3] Eugene was bred in France, and offered his sword to Louis, but was contemptuously rejected. Having called the Grand Monarch "a stage-king for show and a chess-king for use," he had grievously offended the king, and now, having entered the emperor's service, he became the bitterest enemy of France.

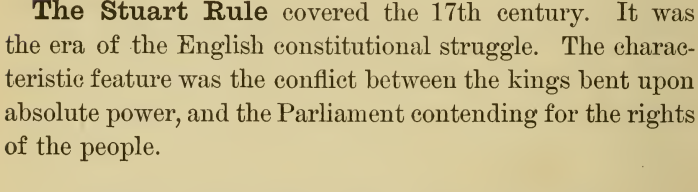
sions in Italy and in the Netherlands were ceded to the emperor Charles VI.; Newfoundland, Acadia, and Gibraltar—the key of the Mediterranean—were given to England.

Death of Louis.—The Grand Monarch had carried out his plan, but he had impoverished France, mortgaged her revenues for years in advance, and destroyed her industries. Worn and disappointed, he closed his long reign of seventy-two years, having outlived his good fortune, and sacrificed his country to his false ideas of glory.

III. ENGLAND UNDER THE STUARTS (1603–1714).

The Stuart Rule covered the 17th century. It was the era of the English constitutional struggle. The characteristic feature was the conflict between the kings bent upon absolute power, and the Parliament contending for the rights of the people.

TABLE OF THE STUART LINE (see Tudor Table, p. 455).



James I. (1603–25).—Obstinate, conceited, pedantic, weak, mean-looking in person, ungainly in manners, slovenly in dress, led by unworthy favorites, given to wine, and so timorous as to shudder at a drawn sword,—the first Stuart king had few qualities of a ruler.[1] In strange contrast with

[1] Macaulay says that "James was made up of two men,—a witty, well-read scholar, who wrote, disputed, and harangued; and a nervous, driveling idiot, who acted." Sully styled him "The wisest fool in Europe." He was the author of several books, notably of one against the use of tobacco; and under his patronage the still generally accepted translation of the Bible was made.

EASTERN EUROPE
DURING THE
17th and 18th Centuries
White Sea
Archangel
Dwina R.
Drontheim
NORWAY
JEMT-LAND
SWEDEN
Gulf of Bothnia
FINLAND
Abo
Ladoga
Neva R.
G. of Finland
St. Petersburg
NOVOGOROD
Vologda
GRAND DUCHY OF MOSCOW
Volga R.
Tver
Moscow
Riazan
RIAZAN
Oka R.
Don R.
Christiania
Frederickshall
Upsal
Stockholm
DENMARK
Elsinore
Kronborg
Copenhagen
Calmar
BALTIC SEA
ESTHONIA
INGRIA
Narva
Novgorod
PSKOV
Pskov
IVORIA
Riga
Duna R.
COURLAND
TEUTONIC
Konigsberg
Dantzic
PRUSSIA
GR. DUCHY
Vitebsk
Smolensk
LITHUANIA
Niemen
Dnieper R.
Thorn
Berlin
BRANDENBURG
POLAND
Vistula R.
Bug R.
Warsaw
SAXONY
SILESIA
Breslau
Cracow
BOHEMIA
Danube R.
Vienna
Presburg
AUSTRIA
GALICIA
Kiev
Pultowa
PODOLIA
UKRAINE
COSSACKS
Dniester R.
Pruth R.
BUKOWINA
MOLDAVIA
Buda
HUNGARY
TRANSYLVANIA
Mohacz
KHANATE OF KAPTSCHAK
GOLDEN HORDE
KHANATE of the Don R.
Azof
Sea of Azof
CRIMEA
Alma
Sebastopol
Inkermann
Balaklava
BLACK SEA
Zara
To Venice
Ragusa
BOSNIA
SERVIA
Belgrade
WALLACHIA
Danube R.
Plevna
BULGARIA
Varna
MONTENEGRO
ITALY
ALBANIA
ROUMELIA
Adrianopolis
Constantinople
Sinope
TURKEY
EMPIRE
To Venice
Lepanto
in the middle of the 15th Century
SCIO
PELOPONNESUS
Navarino
RHODES
CRETE
CYPRUS
MEDITERRANEAN SEA
J. WELLS, DEL.
STRUTHERS, SERVOSS & CO., ENGS., N.Y.

his undignified appearance, were his royal pretensions. He believed in the "divine right" of the king, and in the "passive obedience" of the subject. While the Tudors had the tact to become absolute by making themselves the exponents of the national will, James ostentatiously opposed his personal policy to the popular desire.

GUY FAWKES AND HIS COMPANIONS.
(From a Print of the Time.)

Gunpowder Plot.—The Catholics naturally expected toleration from Mary's son, but, being persecuted more bitterly than ever, a few desperate ones resolved to blow up Parliament on the day of its opening by the king (1605). They accordingly hired a cellar under the Houses of Parliament, where they hid thirty-six barrels of gunpowder beneath fagots of firewood. At the last moment a conspirator sent a note to a relation, warning him to keep away from Parliament. The letter was shown to the king, search made, and Guy Fawkes found waiting with lantern and slow-match to

fire the train. This horrible plot bore bitter fruit, and stringent laws were passed against the "recusants," *i. e.*, those who refused to attend church.

Parliament and the King were in conflict throughout this reign; the former contending for more liberty, the latter for more power. James would have gladly done without Parliament altogether, but he had constantly to go begging for money to the House of Commons; and that body adopted the principle, now one of the corner-stones of the British constitution, that "a redress of grievances must precede a granting of supplies." Resolved not to yield, the king dissolved Parliament after Parliament, and sought to raise a revenue by reviving various feudal customs. He extorted benevolences, sold titles of nobility, and increased monopolies, until the entire trade of the country was in the hands of about two hundred persons. But these makeshifts availed him little, and step by step Parliament gained ground. Before the end of his reign it had suppressed the odious monopolies, reformed the law-courts, removed obnoxious royal favorites, impeached at its bar the highest officers of the Crown, made good its claim to exclusive control of taxation, and asserted its right to discuss any question pertaining to the welfare of the realm.

James's Foreign Policy was, if possible, more unpopular in England than his domestic. He undid the work of Elizabeth, and wasted the fruit of her triumph over the Armada; cultivated the friendship of Spain; and, during the Thirty-Years' War, refused any efficient aid to his son-in-law, the Elector Palatine, though the nation clamored to join in the struggle. England now ceased to be the leading Protestant power in Europe.

Charles I. (1625–49), unlike his father James, was refined in taste and dignified in manner, but his ideas of the

CHARLES I. AND HIS ARMOR-BEARER.
(From a Painting by Van Dyck.)

royal prerogative were even more exalted. He made promises only to break them, and the nation soon learned to doubt the royal word. His wife, Henrietta Maria, daughter of Henry IV. of France, favored absolutism after the French model, and hated the Puritans, who also distrusted her as a Catholic. Buckingham, who had been James's favorite, was the king's chief adviser. Wife and favorite both urged Charles on in the fatal course to which his own inclinations tended. The history of his reign is that of one long

Struggle between Parliament and King.—The Parliament of 1628 wrested from Charles the famous Petition of Right,—the second great charter of English liberty. It forbade the king to levy taxes without the consent of Parliament, to imprison a subject without trial, or to billet soldiers in private houses. Charles, however, as usual, disregarded his promise, and then for eleven years ruled like an autocrat.

During this period no Parliament was convoked,—an instance unparalleled in English history. Buckingham having been assassinated by a Puritan fanatic, the Earl of Strafford and Archbishop Laud became the royal advisers. The

former contrived a cruel plan known as "Thorough," by which he meant to make the king absolute. In Ireland, where the scheme was tried, Irish and English alike crouched in terror under his iron rule. Laud was resolved to crush the Puritans, and restore to the Church many of its ancient usages. All who differed from him were tried in the High Commission Court; while the Star Chamber[1] Court fined, whipped, and imprisoned those speaking ill of the king's policy, or refusing to pay the money he illegally demanded. The Puritans, persecuted on every hand, found their only refuge in the wilds of America, and in a single year three thousand joined their brethren in New England.

No tax caused more feeling than the imposition of *ship-money* upon inland towns in time of peace. At last the opposition found a voice in John Hampden. He resisted the levy of twenty shillings upon his property, and, though beaten in the royal court, became the people's hero.

In Scotland, also, Charles carried matters with a high hand. Laud attempted to abolish Presbyterianism, and introduce a liturgy. Thereupon the Scotch rose *en masse*, and signed, some of them with their own blood, a covenant binding themselves to resist every innovation on their religious rights. Finally an army of Scots crossed the border, and Charles was forced to assemble the celebrated "*Long Parliament*" (1640), so called because it lasted twenty years. The old contest was renewed. Strafford, and afterward Laud, were brought to the block; the Star Chamber and High Commission Courts were abolished; and Parliament voted that it could not be adjourned without its own consent. At last Charles, in desperation, rashly at-

[1] This court was so called because it met in a chamber at Westminster whose ceiling was decorated with gilt stars. "A London citizen was severely punished by one of the royal courts for terming the crest of a nobleman upon the buttons of his livery-servant a goose instead of a swan."

tempted, with a body of armed men, to arrest in the House itself five of the patriot leaders, among them Hampden and Pym. They took refuge in the city, whence, seven days later, they were brought back to the House of Commons in triumph, escorted by London train bands, amid the roar of cannon and the shouts of the people.

CROMWELL DISSOLVING THE LONG PARLIAMENT.

Civil War (1642–48) was now inevitable. Charles hastened northward and unfurled the royal banner. The Puritans, together with London and the cities generally, supported Parliament; the clergy, the nobles, and the gay young men, who disliked the Puritan strictness, favored the king.[1] Rupert, Charles's nephew, and son of the Winter

[1] The royalists were called *Cavaliers*, from their skill in riding; and the parliamentarians, *Roundheads*, from the Puritan fashion of wearing closely cut hair. In later times the same parties were styled *Tories* and *Whigs*. At the present day the two parties are known as *Conservatives* and *Radicals*.

King (p. 480), was a dashing cavalry-officer, and on field after field swept everything before him. The plow-boys, apprentice-lads, and shop-keepers, who made up the parliamentary army, were no match for the English chivalry.

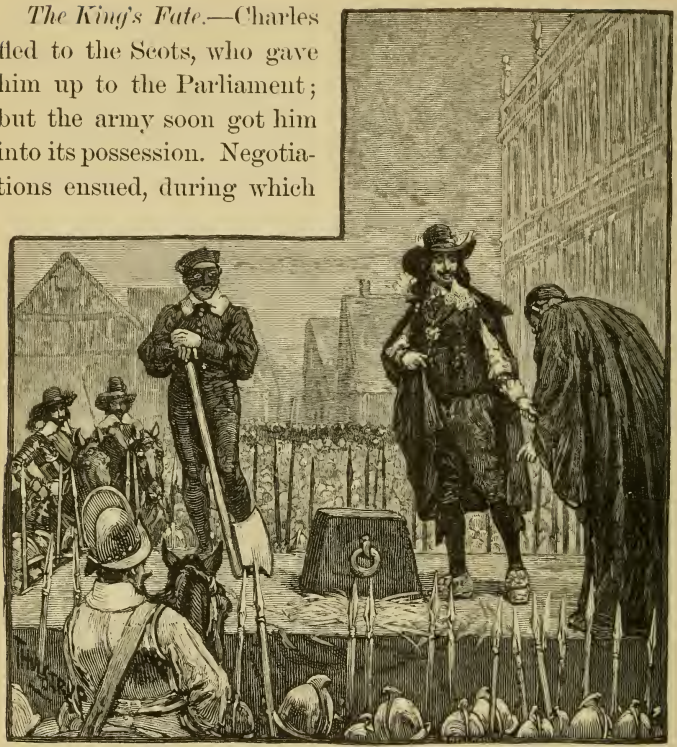
Marston Moor (1644).—Here a new man came to the front, Oliver Cromwell, who, with his Ironsides,—a regiment of Puritan dragoons selected and trained after his own plan,[1] —drove Rupert's cavaliers pell-mell from the field.

The Independents.—The Puritan party had now become strong; but it was divided into Presbyterians and Independents. The Presbyterians, constituting the majority of Parliament, desired religious conformity and to limit the royal authority; the Independents wished religious toleration and to found a republic. Cromwell was the chief of the latter faction, which now took the lead. Under its auspices, the army known as the "New Model" was organized. It was composed of earnest, God-fearing men, who fought, not for pay, but for liberty of conscience. Perfect discipline was combined with enthusiastic religious fervor. Profanity and drunkenness were unknown. Officers and men spent their leisure in prayer and Bible-reading, and went into battle singing psalms and hymns.

At *Naseby* (1645) the New Model fought with the royal forces the decisive contest of the war. The Roundhead left wing yielded to the fury of Rupert's Cavaliers, who pursued the fugitives in hot haste. Meanwhile Cromwell routed the royalist left wing, then turned back, and, attacking in flank the center, where Charles commanded, swept the field. Rupert returned from his mad pursuit, only to find the battle over and the royal cause irrevocably lost.

[1] In the evening after Edgehill, the first battle of this war, Oliver said to his cousin, John Hampden, "It is plain that men of religion are wanted to withstand these gentlemen of honor."

The King's Fate.—Charles fled to the Scots, who gave him up to the Parliament; but the army soon got him into its possession. Negotiations ensued, during which



EXECUTION OF CHARLES I.

the king sought to play off Independents against Presbyterians, until his insincerity became evident to all. The army, then the master, had no faith in the king; and even Cromwell and his son-in-law Ireton, who struggled long to mediate upon the basis of civil and religious liberty, were forced to yield. A body of soldiers under Colonel Pride surrounded the House of Commons, and shut out the Presbyterian members. Thus reduced, by what is known as "Pride's Purge," to about sixty Independents, the House

appointed a commission to try the king on a charge of treason. Condemned to death, Charles met his fate with a dignity that went far to atone for the errors of his life.[1]

The Commonwealth (1649–60).—England was now to be governed without king or lords. Authority was vested in the diminished House of Commons, contemptuously styled the "Rump." The real ruler, however, was Cromwell, who, with his terrible army, silenced all opposition.

In Ireland and Scotland the Prince of Wales was proclaimed as Charles II. Thereupon Cromwell's merciless Ironsides conquered Ireland as it never had been before; then, crossing into Scotland, they routed the Covenanters at *Dunbar*, and again, on the anniversary of that victory, at *Worcester*.[2]

War also broke out with Holland for the empire of the sea. The Dutch were at first successful, and Van Tromp sailed up the Channel with a broom tied at his masthead, to show that he meant to sweep the English from the ocean.

[1] "He nothing common did or mean
Upon that memorable scene;
But with his keener eye
The ax's edge did try;
Nor called the gods with vulgar spite
To vindicate his helpless right;
But bow'd his comely head
Down, as upon a bed."—*Marvell.*

When the executioner lifted the severed head from the block, a groan of pity burst from the horror-stricken multitude. Yet even in the shadow of the scaffold, Charles asserted his continued belief that "a share in government" is "nothing pertaining" to the people.

[2] Charles II., as the price of the Scottish support, had signed the Covenant, and declared himself afflicted at the thought of his father's tyranny and his mother's idolatry. He had, however, no real hold upon Scotland, and after the battle of Worcester became a fugitive. The story of his escape to the Continent is full of romantic adventures. At one time he took refuge in the spreading branches of an oak-tree whence he could see his enemies scouring the country in pursuit: at another he was disguised as a groom to a lady who rode behind him on a pillion, as was then the custom. Though over forty persons knew his secret, and Parliament had offered a reward of one thousand pounds for his capture, all were faithful to their trust, and the prince finally reached a collier at the seaside, and was carried across to Normandy.

But the British fleet under the gallant Blake finally forced Holland to a treaty agreeing that, when ships of the two nations met, the Dutch vessel should salute by striking its flag.

Cromwell and Parliament.—The Rump did not govern satisfactorily, and so Cromwell with a file of soldiers drove the members from the hall, and put the keys in his pocket (1653). He then called an assembly of his own selection. It was known as "Praise-God Barebone's Parliament," from the quaint name of one of its members. This body soon resigned its power into Cromwell's hands, having given him the title of Lord Protector of the Commonwealth.

The Protectorate.—Cromwell desired to rule constitutionally by means of a Parliament; but the Houses of Commons which he assembled proved troublesome, and were dissolved. So he governed as a military despot. He had the power of a king, but, like Cæsar (p. 251), dared not take the title. Under his vigorous administration, the glory of England, dimmed by the policy of the Stuarts, shone even brighter than under Elizabeth. The Barbary pirates were chastised; Jamaica was captured; and Dunkirk was received from France in return for help against Spain. Everywhere protecting the Protestants, Cromwell forced the Duke of Savoy to cease persecuting the Vaudois; and he dreamed of making England the head of a great Protestant league. In spite, however, of his genius and strength, of renown abroad, and prosperity at home,

Cromwell's Last Days were full of gloom. He had kept the hearts of his soldiers, but had broken with almost every other class of his countrymen. The people were weary of Puritan strictness that rebuked their innocent amusements; weary of the rule of a soldier; above all, perhaps, weary of a republic. Factional strife grew hot, and republi-

can and royalist alike plotted against their new tyrant. In constant dread of assassination, Cromwell wore a coat of mail, and, it is said, slept in a different room every night. The death of a favorite daughter greatly afflicted him. He died shortly afterward, in the midst of a fearful tempest, on his "Fortunate Day,"—the anniversary of Dunbar and Worcester. His last words were, "My work is done."

MEDAL OF OLIVER CROMWELL.

With him Puritanism seemed to sink out of sight, but its best qualities survived, and bequeathed to England, as well as to our own New England, its earnestness, its fidelity, its firmness, its devotion to the right, and its love of liberty.

The Friends, or Quakers, arose at this time through the teachings of George Fox. He denounced war, asserted the brotherhood of all men, declined to take an oath in court, used the second person singular in addressing others, and refused to uncover his head in any presence. His followers were persecuted, but their zeal, patience, and purity of life gained the admiration even of their enemies. The number of Friends increased rapidly, and, upon the founding of Pennsylvania, many emigrated to the New World.

Richard Cromwell succeeded his father in the protectorate; but he was a good-natured, easy soul, with no idea how to govern, and he soon retired to private life. The army was all-powerful, and it seemed at one time as if the scenes at Rome, when soldiers set up the crown at auction, might be renewed in England. At this juncture General Monk, who commanded in Scotland, marched to London, and, under his protection, the old Long Parliament met, issued writs for a new election, and finally dissolved itself (1660). A new Parliament was assembled, and Charles II. was invited to the throne of his ancestors.[1]

The Restoration.—Charles II. (1660–85) was welcomed with a tumult of joy. No conditions were imposed; the year of his accession was styled, not the *first*, but the *twelfth*, of his reign, and the restored Stuart was made as absolute as any Tudor.

The Reaction.—From Puritan austerity, which forbade not only theatrical representations but even Christmas festivities and the dance about the May-pole on the village green, the people now rushed to the opposite extreme of revelry and frivolity. Giddiest of all was the Merry Monarch. King and court alike made light of honor and virtue. In the plays then acted upon the stage, ridicule was poured upon the holiest ties and the most sacred principles.

England was in a very delirium of royalty. The Established Church was restored, and two thousand ministers were expelled from their pulpits as *Nonconformists*. To attend a dissenting place of worship became a crime for which men were whipped, imprisoned, and transported.

[1] The disbanded Puritan army of 50,000 men quietly went back to their shops and fields. Everywhere the gallant soldiers prospered. Not one of them begged for alms or was charged with crime. So it came about that, "if a baker, a mason, a wagoner, attracted attention by his diligence and sobriety, he was, in all probability, one of Oliver's old followers." History knows only one other such event. That was at the close of our own civil war (Hist. U. S., p. 281).

In Scotland the people generally[1] submitted to the new order of things, but along the western lowlands the stern old Covenanters, sword and Bible in hand, continued to meet their former pastors upon lonely moor and mountain, and, though hunted like wild beasts and tortured by thumbscrew and iron-boot, still insisted upon their right to worship God according to the dictates of their own consciences.

The Plague broke out in London in 1665. The shops were shut, whole blocks stood empty, and grass grew in the streets. Houses in which the pestilence raged were marked with a red cross, and the words, "Lord have mercy upon us." All night long the carts rattled through the streets, with a tolling bell and the burier's dismal cry, "Bring out your dead." No coffins were used; no mourners followed their friends; and deep trenches served for graves. To add to the horror of the scene, a strange, wild-looking man constantly stalked up and down the deserted city, calling out ever and anon in a sepulchral voice, "Oh, the great and dreadful God!" Before the plague was stayed, one hundred thousand persons had perished in the capital alone, and large numbers in other places.

The Great Fire of London broke out in the following year. It raged for three days, and swept from the Tower to the Temple. Two hundred thousand people were driven to the open fields, homeless and destitute.[2]

[1] The change that had taken place is well shown by a single instance. When Archbishop Laud sought to introduce a liturgy into Scotland, on the occasion of the first reading of prayers in Edinburgh, one Jenny Geddes inaugurated civil war (1637) by hurling a stool at the dean's head. Jenny now cast the contents of her stall and basket into a bonfire in honor of the king's coronation and the subsequent action of Parliament.

[2] Singularly enough, the fire began in Pudding Lane, near Fish St., and stopped at Pie Corner. It is probable that some association of these names led to an inscription which formerly existed under a very fat, human figure, still to be seen against the wall of a public-house near by: "This boy is in memory put up of the late fire of London occasioned by the sin of gluttony, 1666."

Dutch War.—During these calamitous years, a war was going on with Holland,—England's rival in commerce. Charles squandered on his pleasures the money Parliament voted for the navy, and now the Dutch fleet sailed up the Thames, and for the first and last time the roar of foreign guns was heard in London. That "dreadful sound" broke the dream of royalty. Other events, too, were hastening the ruin of Charles's popularity, as well as bringing Protestant England into alliance with Protestant Holland.

Charles and Louis XIV.—At this time, France, under Louis XIV., had become what Spain was under Philip II., the strongest power in Europe and the champion of absolutism and Catholicism. A dread of France had replaced the old English dislike of Spain. Charles, however, did not share in his subjects' fear. Even when his people forced him to join the Triple Alliance, he was privately negotiating with his cousin Louis, to whom he had already sold Dunkirk,—the Gibraltar of that day,—in order to fill his always empty purse; and, though Parliament was wild to aid William of Orange in his gallant struggle, Charles signed with France the secret *Treaty of Dover* (1670). In this treaty Charles agreed to establish Catholicism in England, and to help Louis in his schemes against Holland; Louis, in turn, promised his cousin an annual pension, and the assistance of the French army should England resist.

Plots.—Some inklings of this treaty had been whispered about, when the English people were driven frantic by news of a so-called "Popish Plot" to massacre the Protestants, and to bring over French troops. One Titus Oates, a renegade Jesuit, pretended to reveal the scheme, and his perjured testimony, amid the heat of the excitement, cost the lives of many innocent Catholics, and led to the passage of the *Test Act*, excluding Catholics from Parliament.

James, Duke of York, the king's brother and heir to the crown, was a Catholic, and personally very unpopular.[1] The Whigs[2] resolved to shut him out from the throne. They even planned an insurrection, and a few desperate ones formed the *Rye House Plot* to kill the king and his brother. The discovery of this plot brought unjustly to the block two illustrious men, Lord Russell and Algernon Sidney.[3]

TITUS OATES IN THE PILLORY.
(From a Print of the Time.)

The Result of these odious plots was to weaken the Whigs, and bring the Tories to the front. Charles was thus able, for the last four years of his reign, to rule without a Parliament, and to push his despotic schemes. He regularly drew his pension from Louis, and helped him as he could, but,

[1] One day he cautioned his brother Charles about going unattended, but received the bitter retort, "They will never kill *me* to make *you* king."

[2] Whig and Tory were nicknames. Whig (whey) was a favorite drink of the Covenanters, and initialed their motto: "We Hope In God." Tory was a name originally applied to the outlaws of the Irish bogs. Whigs in general favored the rights of the people; Tories supported the court and the royal prerogative.

[3] Out of the hot discussions of this period came the famous *Habeas Corpus* (bring the body) *Act*. This law provides that among other rights a prisoner can insist upon being brought "bodily" before a judge to have his detention inquired into. Prior to that, Mary Queen of Scots had been an uncondemned prisoner for nineteen years. Sir Walter Raleigh languished in a dungeon over twelve years.

shrewd and intelligent in spite of his idle and pleasure-loving nature, he never attempted to overthrow the established religion of England.[1]

James II. (1685–88) came to the throne without opposition. He soon showed that his chief aim was to restore Catholicism. To accomplish this end, he resorted to illegal measures, and strained the royal prerogative to the utmost. At this time Louis XIV. had just revoked the Edict of Nantes, and the persecuted Huguenots were flocking to England. Yet James ventured to raise a large and threatening standing army, and, in spite of the law of the realm and the protest of his Parliament, to officer it extensively with his Catholic favorites. In vain the Pope counseled moderation, and the Catholic gentry stood aloof. The English people submitted, however, as they knew that the next heir —James's daughter Mary, wife of William of Orange—was Protestant. But the birth of a Prince of Wales[2] crushed this hope. Thereupon Whigs and Tories united in inviting William to come to the defense of English liberties.

The "Revolution of 1688."—William was welcomed almost as gladly as Charles II. had been twenty-eight years before. James, deserted by all, fled to France. A convention proclaimed William and Mary King and Queen of England. They agreed to a *Bill of Rights* that guaranteed all for which the people had so long contended. Thus the

[1] He even rebuked the zeal of his brother James, and said in his ironical way, "I am too old to go again upon my travels; you may, if you choose." It is strange that Charles, with all his cleverness, did not connect his name with any valuable measure of his reign. Shaftesbury's epigram was but too true:

"Here lies our sovereign lord the king,
Whose word no man relies on;
Who never said a foolish thing,
And never did a wise one."

[2] On the death of James, Louis XIV. recognized this son as the rightful successor (James III.). The Whigs called him the "*Pretender.*" In history he is known as the "*Old Pretender;*" and his son, as the "*Young Pretender*" (Charles III.). Charles's brother (Henry IX.) was the last male heir of the Stuart line.

English Revolution, which began with the civil war, terminated after a struggle of eighty-five years. The government was finally fixed as a constitutional monarchy. Nothing was afterward heard of the divine right of kings, of taxation without consent of Parliament, or of Star Chamber courts of justice.

The Deposed King returned to Ireland with supplies furnished by Louis, and the Irish gallantly supported his cause. He besieged Londonderry, but the inhabitants defended themselves over three months. In the extremity of their hunger, they ate rats and mice, and even chewed old shoes and hides, yet never spoke of surrender. At last the English fleet broke through the boom in the river, and the besiegers fled. William finally crossed into Ireland, and ended the war by the *Battle of the Boyne* (1690), where, though wounded, he dashed through the river, and led the charge. James, seeing all was lost, fled. "Change kings with us," said a brave Irish officer, "and we will fight you again." Once more Ireland was conquered, and the native Catholics were ground down under English oppression.

William III. (1689–1702) was weak and sickly from the cradle; his manner was cold, stiff, and unattractive; and, in spite of his genius and nobility of character, he made few friends in England. The death of Mary, whose wifely devotion had sunk her life in his, and whose cheerfulness had brightened his dull court, left him still more silent and abstracted. The entire reign was disturbed by plots of the Jacobites,[1]—the friends of James. They took the oath to William and joined his counsels only to reveal his plans to his enemies. William valued his crown chiefly because it strengthened him in carrying out the object of his life,—to

[1] From *Jacobus*, the Latin for James.

break the power of Louis XIV. In order to gain support in his European wars, he yielded power to the House of Commons, which became what it is to-day, the real governing body. While preparing to take the field in the War of the Spanish Succession, he died, leaving the crown to Mary's sister,

Anne (1702–14).—"Good Queen Anne," the last of the Stuarts, was kind-hearted, but of moderate ability, and was ruled by her favorite, the wife of the Duke of Marlborough. William's policy being continued, Marlborough[1] was placed at the head of the army; within five years he achieved four great victories over France (p. 493). There was a constant struggle between the Whigs (the war party) and the Tories (the peace party). The Whigs thought of the future interests of the country; the Tories, of the constantly growing national debt. Finally the Tories gained the ascendency, Marlborough was recalled, and the Peace of Utrecht ended the long contest with Louis. Anne's health was affected by

[1] The character of Marlborough—the general who stayed the progress of France, and who successively betrayed William III., James II., and Queen Anne—is thus brilliantly portrayed by Thackeray, in his novel Esmond: "Our chief, whom England and all Europe, saving only the Frenchmen, worshiped almost, had this of the godlike in him, that he was impassible before victory, before danger, before defeat. He was always cold, calm, resolute, like fate. He performed a treason or a court bow, he told a falsehood as black as Styx, as easily as he paid a compliment or spoke about the weather. Our duke was as calm at the mouth of the cannon as at the door of a drawing-room. Perhaps he could not have been the great man he was, had he had a heart either for love or hatred, or pity or fear, or regret or remorse. . . . He used all men great and small, that came near him, as his instruments alike, and took something of theirs, either quality or some property; the blood of a soldier it might be, or a jeweled hat, or a hundred thousand from a king, or a portion out of a starving sentinel's three-farthings, and having this of the godlike in him, that he could see a hero perish or a sparrow fall with the same amount of sympathy. Not that he had no tears; he could always bring up his reserve at the proper moment to battle; he could draw upon tears and smiles alike, and whenever need was for using this cheap coin. He would cringe to a shoeblack, as he would flatter a minister or a monarch; be haughty, be humble, threaten, repent, weep, grasp your hand, or stab you, whenever he saw occasion. But yet, those of the army who knew him best, and had suffered most from him, admired him most of all; and, as he rode along the lines to battle, or galloped up in the nick of time to a battalion reeling from before the enemy's charge or shot, the fainting men and officers got new courage as they saw the splendid calm of his face, and felt that his will made them irresistible."

the dissensions of her ministers, and she died in 1714, having buried all her thirteen children. The crown then passed, by previous act of Parliament, to the House of Hanover, these being "Protestant Heirs," as the law required.

The chief political event of this reign was the union of Scotland with England as the Kingdom of Great Britain (1707).

THE CIVILIZATION.

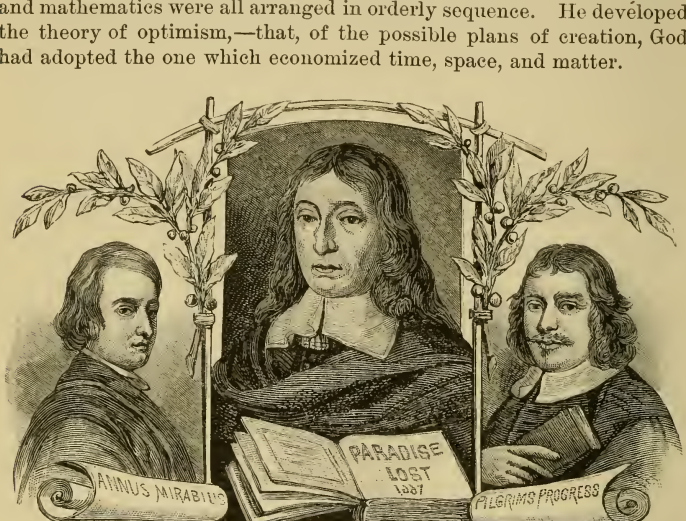
Progress of Civilization.—The second century of the modern era was characterized by the development of literature and science, as the first had been by that of commerce and art.

Literature.—*English Literature* still flourished. Shakspere yet stood at the front, and in the first decade composed his sublime tragedies. Next, Fletcher, Beaumont, and "Rare Ben Jonson" followed their master from afar. Jeremy Taylor wrote "Holy Living and Dying;" Richard Baxter, a famous Puritan author, published his "Saints' Rest;" and the quaint Izaak Walton, his "Compleat Angler." After the Restoration, there were Dryden, prince of satirists; Butler, author of the witty "Hudibras;" and John Locke, whose "Essay on the Human Understanding" remained a text-book in mental philosophy until almost our own day. Milton, who had been secretary of state under Cromwell, now, in blindness and poverty, dictated to his daughter the immortal epic, "Paradise Lost;" while Bunyan, shut up in Bedford Jail for conscience' sake, dreamed out "Pilgrim's Progress,"—a book that has been more read than any other save the Bible.

French Literature now reached its climax. "No other country," says Macaulay, "could produce a tragic poet equal to Racine, a comic poet equal to Molière, a trifler so agreeable as La Fontaine, a rhetorician so skillful as Bossuet." Besides these, who were easily first, there were Pascal, whose "Provincial Letters" created a standard for French prose; Fénelon, whose "Telemachus" still retains its wonderful popularity; Boileau, who has been styled the Horace of France; Madame de Sévigné, whose graceful "Letters" are models of epistolary style; and Massillon, who pronounced over the bier of Louis XIV. a eulogy opening with the sublime words, "God alone is great."

Philosophy now boasted, in England, Bacon, the author of the "Inductive Method," that teaches men to observe the facts of Nature and thus deduce her laws. France possessed Descartes, who, by leading men to reason for themselves rather than to search for authority, performed for metaphysics the same service that Bacon had for natural science.

Holland had Spinoza, whose sublime speculations have influenced many of the profoundest thinkers of the world; though, as Hallam remarks, "he did not essentially differ from the Pantheists of old." Germany contained the fourth great leader, Leibnitz, in whose encyclopedic mind philosophy, medicine, theology, jurisprudence, diplomacy, and mathematics were all arranged in orderly sequence. He developed the theory of optimism,—that, of the possible plans of creation, God had adopted the one which economized time, space, and matter.



PORTRAITS OF DRYDEN, MILTON, AND BUNYAN.

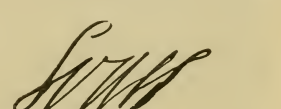
Science made rapid strides throughout this entire century. Galileo invented the telescope, and was the first to see Jupiter's moons. The year that Galileo died, Newton was born (1642). He wrote the "Principia," explained the theory of colors, and discovered the law of gravitation; yet this wonderful man was so modest that a short time before his death he declared, "I seem to myself to have been only a boy playing on the seashore, . . . while the great ocean of truth lies undiscovered before me." Every branch of science felt the inspiration of the new method. Torricelli of Florence invented the barometer; and Guericke of Magdeburg, the air-pump. Harvey discovered the circulation of the blood (1619). Napier, by means of logarithms, shortened mathematical operations. Huyghens applied the pendulum to the clock. Pascal found that the air has weight. Kepler worked out his three famous laws of planetary motion. Horrox observed a transit of Venus. Roemer measured the velocity of light. Halley foretold the return of a comet. Louis XIV. established the French Academy of Sciences; and Charles II., the English Royal Society. Science became

the fashionable thing under the later Stuarts. There was a royal laboratory in the palace at Whitehall, and even the court ladies prated of magnets and microscopes.

Art.—The Netherlands now excelled in art, the Flemish and Dutch schools possessing that wonderful trio,—Rubens, Van Dyck, and Rembrandt. Velasquez and Murillo were the great Spanish painters. Italy presented nothing better than Salvator Rosa. England had a famous architect,—Sir Christopher Wren,—who planned St. Paul's Cathedral and fifty churches destroyed in the Great Fire in London; but her native painters were of little ability, and the famous portrait of Charles I. was by Van Dyck, the Flemish artist, as in the previous century those of the Tudors were by Holbein, a German.

LOUIS XIV. AND HIS COURT.

The "Grand Monarch" had extravagant ideas of the royal prerogative, and claimed absolute right over the life and property of every subject. His favorite motto was, "I am the state." Vain, imperious, self-asserting, with large, handsome features, a fine figure, and a majestic manner,[1] he made himself the model for artists, the theme for poets, the one bright sun whose rays all other bodies were to reflect. It was only by the grossest flattery and by ascribing every success to him that his ministers retained their places; and the slightest affront by any government was the signal to set in motion his mighty fleet and army. The absurd adulation poured into the ear of the English queen a century before was repeated in the fulsome flattery at Versailles, and found as welcome reception. "That which amazeth me is that after all these years I do behold you the self-same queen, in person, strength, and beauty; insomuch that I am persuaded that time, which catcheth everybody else, leaves only you untouched," unblushingly affirmed even the prosaic Cecil, when Elizabeth was faded, wrinkled, and nearing her seventieth year. "Ah, Sire, the rain of



SIGNATURE OF LOUIS XIV.

[1] "He walked," says White, "with the tramp of dignity, rolling his eyes and turning out his toes, while the courtiers burst into loud applause. The red heels of his shoes, four inches high, added much to his stature, but yet did not bring him up to the standard of ordinary men. In imitation of their royal master, all gentlemen tied themselves in at the waist, stuck out their elbows, and walked with a strut. They also wore immense wigs covered with flour, flowing over their shoulders, and silver-buckled shoes that came nearly up to the ankle. A hat it was impossible for a conjurer to balance on the top of the enormous periwig, so they carried the three-cornered cockaded superfluity under the arms or in their hands. Rich velvet coats with amazingly wide skirts, brocaded waistcoats halfway to the knee, satin small-clothes and silk stockings, composed their apparel, which received its crowning adornment in gold-headed cane and diamond-hilted sword."

Marly does not wet," protested the dripping Cardinal de Polignac, when caught in a shower at the exclusive "rural retreat," fitted up by Louis and Madame de Maintenon in the king's old age.

COURT OF LOUIS XIV.

The Court Etiquette was inflexible, from the morning presentation (at the end of a long cane and through the parting of the undrawn bed-curtains) of the royal wig, without which his Majesty was never seen, down to the formal tucking-in of the royal couch at night. Above all,

everywhere and always, it was THE KING who was the etiquette, art, and fashion of the day. His courtiers prostrated themselves at his feet like oriental slaves. To accompany him in his walks, to carry his cane or sword, to hold a taper during his toilet, to draw on his shoes, or even to stand and watch his robing, were honors to live and die for. Never sated with the most servile flattery, he complacently inhaled the incense due to a demi-god.

The Palace at Versailles, built at an expense of over eighty million dollars, was the creation of the king, and is a symbol of his own character. Vast, ambitious, but coldly monotonous in effect; magnificent in decoration; recklessly extravagant in the means by which its end was attained, and seeking to condense the brilliancy of the entire kingdom in itself,—it was the Mecca of every courtier. Stone and marble here became an endless series of compliment and homage to the royal person, and the acres of elaborate ceiling painted by Lebrun are a continued apotheosis, casting all Olympus at the royal feet.

The Garden, with its long straight avenues bordered by alternating trees and statues; its colossal fountains, where bronze or marble nymphs and tritons play with water brought at immense cost from afar; its grand cross-shaped canal; its terraces and orangeries; and its flower-beds, arranged with stately regularity,—seem all an indefinite prolongation of an endless palace.

A Brilliant Court peopled this magnificent abode. Poorly educated himself,—being scarcely able to read or write, much less to spell,—Louis was munificent in his rewards to men of genius, while he appropriated their glory as his own. A throng of philosophers, statesmen, writers, scientists, poets, and painters clustered about the throne; and French thought, tastes, and language were so impressed upon foreign nations that all Europe took on a Parisian tinge. Here, too, were women of unusual wit and beauty, whose power was felt in every public act. Social deference and gallantry—led by the king, who, it is said, never passed a woman, even a chambermaid, without lifting his hat—gave them the political rights denied by law. They were the head and soul of all the endless intrigues of the time. Again, as in the days of chivalry, a woman's smile was the most coveted reward of valor; and political schemes were wrought out, not in the cabinet of a statesman, but in the salon of a lady. Conversation in this brilliant circle was made an art. "We argue and talk, night and day, morning and evening, without object, without end," wrote Madame de Sévigné, herself one of the most distinguished wits of the day. Letter-writing became a passion, and the graceful epistles of this century are a fit sequel to the spicy memoirs of the preceding one.

By common consent, the latter part of the 17th century is known in history as the age of Louis XIV.

SUMMARY.

The 17th was the century of Richelieu, Gustavus Adolphus, Louis XIV., Cromwell, the Stuarts, Milton, Corneille, Bacon, Newton, Galileo, Rubens, Rembrandt, and Murillo. It saw the assassination of Henry IV.; the Thirty-Years' War; the victories of Turenne and Condé; the Treaty of Westphalia; the long struggle between Louis XIV. and William of Orange; three great wars of the age of Louis XIV.; the revocation of the *Edict of Nantes;* the rise of Puritanism; the battles of Marston Moor and Naseby; the execution of Charles I.; the glories of the Protectorate; the restoration of the Stuarts; and the Revolution of 1688.

READING REFERENCES.

General Modern Histories named on p. 429, *and the Special Histories of England, France, Germany, etc., on p.* 417.—*Macaulay's History of England* (*Chapter III., for Picture of Life in the Seventeenth Century*).—*Schiller's History of the Thirty-Years' War.—Gardiner's Thirty-Years' War; and the Puritan Revolution; Hale's Fall of the Stuarts* (*Epochs of History Series*).—*Voltaire's Age of Louis XIV.—Bancroft's History of the United States* (*chapters relating to English statesmen and their views*).—*Taine's Ancient Régime.—Browning's Great Rebellion* (*Hand-book of History Series*).—*Hausser's Period of the Reformation* (*Thirty-Years' War*).—*Trench's Lectures on Gustavus Adolphus.—Cordery and Phillpott's King and Commonwealth.—Motley's John of Barneveld* (*Sully and Henry IV.*).—*Robson's Life of Richelieu.—Bulwer Lytton's Richelieu* (*drama*).—*James's Memoirs of Great Commanders* (*Condé and Turenne*).—*James's Life of Louis XIV.—Clement's Life of Colbert.—Mackay's Popular Delusions, art. The Mississippi Scheme, South Sea Bubble, etc.—Stephen's Lectures on French History.—Pardoe's Louis XIV.—Challice's Memories of French Palaces.—James's Heidelberg; Richelieu* (*fiction*).—*Rambaud's History of Russia from the Earliest Times.—Dunham's Histories of Poland; Spain and Portugal; and Denmark, Sweden, and Norway.—Walpole's Short History of the Kingdom of Ireland.*

CHRONOLOGY.

	A. D.
Union of English and Scottish crowns under James I	1603
Henry IV. assassinated	1610
Thirty-Years' War	1618–48
Age of Richelieu	1622–42
Siege of Rochelle	1628
Gustavus Adolphus lands in Pomerania	1630
Siege of Magdeburg	1631
Battle of Leipsic	1631
Battle of Lützen, death of Gustavus	1632
Long Parliament meets	1640
Battles of Rocroi, Freiburg, Nordlingen, and Lens	1643–48
Louis XIV.	1643–1715
Battle of Marston Moor	1644
Battle of Naseby	1645
Peace of Westphalia	1648
Charles I. beheaded	1649
Battles of Dunbar and Worcester	1650–51
Oliver Cromwell, Lord Protector	1653–58
Great Fire in London	1666
Peace of Aix-la-Chapelle	1668
Peace of Nimeguen	1678
Habeas Corpus Act passed	1679
Peter the Great	1682–1725
Edict of Nantes revoked	1685
William and Mary crowned	1689
Treaty of Ryswick	1697
Charles XII., King of Sweden	1697

CONTEMPORARY SOVEREIGNS.

ENGLAND.	FRANCE.	GERMANY.	SPAIN.
James I 1603	Henry IV..... 1589	Rudolph 1576	Philip III..... 1598
	Louis XIII.... 1610	Matthias 1612	
Charles I..... 1625		Ferdinand II.. 1619	Philip IV 1621
		Ferdinand III. 1637	
Commonwealth 1649	Louis XIV..... 1643		
Charles II 1660		Leopold I 1658	
James II 1685			Charles II..... 1665
William and Mary 1689			

THE PALACE OF THE LUXEMBURG.

THE EIGHTEENTH CENTURY.

I. PETER THE GREAT OF RUSSIA, AND CHARLES XII. OF SWEDEN.

Russia was founded in the 9th century by the Norseman, Ruric. Christianity (Greek, p. 321) was introduced by his son's wife, Olga. This Slavic land, repeatedly overrun by Mongol hordes (p. 405), was finally conquered by Oktai. For over two centuries the House of Ruric paid tribute to the Khan of the Golden Horde. *Ivan the Great* (1462–1505) threw off this Tartar yoke, and subdued Novgorod; while *Ivan the Terrible* (who first took the title of Czar, 1533–84) conquered Kazan, Astrakhan, and Siberia. *Feodor*, Ivan's son, was the last of the Ruric line (1598). After years of civil war, the crown fell (1613) to Michael Romanoff, ancestor of the present czar. Russia was now a powerful but barbarous empire, having only one seaport, Archangel, and without manufactures or a navy. Shut off by the Swedes from the Baltic and by the Turks from the Black Sea, it had little intercourse with the rest of Europe until the time of

Peter the Great.—From the age of ten, when he became joint king with his demented half-brother, this youthful czar was plotted against by his unscrupulous step-sister,

Geographical Questions.—Locate Azof; Copenhagen; Moscow; Pultowa; Frederickshall; Warsaw; Dettingen; Fontenoy; Raucoux; Lawfelt; Lowositz; Kolin; Rossbach; Leuthen; Zorndorf; Kunersdorf; Torgau; Leignitz; Hubertsburg; Potsdam; Berlin.

Point out Brandenburg; Livonia; Finland; Electorate of Saxony; Silesia; Ingria.

Locate Valmy; Jemmapes; Neerwinden; Lyons; Nice; Lodi; Parma; Pavia; Castiglione; Bassano; Arcole; Mantua; Mont Cenis; Simplon Pass; Marengo; Vienna; Hohenlinden; Ulm; Jena; Austerlitz; Eylau; Friedland; Tilsit; Talavera; Torres Vedras; Saragossa; Salamanca; Vittoria; Madrid; Wagram; Dresden; Borodino; Moscow; Leipsic; Ligny; Waterloo.

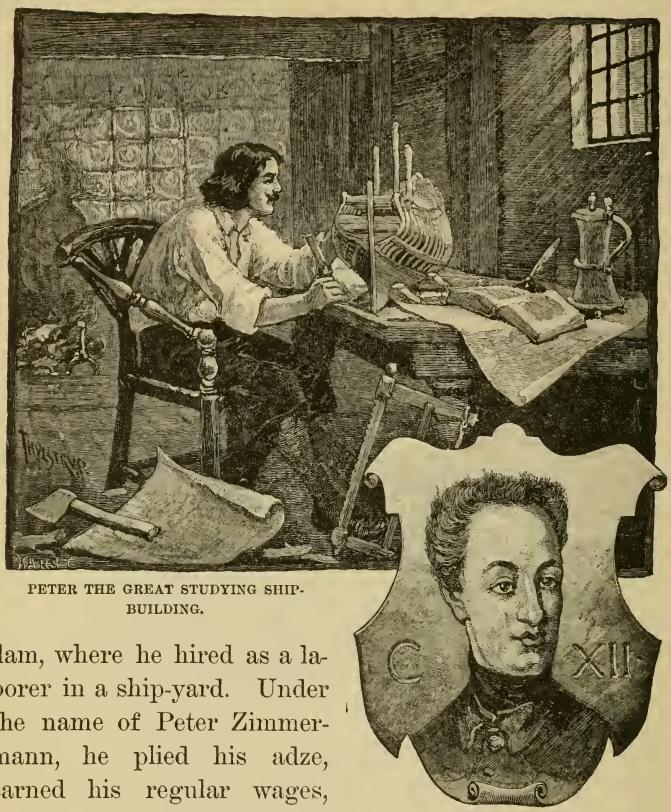
the regent Sophia. When seventeen years old, he grasped the scepter for himself (1689).[1] At once he began to civilize and elevate his savage subjects. Having organized some troops after the European manner and built a small flotilla, he sailed down the Don and captured Azof, the key of the Euxine, and Russia's first seaport on the south. He next

PORTRAIT OF IVAN THE TERRIBLE.

resolved to visit foreign countries and learn the secret of their progress.

Peter in Western Europe.—Leaving the government in the hands of an old noble, he accordingly went to Amster-

[1] The year of the devastation of the Palatinate by Louis XIV.; also that in which England secured a constitutional government under William III.



PETER THE GREAT STUDYING SHIP-BUILDING.

dam, where he hired as a laborer in a ship-yard. Under the name of Peter Zimmermann, he plied his adze, earned his regular wages, lived in two rooms and a garret, mended his clothes, and cooked his own food. Meanwhile, besides learning how to build a ship, he studied the manufactures and institutions of this famous Dutch city, where he picked up blacksmithing, enough of cobbling to make a pair of slippers, and of surgery to bleed and to pull teeth. Then, crossing to England, he was heartily received by William III., and presented with a fine yacht, which he soon learned to manage with the

best of the sailors. On his return to Russia, Peter began his

Great Reforms.—He commanded his subjects to give up their long beards and flowing Asiatic robes. He lessened the power of the nobles. He encouraged the women of rank to come out of their oriental seclusion and mingle in society. He granted religious toleration and circulated the Bible. He introduced arithmetic into the government offices, where accounts had previously been kept by a system of balls threaded on wire. He set up printing-presses; founded schools, hospitals, and paper factories; built a fleet, and organized an army. In order to gain a port on the Baltic, he leagued with Denmark and Poland to dismember Sweden.

Charles XII., the "Madman of the North," then King of Sweden, though but eighteen years old, was boyish only in age, while the Swedish army retained the discipline that under Gustavus had won the fields of Leipsic and Lützen. Undismayed by his triple foes, Charles swiftly marched to attack Copenhagen, and in two weeks brought Denmark to his feet; next, advancing with only nine thousand men against the sixty thousand Russians who were besieging Narva, he defeated them with great slaughter; then, invading Poland, he deposed its monarch, Augustus the Strong (1704),[1] and, pursuing him into his Saxon electorate, forced him to sue for peace. Charles was now at the pinnacle of his glory. England and France sought his alliance, and the conqueror of Blenheim visited his court.

Peter, when he learned of the defeat at Narva, coolly said,

[1] "It is impossible to avoid comparing the occupations and amusements of the three strong men of this time,—Charles, riding horses to death, and beheading sheep and bullocks in order to practice with his sword; Augustus the Strong, straightening horseshoes and rolling up silver plates with one hand; and Peter, hammering out iron bars, filling fire-works, and building ships." Read Schuyler's "Peter the Great," Scribner's Monthly, Vol. 21; and "The Romanoffs," Harper's Monthly, Vol. 67.

"These Swedes, I knew, would beat us for a time, but they will soon teach us how to beat them." He now strained every nerve to strengthen his forces while Charles was triumphing in Poland. He disciplined his soldiers, and even melted the bells of Moscow, to cast cannon. He captured Narva, the scene of his first misfortune; pushed the Swedes back from the banks of the Neva; and there, amid its marshes, founded a great commercial city,—St. Petersburg. Three hundred thousand peasants were set at work upon the new capital, and within a year it rose to importance.

Charles's Overthrow.—Rejecting every offer of peace, Charles, like a greater warrior a century later (p. 568), dreamed of dictating a treaty under the walls of Moscow, and rashly invaded Russia. Peter's skirmishers hung on the flanks of the Swedish army, destroying the roads and laying waste the country. Still Charles pressed on, during a winter so severe that two thousand men once froze to death almost in his presence. At *Pultowa* Peter gave him battle (1709). Though wounded, Charles was borne to the field in a litter. When that was shattered by a cannon-ball, his gallant soldiers carried him about upon their pikes. But the Swedes had at last taught the Russians how to conquer. Charles was overpowered, and escaped into Turkey with only three hundred men.

There he staid nearly five years, while his kingdom, deprived of its head, went to ruin. The Turks at first espoused his cause, but, irritated by his pride and obstinacy, finally resolved to expel their unwelcome guest. The heroic madman armed his servants, barricaded his house, and with his own sword slew twenty of his assailants before he submitted.

When at last he returned home, he found Sweden shorn of its conquests and exhausted by war. But, carried away

by an insane love of glory, he invaded Norway in the depth of winter. Europe watched with amazement the course of the infatuated monarch. Suddenly news came that he had been shot in the trenches at Frederickshall (1718).[1]

Peter's Latter Years were full of patriotic labors. As the result of his Swedish war, he gained Ingria, Livonia, and a part of Finland, thus affording Russia a broad front upon the Baltic. By a war with Persia he won land upon the Caspian Sea. Still his work of civilization went bravely on. A grateful people bestowed upon him the titles of the Great, and the Father of his Country. His last act was one of mercy. While wading out to rescue some shipwrecked sailors, he caught a fever of which he died. He expired in the arms of his wife Catharine,[2] who succeeded him to the crown of all the Russias (1725).

Further Additions of territory were made by Catharine (II.) the Great, who conquered the Crimea, and thus gained control of the Black Sea. She also, in conjunction with Austria and Prussia, dismembered Poland. The Poles, under Poniatowski and Kosciusko (Hist. U. S., p. 122), took an heroic stand in defense of their liberties. But the valor of these brave patriots, armed with scythes, hatchets, and hammers,

[1] "On what foundation stands the warrior's pride,
How just his hopes, let Swedish Charles decide:
A frame of adamant, a soul of fire,
No dangers fright him, and no labors tire.
. . . . . .
Peace courts his hand, but spreads her charms in vain;
'Think nothing gained,' he cries, 'till naught remain.'
. . . . . .
His fate was destined to a barren strand,
A petty fortress and a dubious hand;
He left a name at which the world grew pale,
To point a moral or adorn a tale."

Johnson's Vanity of Human Wishes.

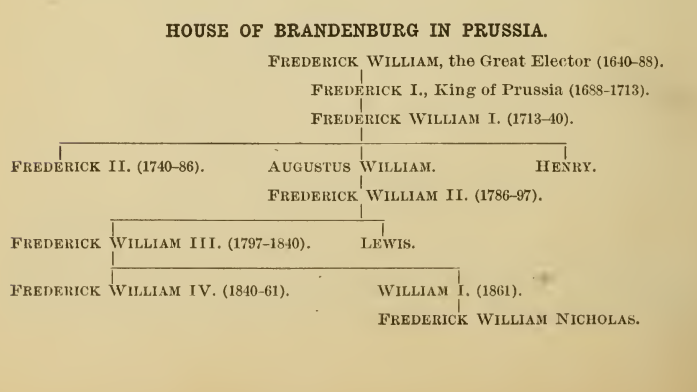
[2] She was an orphan peasant girl, who fascinated Peter by her beauty. Though she could neither read nor write, yet her merry humor, quick intelligence, and kind heart held the love of this "barbarian tyrant," and soothed him in his terrible fits of stormy rage and hate.

served only to increase the horror of their country's ruin. In his intrenched camp before Warsaw, Kosciusko for a time held his swarming foes at bay; but overpowered at last, bleeding and a captive, he exclaimed, "This is the end of Poland." Prophetic words! The next year Poland was finally "partitioned" between Russia, Prussia, and Austria, Russia receiving of the robbers' spoils 181,000 square miles. It was the greatest crime of the 18th century. But this vast addition of territory brought Russia into the center of Europe, and gave her an interest in all its affairs.

II. RISE OF PRUSSIA IN THE AGE OF FREDERICK THE GREAT.

Brandenburg (p. 386), to which the Duchy of Prussia had been added, made little figure in history until the time of Frederick William, the Great Elector (1640–88). A rapid, clear-eyed man, he dexterously used his compact, well-disciplined little army, amid the complications of that eventful period, so as to conserve the Brandenburg interests. He encouraged trade, made roads, and welcomed the Huguenots whom Louis XIV. drove from France. In the first year of the 18th century his son Frederick received from Leopold I., in return for furnishing the emperor troops during the War of the Spanish Succession, the title of King of Prussia.

HOUSE OF BRANDENBURG IN PRUSSIA.



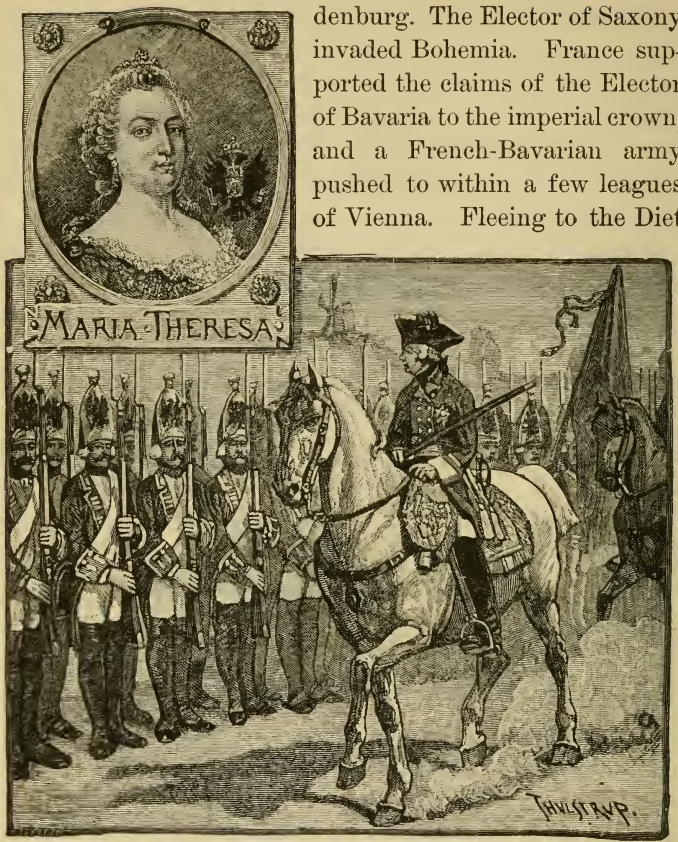
Frederick William I. (1713–40), whom Carlyle calls the "Great Prussian Drill Sergeant," practiced the most rigid economy in order to increase his army. He permitted only one extravagance,—a whim for giants. A tall man he would bribe, kidnap, or force into his body-guard, at any cost.[1] He left a well-filled treasury, and eighty-four thousand soldiers to his son,

Frederick (II.) the Great (1740–86).[2]—The young prince had seemed to be more a poet and philosopher than a "born king," but he now revealed himself as a military despot, counseling with no one, confiding in no one, and having but one object, the aggrandizement of Prussia.

War of the Austrian Succession (1741–48).—The same year Frederick came to the throne, the emperor Charles VI. died, leaving his daughter Maria Theresa mistress of the hereditary dominions of the House of Austria—Hungary, Bohemia, Austria, etc. By a law known as the Pragmatic Sanction, the great powers of Europe had guaranteed her succession, but now all except England joined to rob her of her inheritance. Frederick at once poured his troops into Silesia, which he claimed as having once belonged to Bran-

[1] An Irishman seven feet high was hired by a bounty equal to $6,200,—a larger sum than the salary of the Prussian ambassador at the court of St. James.

[2] Frederick's father possessed "eccentricities such as," says Macaulay, "had never before been seen outside of a mad-house." He would cane clergymen who ventured to stop in the street to admire his famous soldiery, and even kick judges off the bench for rendering a decision opposed to his wishes. On one occasion he tried to push his daughter into the fire, and for the least complaint from his children at the table he would throw the dishes at their heads. The Crown Prince Frederick excited the king's bitterest animosity. Frederick showed little love for a military life; liked finery; studied Latin clandestinely; played the flute; wore long, curly locks; and preferred the French language and manners to the homely German. His father flogged him in front of his regiment, and then taunted him with the disgrace. At last Fritz's life became so unendurable that he tried to run away, but he was arrested, condemned by court-martial, and would have been executed by the irate king had not half the crowned heads in Europe interfered. Afterward Fritz contrived to soften the hatred of his surly, irascible father, and in the end proved a filial sequel to him, in his hearty hatred of shams, his love of a military life, and even his slovenly dress and irritable temper.



FREDERICK THE GREAT REVIEWING HIS GRENADIERS AT POTSDAM.

denburg. The Elector of Saxony invaded Bohemia. France supported the claims of the Elector of Bavaria to the imperial crown, and a French-Bavarian army pushed to within a few leagues of Vienna. Fleeing to the Diet of Hungary, the queen commended to it her infant son. The brave Magyar nobles, drawing their sabers, shouted, "We will die for our king, Maria Theresa!" A powerful army was formed in her defense. Frederick was bought off by the cession of Silesia. The French, left single-handed to bear the brunt of the battle, were blockaded in Prague,

and at last only by a disastrous flight escaped to the frontier. George II. now took the field at the head of the English and Hanoverian troops, and defeated the French at *Dettingen*.

Frederick, alarmed at Maria Theresa's success, and thinking she might demand back his conquests, resumed the war, and gained three battles in succession. Meanwhile the Elector of Bavaria died, his son submitted to Maria Theresa, and her husband was chosen emperor as Francis I. Frederick was only too glad to sign with Francis the Peace of Dresden, and thus retain Silesia.

But the struggle of France with Austria and England still went on. Louis XV.'s army in the Netherlands, under the famous Marshal Saxe, won the brilliant victories of *Fontenoy*, *Raucoux*, and *Lawfelt*. The peace of Aix-la-Chapelle (1748) closed this unjust war. Louis, saying that he treated as a prince and not as a merchant, surrendered his conquests; so that France and England acquired nothing for all their waste of blood and treasure, while the King of Prussia, whose selfish policy began the contest, was the only real gainer.

Seven-Years' War (1756–63).—Eight years of peace now followed,—a breathing-spell that Frederick employed in improving his newly acquired lands, and in strengthening his army. Maria Theresa, however, was determined to recover Silesia, and, by the help of her great minister Kaunitz, formed an alliance of Austria, France, Russia, Saxony, Sweden, and Poland, against Prussia. George II. of England, in order to save his beloved Hanover, alone supported Frederick. No one imagined Prussia could meet such tremendous odds.

1st Campaign.—Frederick, learning of this league, determined to strike the first blow. Pouring his ever-ready army into Saxony, he

defeated the Austrians at *Lo'wositz* (1756), and, surrounding the Saxons, compelled them to surrender and enlist in his ranks.

2d Campaign.—The next year he beat the Austrians under the walls of *Prague.* But now misfortunes gathered fast. He met his first great defeat at *Kolin;* the Russians invaded Prussia; the Swedes landed in Pomerania; the French, after capturing the English army in Hanover, advanced toward Saxony; and in the midst of all came tidings of the death of his mother, the only being whom he loved. In despair[1] Frederick thought of suicide, but his highest glory dates from this gloomy hour. Rallying his men and his courage, he turned upon his foes, and won the victories of *Rossbach* over the French, and *Leuthen* over the Austrians. His genius set all the world to wondering. London was ablaze in his honor, and Pitt, the English prime minister, secured him a grant of £700,000 per annum.

The *3d Campaign* witnessed a victory over the Russians at *Zorndorf,* but saw Frederick beaten at *Kunersdorf,* while twenty thousand of his men surrendered in the Bohemian passes.

4th–6th Campaigns.—Now, for three years longer, the circle steadily narrowed about the desperate king. Surrounded by vastly superior armies, he multiplied his troops by flying from point to point. Beaten, he retired only to appear again in some unexpected quarter. He broke through the enemies' toils at *Leignitz,* and stormed their intrenched camp at *Torgau.*

But victory and defeat alike weakened Frederick's forces; his capital was sacked; his land wasted; his army decimated; his resources were exhausted, and it seemed as if he must yield, when a death saved him. Elizabeth, Empress of Russia, died, and her successor, Peter III., his warm friend, not only withdrew from the league, but sent him aid. The other allies were weary of the contest, and the proud Maria Theresa was forced to make peace with her hated rival. The treaties of Paris and Hubertsburg (1763) ended a gigantic struggle that had cost a million of lives.

The Result of the Seven-Years' War was to leave Silesia in Frederick's hands. He was felt to be one of the few great men whose coming into the world changes the fate of a country. Prussia, from a petty kingdom that nobody feared, was raised to be one of the Five Great Powers of Europe.

[1] In this extremity Frederick solaced himself by writing poetry. "We hardly know," says Macaulay, "any instance of the strength and weakness of human nature so striking and so grotesque as the character of this haughty, vigilant, resolute blue-stocking, bearing up against a world in arms, with an ounce of poison in one pocket and a quire of bad verses in the other."

She was now the rival of Austria. The question which should be supreme was not settled until our own time.[1] The Holy Roman Empire was thenceforth, in effect, divided between these two leaders, and the minor German states were grouped about them according to their interest or inclination.

Government.—Frederick quickly set himself to repair the waste of these terrible years. He practiced the most rigid economy, rebuilt houses, furnished seed, pensioned the widows and children of the slain, drained marshes, constructed roads and canals, established museums, and developed trade. When he inherited the kingdom, it contained two millions of inhabitants, and a treasury with six million thalers; he died, leaving an industrious and happy people numbering six millions, and a public treasure of seventy-two million thalers.[2]

[1] The "Seven-Years' War" made Prussia a European power; a "Seven-Weeks' War" (1866) placed it above Austria; and a "Seven-Months' War" (1870) made the King of Prussia emperor of all Germany.

[2] One of his last acts was to make a treaty with our young republic; and our historians record with pride that he sent to Washington a sword inscribed, "The oldest general in the world to the bravest." Like his father, he was fond of walking or riding through the streets, talking familiarly with the people, and now and then using his cane upon an idler. On one occasion he met a company of schoolboys, and roughly addressed them, "Boys, what are you doing here? Be off to school." One of the boldest answered, "Oh, you are king, and don't know there is no school to-day!" Frederick laughed heartily, dropped his uplifted cane, and gave the urchins a piece of money with which to enjoy their holiday.—A windmill at Potsdam stood on some ground which he wanted for his park, but he could not get it because the miller refused to sell, and he, though absolute monarch, would not force him to leave. This building is carefully preserved to-day, as a monument of Frederick's respect for the rights of a poor man (Taylor's Hist. of Germany). The famous palace at Potsdam was built by Frederick just after the Seven-Years' War, to show the world that he was not so poor as was supposed. It is second only to the palace of Versailles. Building was Frederick's sole extravagance. After the war, he had only one fine suit of clothes for the rest of his life. It is said that he was buried in a shirt belonging to a servant. He allowed free speech and a free press. "My people and I," said he, "understand each other. They are to *say* what they like, and I am to *do* what I like." He tolerated all religions, probably because he cared for none himself. His infidelity, his hatred of woman, his disregard of the feelings and lives of others, and his share in the spoliation of Poland (p. 525), form the dark side of this brilliant character, and leave us no chance to love, however highly we may admire.

III. ENGLAND UNDER THE HOUSE OF HANOVER.

The House of Hanover, which still wears the crown of England, came to the throne early in the 18th century. Parliament, to secure a Protestant succession, changed it (1701) from the male Stuart line to Sophia of Hanover, whose mother was sister to Charles I. Sophia having died, her son George, Elector of Hanover, became king (1714), thus uniting the crowns of Hanover and England.

TABLE OF THE HANOVER (BRUNSWICK-LUNEBURG) LINE.

GEORGE I. (1714–27). Compare table, p. 494.
GEORGE II. (1727–60).
GEORGE III. (1760–1820), grandson of George II.

GEORGE IV. (1820–30). WILLIAM IV. (1830–37). EDWARD, Duke of Kent.
VICTORIA (1837).

The political history of England under the Georges reveals an increased power of the House of Commons and a bitter strife between Whigs and Tories. The 18th century saw also our Revolutionary War with England.

George I. (1714–27), a little, elderly German, unable to speak a word of English, cold, shy, obstinate, and sullen; whose manners were as bad as his morals; whose wife was imprisoned for some alleged misconduct; and whose heart was always in his beloved Hanover,—naturally excited little feeling of loyalty among his British subjects. He was, however, frugal, industrious, truthful, and governed by a strong sense of duty. A despot in Hanover, he was a moderate ruler in England, leaving the control of the country mostly to Parliament. Having been elected by the Whigs, he chose his ministers from that party.

The South Sea Scheme, or Company, was organized (1720) to assume a part of the national debt, and, in return, to

ARCTIC OC
ATLANTIC OCEAN
North Cape
Reikiavik
ICELAND
LOFFODEN IS.
Arctic Circle
FAROE IS.
SHETLAND IS.
ORKNEY IS.
Londonderry
Dublin
IRELAND
Irish Sea
Queenstown
SCOTLAND
Edinburgh
Manchester
Liverpool
London
ENGLAND
Hague
English Chan.
Brest
Bay of Biscay
Nantes
Paris
Loire R.
Brussels
Strasburg
BELGIUM
Rhine R.
Bremen
Hamburg
Berlin
GERMAN EMPIRE
NORTH SEA
Skager Rack
DENMARK
Copenhagen
Danzig
BALTIC SEA
Gottenburg
Stockholm
Christiania
Bergen
Drontheim
NORWAY
SWEDEN
Umea
Gulf of Bothnia
Tornea
FINLAND
Abo
Gulf of Finland
Dorpat
St. Petersburg
Riga
Memel
Dana R.
Vitebsk
Wilna
Grodno
RUSSIA
Vistula R.
Warsaw
Cracow
Kiev
Dnieper R.
Kherson
Odessa
Taga
Sea of Azof
CRIMEA
Corunna
Oporto
Lisbon
PORTUGAL
Madrid
Tagus R.
SPAIN
Valencia
Cadiz
Granada
Str. of Gibraltar
Tangier
Bordeaux
FRANCE
PYRENEES
Lyons
Marseilles
Rhone R.
Genoa
ALPS
Venice
Po R.
ITALY
Trieste
Vienna
Buda
Pesth
AUSTRO-HUNGARY
CARPATHIAN MTS.
Bucharest
ROUMANIA
Danube
Belgrade
SERVIA
BULGARIA
Sophia
Adriatic Sea
Rome
Naples
Palermo
SICILY
Str. of Messina
SARDINIA
CORSICA
BALEARIC IS.
Barcelona
MEDITERRANEAN SEA
Algiers
Oran
Constantine
Tunis
TUNIS
ALGERIA
ATLAS MTS.
MAROCCO
Country of Dates
G. of Cabes
Tripoli
MALTA
IONIAN IS.
GREECE
Athens
Archipelago
CANDIA
RHODES
CYPRUS
Constantinople
Bosporus
Angora
ASIA MINOR
ANTI TAURUS
OTTOMAN EMP
SYRIA
Jerusale
Gadames
TUAT
TRIPOLI
BARCA
Alexandria
Port Said
Cairo
Suez
Sockna
Mourzouk
FEZZAN
AFRICA
SAHARA
EGYPT
Nile R.
Siout
El Dakhel
El Khargeh
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RED SEA
Derr
0
20
50
30
20

J. WELLS, DEL.

MODERN NATIONS
OF
EUROPE
WESTERN ASIA
AND
NORTHERN AFRICA
60
80
Archangel
Dwina R.
Berezov
Obi R.
Tomsk
Tobolsk
Tiumen
Petchora R.
Kama R.
Volga R.
Kazan
Samara
Orenburg
Irtish R.
Barnaul
Zaizan Nor
Balkash L.
Kuldja
Issi Kul
Chu R.
Tarim R.
Kashgar
Yarkand
Khokand
Samarcand
Tashkend
Sir Daria
Aral Sea
Astrakhan
Caspian Sea
Kirghiz Cossacks
Turcomans
Khiva
Amu or Oxus R.
Bokhara
Merv
Balkh
Herat
Meshed
Teheran
Resht
Tiflis
Kars
Aras R.
Caucasus Mts.
Tigris R.
Euphrates R.
Mosul
Bagdad
Ispahan
Persia
Basra
Bushire
Gombroon
Persian Gulf
Strait of Ormuz
Muscat
Oman
Arabia
Sea of Arabia
Kurachee
Hydrabad
Indus R.
Beloochistan
Afghanistan
Cabul
Khyber Pass
Peshawur
Candahar
Bolan Pass
Sulimani Mts.
Kashmir
Himalaya Mts.
Thibet
Mongolia
Altai Mts.
Thian Shan
Kuen Lun
Nan Lu
Delhi
Lucknow
Ganges R.
Jumna R.
Surat
Bombay
Medina
Mecca
Tropic of Cancer
60

have a monopoly of the South American trade. It brought on a rage for speculation. The shares rose to ten times their par value. Finally the bubble burst, a panic ensued, and thousands were ruined. In this emergency all eyes turned to *Robert Walpole*, who was made prime minister. His financial skill restored the public credit. For over twenty years (1721–42) he controlled the domestic policy of the country. He was a shrewd party-leader, and is said to have managed the House of Commons by bribery; but his policy made for peace and liberty, and meanwhile England prospered.

George II. (1727–60) could speak a little English, and so had the advantage over his father. He possessed, however, no kingly virtues except justice and bravery; while his attachment to his native country kept him interfering in continental affairs.[1] England was thus dragged into the War of the Austrian Succession, and the Seven-Years' War.

In the *War of the Austrian Succession*, George beat the French at Dettingen;[2] his son, the Duke of Cumberland, was beaten by them at Fontenoy. The Peace of Aix-la-Chapelle, that closed the contest, gave England no return for the blood and gold her king had lavished so freely.

In the *Seven-Years' War*, England and France measured their strength mainly by sea, and in America and India. This contest is known in our history as the French and Indian War (Hist. U. S., p. 81). It culminated in the battle of the Plains of Abraham, that wrested Canada from the

[1] George, who was over thirty years old when his father became king, was always running "home" to Hanover. Once he was gone two years, while Queen Caroline remained in England. During his absence, a notice was posted on the gate of St. James's Palace: "Lost or strayed out of this house a man who has left his wife and six children on the parish. A reward is offered of four shillings and sixpence for news of his whereabouts. Nobody thinks him worth a crown (five shillings)."

[2] George was a dapper little choleric sovereign. At Dettingen his horse ran away, and he came near being carried into the enemy's line. Dismounting, he cried out, "Now, I know I shall not run away," and, charging at the head of his men, he encouraged them with bad English but genuine pluck. It was the last time an English king was seen in battle.

French. In Asia, Robert Clive, by the victory of *Plassey* (1757), broke the French power and laid the foundation of England's supremacy in the East.[1]

William Pitt, the Great Commoner (afterward Earl of Chatham), came to the front during these colonial wars. He ruled by the strength of his character, and "trusting his countrymen," says Gardiner, "above that which they were able to do, roused them to do more than they had ever done before." Under his vigorous premiership, England won two empires,—North America and India.

The Rise of Methodism was a remarkable event of this reign. It began at Oxford, in the meeting of a little band of university men for prayer and religious conversation. Their zeal and methodic ways gave them the nickname of Methodists. But from that company went forth Whitefield, such a preacher as England had never before seen; Charles Wesley, the "Sweet Singer;" and John Wesley, the head and organizer of the new movement. "Their voice was heard," says Green, "in the wildest and most barbarous corners of the land, among the bleak moors of Northumberland, in the dens of London, or in the long galleries where the Cornish miner hears in the pauses of his labor the sobbing of the sea." They were mobbed, stoned, and left for dead; but their enthusiasm stirred the heart of England, aroused men to philanthropic work among the English masses, gave to common life a spiritual meaning, started evangelical labors in the Established Church, and founded a denomination that in our time numbers its members by millions.

[1] The wars in India have been characterized by fiendish cruelty. Thus, in the year preceding Plassey, the nabob of Bengal drove one hundred and forty-six English prisoners into a close room twenty feet square (known as the Black Hole), and left them to die of suffocation. The next morning only twenty-three persons remained alive. It is noticeable that England in first meddling with, and then absorbing, province after province in India, has followed the old Roman plan (p. 237).

GEORGE III.

George III. (1760–1820) was a "born Englishman," and so the people ceased to grumble about "foreign kings." In his first speech to Parliament he said: "Born and educated in this country, I glory in the name of Briton."

The purity and piety of George's private character gave to the English court a beautiful home-life. But, though a good man, this "Best of the Georges" did not prove a good king. He was dull, ill educated, prejudiced, obstinate, and bent upon getting power for himself. The Tories got control of the government. Pitt retired from the ministry. George, jealous of great men, brought about him incompetent ministers like Bute, Grenville, and North,—mouthpieces of his stupid will and blind courage. In such an administration, one easily finds the causes that cost England her American colonies.

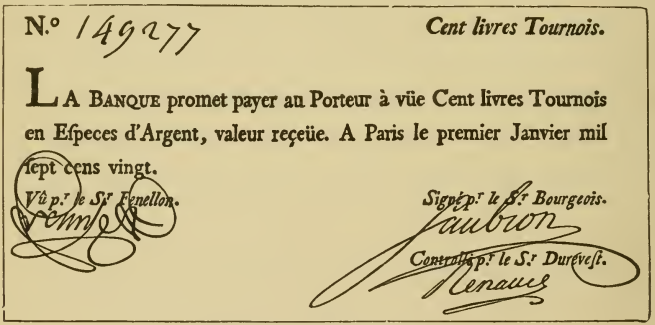
This was the longest reign in English history, and reached far into the 19th century. Late in his life (p. 583) the king became insane,[1] and the Prince of Wales ruled as regent. The sixty years saw England involved in the War of the American Revolution, the French Revolution, and the War of 1812–14.

[1] George III. had been subject for many years to occasional attacks of insanity. History presents no sadder figure than that of this old man, blind and deprived of reason, wandering through the rooms of his palace, addressing imaginary parliaments, reviewing fancied troops, and holding ghostly courts. . . . Some lucid moments he had, in one of which the queen, desiring to see him, entered the room, and found him singing a hymn and accompanying himself at the harpsichord. When he had finished, he knelt down, and prayed aloud for her, for his family, and then for the nation. He concluded with a prayer for himself that it might please God to avert his calamity from him, but if not to give him resignation to submit. Upon that he burst into tears, and again his reason fled (Thackeray's Four Georges).

Fox, and Pitt the Younger, were, after the American Revolution, the great statesmen of the day. The former led the Whigs; the latter (second son of the Great Commoner), the Tories. Fox possessed eloquence and ability, but he was a gambler and a boon-companion of the erring Prince of Wales. Pitt,[1] Fox's rival and his equal as an orator and statesman, became prime minister at twenty-four years of age; his policy controlled the government for eighteen years (1783–1801).

IV. THE FRENCH REVOLUTION.

Louis XV. (1715–74) was only five years old at the death of his great-grandfather, the Grand Monarch. The


N.° 149277 *Cent livres Tournois.*

LA BANQUE promet payer au Porteur à vüe Cent livres Tournois en Eſpeces d'Argent, valeur reçeüe. A Paris le premier Janvier mil ſept cens vingt.

Vû p.r le S.r Fenellon. *Sign.é p.r le S.r Bourgeois.*

Contrôlé p.r le S.r Dureveſt.

FACSIMILE OF LAW'S PAPER MONEY.

regency fell to the Duke of Orleans,—a man without honor or principle. The public debt was enormous, and the government had no credit. To meet the emergency, Orleans adopted the project of John Law, an adventurer, and issued a vast amount of paper money upon the security of imagi-

[1] Pitt's character was unimpeachable. Thus, while his own income was but £300 per year, a sinecure post with £3000 per annum became vacant, and, as he had the power of filling it, every one supposed he would appoint himself to the place. Instead, he gave it to Col. Barré, who was old and blind. When Pitt retired from the ministry he was poor (compare Aristides, p. 135)

nary mines in Louisiana. But this Mississippi Bubble, like the South Sea Scheme (the same year) in England, burst in overwhelming ruin.

An Era of Shame.—Louis early plunged into vice. The real rulers of France were his favorites, Madame de Pompadour, and later the Comtesse du Barri. The world had not seen such a profligate court since the days of the Roman emperors. The War of the Austrian Succession and the Seven-Years' War had deprived France of vast possessions and added hundreds of millions to the already hopeless debt. Louis foresaw the coming storm, and, with Pompadour, repeated, "After me the deluge;" yet he sanctioned the most iniquitous schemes to raise money for his vices, and silenced all opposition by the dungeons of the Bastile.

LOUIS XVI., MARIE ANTOINETTE, AND THE DAUPHIN.

Louis XVI. (1774–93), a good, well-meaning young man, but shy and wofully ignorant of public affairs, succeeded to this heritage of extravagance, folly, and crime,—a bankrupt treasury and a starving people. His wife, Marie Antoinette, daughter of Maria Theresa, though beautiful and innocent, was of the hated House of Austria, and her gay

PORTRAIT OF TURGOT.

PORTRAIT OF NECKER.

thoughtlessness added to the general discontent. Louis desired to redress the wrongs of the country, but he did not know how.[1] Minister succeeded minister, like shifting figures in a kaleidoscope. Turgot, Necker, Calonne, Brienne, Necker again, each tried in vain to solve the problem. As a last resort, the States-General—which had not met in a hundred and seventy-five years—was assembled, May 5, 1789. It was the first day of the Revolution.

The Condition of France at this time reveals many causes of the Revolution. The people were overwhelmed by taxation, while the nobility and clergy, who owned two thirds of the land, were nearly exempt. The taxes were "farmed out," *i. e.*, leased, to persons who retained all they could collect over the specified amount. The unhappy tax-payers were treated with relentless severity, to swell the profits of these farmers-general. Each family was compelled to buy a certain amount of salt, whether needed or not. The laws were enacted by those who considered the common people born for the use of the higher class. Justice could be secured only by bribery or political influence. Men were sent to prison without trial or charges, and kept there till death. When the royal treasury needed replenishing, a restriction of trade was imposed, and licenses were issued for even the commonest callings. The peasants were obliged to labor on roads, bridges, etc., without pay. In some districts every farmer had thus been ruined. Large tracts of land were declared game-preserves, where wild boars and deer roamed at pleasure. The power given to the noble over the peasants living on his estate was absolute. Lest the young game might be disturbed or its flavor impaired, the starving peasant could neither weed his little plot of ground nor suitably enrich it. He must grind his corn at the lord's mill, bake his bread in the lord's oven, and

[1] A princess of the royal family, being told that the people had no bread, exclaimed in all simplicity, "Then why not give them cake!"

press his grapes at the lord's wine-press, paying whatever price the lord might charge. When the wife of the seigneur was ill, the peasants were expected to beat the neighboring marshes all night, to prevent the frogs from croaking, and so disturbing the lady's rest. French agriculture had not advanced beyond that of the 10th century, and the plow in use might have belonged to Virgil's time. To complete the picture of rural wretchedness, one hundred and fifty thousand serfs were bought and sold with the land on which they were born.

FRENCH FAGOT-VENDER (18TH CENTURY).

The strife between classes had awakened an intense hatred. The nobles not only placed their haughty feet on the necks of the peasants, but also spoke contemptuously of the opulent merchants, and artisans. In turn, the wealthy merchants hated and despised the spendthrift, dissolute, arrogant hangers-on at court, whose ill-gotten revenues were far below their own incomes from business.

FEMALE HEAD-DRESS (18TH CENTURY).

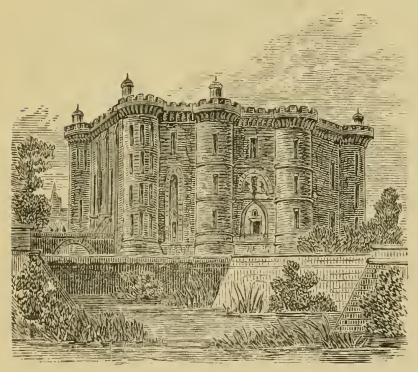
A boastful skepticism prevailed, and all that is amiable in religion or elevating in morals was made a subject of ridicule. The writings of Rousseau, Voltaire, Helvetius, Diderot, and other infidels, with their brilliant and fascinating theories of liberty, weakened long-cherished truths, mocked at virtue, and made men restive under any restraint, human or divine.

Democratic ideas were rife. Despotism was unendurable to men who had imbibed the new principles of liberty, and especially to those who, like La Fayette (Hist. U. S., pp. 119, 127), had helped the United States to win its freedom. Louis XVI. might have delayed, but could not have averted, the impending catastrophe. The Revolution was but the blossoming of a seed planted long before, and of a plant whose slow and sure growth thoughtful men had watched for years.

1. ABOLITION OF THE MONARCHY.

The National Assembly.—The *tiers état*, proving to be the most powerful body in the States-General, invited the nobles and clergy to join it, and declared itself the National Assembly.[1] Louis closed the hall; whereupon the members repaired to a tennis court near by, and swore not to separate until they had given a constitution to France. Soon the king yielded, and at his request the coronets and miters met with the commons. To overawe the refractory Assembly, the court collected 30,000 soldiers about Versailles.

The Paris Mob, excited by this menace to the people's representatives, rose in arms, stormed the grim old Bastile,[2] and razed its dungeons to the ground. The insurrection swept over the country like wild-fire. As in the days of the Jacquerie (p. 364), chateaux were burned, and tax-gatherers tortured to death. Finally a maddened crowd, crying "Bread, bread!" surged out to Versailles, sacked the palace, and, in savage glee, brought the royal family to Paris. Various political clubs began to get control. Chief of these were the Jacobin and the Cordelier (Brief Hist. France, p. 206), whose leaders—Robespierre, Marat, and Danton—preached sedition and organized the Revolution.



THE BASTILE.

[1] This step is said to have been taken by the advice of Thomas Jefferson, our minister plenipotentiary to France.

[2] Its key, given by La Fayette to Washington, is preserved at Mount Vernon.

Reforms (1789–91).[1]—The Assembly, in a furor of patriotism, extinguished feudal privileges, abolished serfdom, and equalized taxation. The law of primogeniture was ab-

SCENE IN PARIS AFTER THE STORMING OF THE BASTILE.

rogated; titles were annulled; liberty of conscience and of the press was proclaimed; and France was divided into eighty-three departments instead of the old provinces.

[1] "It was plain that the First Estate must bow its proud head before the five and twenty savage millions, make restitution, speak well, smile fairly—or die. The memorable 4th of August came, when the nobles did this, making ample confession of their weakness. The Viscomte de Noailles proposed to reform the taxation by subjecting to it every order and rank; by regulating it according to the fortune of the individual; and by abolishing personal servitude and every remaining vestige of the feudal system. An enthusiasm, which was half fear and half reckless excitement, spread throughout the Assembly. The aristocrats rose in their places and publicly renounced their seignorial dues, privileges, and immunities. The clergy abolished tithes and tributes. The representative bodies resigned their municipal rights. All this availed little; it should have been done months before to have weighed with the impatient commons. The people scorned a generosity which relinquished only that which was untenable, and cared not for the recognition of a political equality that had already been established with the pike" (Miss Edwards's History of France).

The estates of the clergy were confiscated, and upon this security notes (assignats) were issued to meet the expenses of the government.[1] Having adopted a constitution, the Assembly adjourned, and a new body was chosen, called

The Legislative Assembly (1791).—The mass of its members were ignorant and brutal. The most respectable were the Girondists, who professed the simplicity and exalted virtue of the old Roman republic. The Jacobins, Cordeliers, and other violent demagogues, were fused by a common hatred of the king into one bitter, opposing party.

Attack upon the Tuileries.—Austria and Prussia now took up arms in behalf of Louis, and invaded France. This sealed the fate of monarch and monarchy. Louis was known to be in correspondence with the princes and the French nobles who had joined the enemy. The approach of the allies, and especially the threats of the Prussian general, kindled the fury of the Parisian masses. The Girondists made common cause with the Jacobins in stirring up the rabble to dethrone the king. The Marseillaise was heard for the first time in the streets of Paris. The palace of the Tuileries was sacked; the Swiss guards, faithful to the last, were slain; and Louis was sent to prison.

The Jacobins, now supreme, arrested all who opposed their revolutionary projects. The prisons being full, hired assassins went from one to another for four days of that terrible September, massacring the unhappy inmates. A thirst for blood seized the populace, and even women eagerly witnessed this carnival of murder.

Battle of Valmy (1792).—In the midst of these events, the Prussian army was checked at *Valmy;* soon after, it re-

[1] About this time the frightened royal family attempted flight in disguise. When almost to the frontier, they were detected, and were brought back to the Tuileries, to be watched more closely than ever (Brief Hist. France, p. 207).

crossed the frontier. The victory of *Jemmapes* over the Austrians followed, and Belgium was proclaimed a republic.

The Effect of these successes was electrical. The leaders of the Revolution were elated, and the nation was encouraged to enter upon a career of conquest that ultimately shook the continent of Europe.

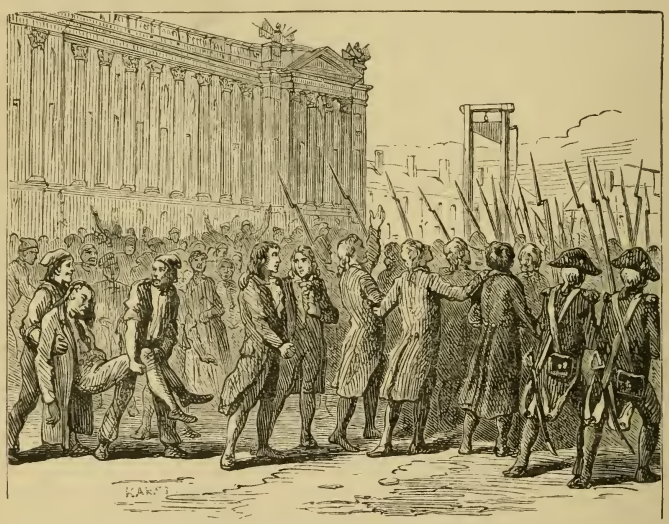
The National Convention.—The next Assembly established a republic. "Louis Capet," as they styled the king, was arraigned, and, in spite of the timid protest of the Girondists, was condemned and guillotined (1793). His head fell amid savage shouts of "Vive la République!"

2. THE REIGN OF TERROR (1793–94)

Jacobin Rule.—Nearly all Europe leagued to avenge Louis's death. England was the soul of this coalition, and freely gave to it her gold and arms. The royalists held Marseilles, Bordeaux, Lyons, and Toulon. An insurrection burst out in La Vendée. But the terrible energy of the convention crushed all opposition. Its Committee of Public Safety knew neither fear nor pity. Revolutionary tribunals were set up, before which were dragged those suspected of moderation or of sympathy with the "aristocrats." Every morning the tumbrils carried to execution the victims of the day. The crowd screamed with delight as Marie Antoinette,[1] prematurely gray, mounted the scaffold on which her husband had perished. The Girondists were overwhelmed in the ruin they had aided in creating. At Lyons the work of the guillotine proved too tedious, and the victims were mowed down by grape-shot; at Nantes boat-loads were rowed out and sunk in the Loire.

[1] Her little son, "Louis XVII.," died after two years of horrible suffering in prison (Brief Hist. France, p. 216). Romance has pictured this "Lost Dauphin" as saved and secretly conveyed to America.

In the midst of the carnage a new calendar was instituted, to date from September 22, 1792, which was to be the first day of the year 1, the epoch of the foundation of the republic. New names were given to the months and days; Sunday was abolished, and every tenth day appointed for rest and amusement. Christian worship was prohibited. Churches and convents were desecrated, plundered, and burned. Marriage was declared to be only a civil contract, which might be broken at pleasure. Notre Dame was converted into a Temple of Reason, and a gaudily dressed woman, wearing a red cap of liberty, was enthroned as goddess. Over the entrance to the cemeteries were inscribed the words: *Death is an eternal sleep.*



GIRONDISTS ON THE WAY TO EXECUTION.

Fate of the Terrorists.—Marat had already perished —stabbed by Charlotte Corday, a young girl who gladly gave up her life to rid her country of this monster. Danton now showing signs of relenting, his ruthless associates sent him to the scaffold. For nearly four dreadful months Robespierre ruled supreme. He aimed to destroy all the other leaders. The ax plied faster than ever as he went

on "purging society" by murder. The accused were forbidden defense, and tried *en masse*.[1] At last, impelled by a common fear, friends and foes combined to overthrow the tyrant. A furious struggle ensued. When Robespierre's head fell (July 28, 1794), the Reign of Terror ended.

ROBESPIERRE.

A Reaction now set in. The revolutionary clubs were abolished; the prison doors were flung wide; the churches were opened; the surviving Girondists were recalled, and the emigrant priests and nobles invited to return.

Triumph of the French Arms (1794–95).—While the Terrorists were sending long lines of victims to the scaffold, the defenders of the new republic were pouring toward the threatened frontiers. During the pauses of the guillotine, all Paris accompanied the troops outside the city gates, shouting the Marseillaise. Pichegru, Hoche, Jourdan, and Moreau led the republican armies to continued success. The royalists in La Vendée were routed, Belgium was overrun, and the Rhine held from Worms to Nimeguen. Even winter did not stop the progress of the French arms. Pichegru led his troops across the Meuse upon the ice, and, conquering Holland without a battle, organized the *Batavian Republic*. Peace was made with Prussia and Spain, but England and Austria continued the war.

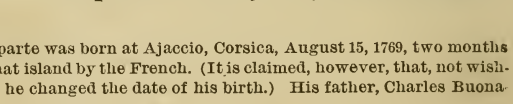
[1] In the national archives of Paris, there is preserved an order of execution which was signed in blank, and afterward filled up with the names of twenty-seven persons, one of whom was a boy of sixteen.

Establishment of the Directory.—It had become apparent that the union in one legislative house of the three orders in the States-General was a mistake. It was therefore decided to have a *Council of Five Hundred* to propose laws, and a *Council of the Ancients* to pass or to reject them. The executive power was to be lodged in a *Directory* of five persons.

COSTUMES OF THE THREE ORDERS.

The Day of the Sections (October 5, 1795).—The Convention, in order to secure its work, decreed that two thirds of each council should be appointed from its own number. Thereupon the royalists excited the Sections (as the municipal divisions of Paris were called) to rise in arms. General Barras (rä), who was in command of the defense, called to his aid Napoleon Buonaparte.[1] This young officer skillfully

[1] Napoleon Buonaparte was born at Ajaccio, Corsica, August 15, 1769, two months after the conquest of that island by the French. (It is claimed, however, that, not wishing to be foreign-born, he changed the date of his birth.) His father, Charles Buonaparte, was a lawyer of straitened means. We read that when the future soldier was a child his favorite plaything was a small brass cannon, and that he loved to drill the children of the neighborhood to battle with stones and wooden sabers. At ten he was sent to the



FACSIMILE OF THE SIGNATURE OF NAPOLEON BUONAPARTE, MUSÉE DES ARCHIVES NATIONALES, PARIS.

posted his troops about the Tuileries, and planted cannon to rake the approaches. His pitiless guns put the insurgents to flight, leaving five hundred of their number on the pavement. The people were subdued. Their master had come, and street tumults were at an end.

3. DIRECTORY.

The Glory of the Directory lay in the achievements of its soldiers. Napoleon Buonaparte, though only twenty-six years old, was put at the head of the army which was to invade Italy, then defended by the Austrian and Piedmontese armies. Henceforth, for nearly twenty years, his life is the history of France, almost that of Europe.

NAPOLEON BUONAPARTE.

Italian Campaign (1796–97).—Buonaparte found at Nice a destitute French army of thirty-eight thousand

military school at Brienne. Resolute, quarrelsome, gloomy, not much liked by his companions, he lived apart; but he was popular with his teachers, and became the head scholar in mathematics. At sixteen he went to Paris to complete his studies. Poor and proud, discontented with his lot, tormented by the first stirrings of genius, he became a misanthrope. He entered the army as lieutenant, and first distinguished himself during the siege of Toulon. By skillfully planting his batteries, he drove off the English fleet and forced the surrender of that city. A few days after the disarming of the Sections, Eugene Beauharnais, a boy of ten years, came to Buonaparte to claim the sword of his father, who had fallen on the scaffold during the Revolution. Touched by his tears, Buonaparte ordered the sword to be given him. This led to a call from Madame de Beauharnais. The beauty, wit, and grace of the creole widow won the heart of the Corsican general. Their mutual friend, Barras, promised them as a marriage gift Buonaparte's appointment to the command of the army of Italy.

men, while in front was a well-equipped army numbering sixty thousand. But he did not hesitate. Issuing one of those electrical proclamations for which he was afterward so famous, he suddenly forced the passes of Montenotte, and pierced the center of the enemy's line. He had now placed himself between the Piedmontese and the Austrians, and could follow either. He pursued the former to within ten leagues of Turin, when the King of Sardinia, trembling for his crown and capital, stopped the conqueror by an armistice, which was soon converted into a peace, giving up to France his strongholds and the passes of the Alps.

Battle of Lodi.—Delivered from one foe, Buonaparte turned upon the other. At Lodi he found the Austrians strongly intrenched upon the opposite bank of the Adda. Charging at the head of his grenadiers, amid a tempest of shot and ball, he crossed the bridge and bayoneted the cannoneers at their guns. The Austrians fled for refuge into the Tyrol Mountains.

Authorized Pillage.—Then commenced a system of spoliation unknown to modern warfare. Not only was war to support war, but also to enrich the victor. Contributions were levied upon the vanquished states. A body of *savants* was sent into Italy to select the treasures of art from each conquered city. The Pope was forced to give twenty-one millions of francs, one hundred pictures, and five hundred manuscripts. The wants of the army were supplied, and millions of money forwarded to Paris. The officers and commissioners seized provisions, horses, etc., paying nothing. A swarm of jobbers, contractors, and speculators hovered about the army, and gorged themselves to repletion. The Italians, weary of the Austrian yoke, at first welcomed the French, but soon found that their new masters, who came as brothers, plundered them like robbers.

Battles of Castiglione and Bassano.—Sixty thousand Austrians, under Wurmser, were now marching in separate divisions on opposite sides of Lake Garda, in order to envelop the French in their superior numbers. Buonaparte first checked the force on the western bank, then routed the main body at *Castiglione*. Wurmser fell back into the Tyrol.

BUONAPARTE AT THE BRIDGE OF ARCOLE.

Reënforced, he made a new essay. But ere he could debouch from the passes, Buonaparte plunged into the gorges of the mountains, and defeated him again at *Bassano*.

Battle of Arcole.—Two Austrian armies had disappeared; a third now arrived under Alvinczy. Leaving Verona with

only fourteen thousand men, Buonaparte took the road for Milan. It was the route to France. Suddenly turning to the north, he descended the Adige, crossed the river, and placed his army in the midst of a marsh traversed only by two causeways. Fighting on these narrow roads, numbers were of no account. At the bridge of Arcole, Buonaparte, seeing his grenadiers hesitate, seized a banner, and exclaiming, "Follow your general," rushed forward. Borne back in the arms of his soldiers, during the *melée* he fell into the marsh, and was with difficulty rescued. A ford was finally found and the bridge was turned. A fearful struggle of three days ensued, when the Austrians, half destroyed, were put to flight.

Battle of Rivoli.—Alvinczy, reënforced, again descended into Italy. The principal army advanced in two columns,—the infantry in one, and the cavalry and artillery in the other. Buonaparte saw that the only point where they could unite was on the plateau of Rivoli. As they debouched, he launched upon them Joubert, and then Masséna.[1] Both of the enemy's columns recoiled in inextricable confusion.

Having vanquished three imperial armies in Italy, Buonaparte next crossed the Alps, and advanced upon Vienna. The Austrian government, in consternation, asked for a suspension of arms.

The Treaty of Campo Formio (1797) closed this famous campaign. Belgium was ceded to France, with the long-coveted boundary of the Rhine. Austria was allowed to take Venice and its dependencies.

Neighboring Republics.—The Directory endeavored to control the neighboring states as if they were French

[1] Masséna's division fought at Verona on the 13th of January, marched all that night to help Joubert, who was exhausted by forty-eight hours' fighting, was in the battle of Rivoli the 14th, and marched that night and the 15th to reach Mantua on the 16th. Marches, which with ordinary generals were merely the movements of troops, with Buonaparte meant battles, and often decided the fate of a campaign.

provinces; to change their form of government: and to exact enormous contributions. At the close of 1798 the Directory found itself at the head of no less than six republics, including Holland, Switzerland, and Italy.

THE PYRAMIDS OF EGYPT.

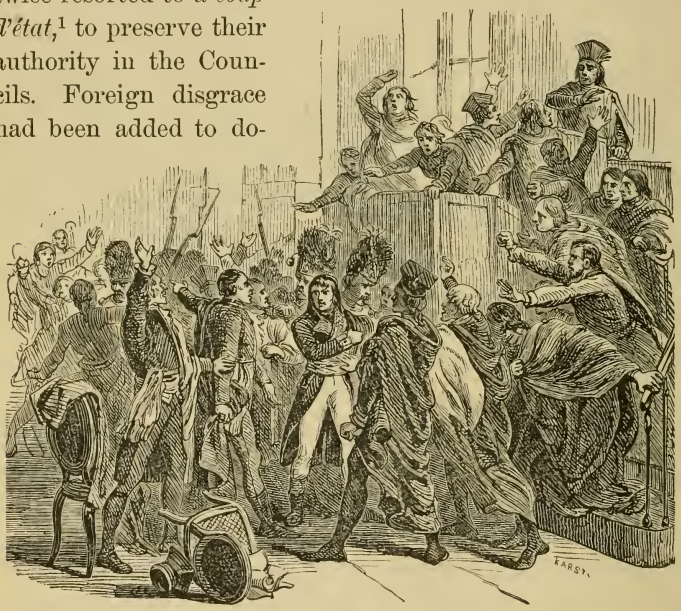
An Expedition to Egypt (1798–99) having been proposed by Buonaparte, and accepted by the Directory, the conqueror of Italy, eager for new triumphs, set sail with thirty-six thousand men,—the heroes of Rivoli and Arcole. On his way he captured Malta, but narrowly escaped the English cruisers under Nelson. Landing near Alexandria,[1] Buonaparte at once pushed on to Cairo, defeating the Mamelukes under the shadow of the Pyramids.[2] But soon after Nelson annihilated the French fleet in the Bay of Aboukir. Cut off thus from Europe, Buonaparte, dreaming of founding an empire in the East and overthrowing the British rule in India, turned into Syria. The walls of Acre, however, manned by English sailors under Sidney Smith, checked his progress; and, after defeating the Turks with terrible

[1] During this occupation of Egypt, a French engineer discovered the Rosetta stone,—the key to reading the Egyptian hieroglyphics (see p. 22).

[2] "Soldiers!" exclaimed Buonaparte, "from yonder pyramids forty centuries look down upon you."

slaughter at the foot of Mount Tabor, he retreated across the desert to Egypt. There he secretly abandoned his army, and returned to France.

At Paris he was gladly welcomed. "Their Five Majesties of the Luxemburg," as the Directors were styled, had twice resorted to a *coup d'état*,[1] to preserve their authority in the Councils. Foreign disgrace had been added to do-



BUONAPARTE BEFORE THE COUNCIL OF FIVE HUNDRED.

mestic anarchy. A *Second Coalition* (composed of England, Austria, Russia, etc.) having been formed against France, the fruits of Campo Formio had been quickly lost. The French armies, forced back upon the frontier, were in want. A panic of fear seized the people. The hero of Italy offered the only hope. A new *coup d'état* was planned. Buona-

[1] This is a word for which as yet happily, we have no English equivalent. It is literally "a stroke-of-state."

parte's grenadiers drove the members of the Council of Five Hundred from their chamber, as Cromwell's soldiers had driven the Long Parliament a century and a half before. The roll of the drums drowned the last cry of "*Vive la République.*"

A new Constitution was now adopted. The government was to consist of a Council of State, a Tribune, a Legislature, a Senate, and three Consuls,—Buonaparte and two others named by him. In February, 1800, the First Consul took up his residence in the Tuileries. The Revolution had culminated in a despot.

THE CIVILIZATION.

The Progress of Letters.—Queen Anne's reign was the Augustan age of *English Literature.* Questions of party politics, society, life, and character were discussed; and wit, ridicule, and satire were employed as never before. The affluence of the old school of authors gave way to correctness of form and taste. Pope's "Essay on Man" and "Essay on Criticism," with their "sonorous couplets brilliant with antithesis," are yet admired. Swift's "Gulliver's Travels" satirized the manners and customs of the time. Addison and Steele, in their periodicals the "Tattler" and the "Spectator," popularized literature, and "brought philosophy," as Steele expressed it, "out of libraries, schools, and colleges, to dwell in clubs, at tea tables, and in coffee-houses." The style of Addison was long considered a model of graceful, elegant prose. De Foe's "Robinson Crusoe" still charms the heart of every boy.

Samuel Johnson, with his ponderous periods, is to us the principal figure of English literature from about the middle of the 18th century. In his "English Dictionary" he was the first author who appealed for support directly to the public, and not to some great man. He established a realm of letters, and long held in London a literary court in which he ruled as undisputed king. Literature had begun to take its present form; newspapers commenced to play a part; a new class of men arose,—the journalists; and authorship assumed fresh impulses on every hand. Richardson, Fielding, and Smollett laid the foundation of the modern novel. Thompson's "Seasons," Gray's "Elegy in a Country Churchyard," Goldsmith's "Traveler" and "The Deserted Village," Cowper's "Task," and Burns's "The Cotter's Saturday Night," were familiar stepping-stones in the progress of poetry into a new world, that of

nature. Burke, by his sounding sentences and superb rhetoric, made the power of letters felt by every class in society. Hume wrote the "History of England;" and Robertson, that of Charles V.,—the first literary histories in our language. Gibbon's "Decline and Fall of the Roman Empire" elevated historical study to the accuracy of a scientific treatise. Adam Smith's "Wealth of Nations" founded the science of political economy.

In France, the 18th century was preëminently an age of infidelity and skepticism. Voltaire, Rousseau, Montesquieu, as well as Diderot, D'Alembert, and the other liberal thinkers who wrote upon the Encyclopædia, while they urged the doctrines of freedom and the natural rights of man, recklessly assaulted time-honored creeds and institutions.

In Germany, the efforts of Lessing, Winckelmann, Klopstock, and other patriots, had created a reaction against French influence. The "Twin Sons of Jove," as their countrymen liked to call them,—Schiller, with his impassioned lyrics, and Goethe, one of the profoundest poets of any age or country,—elevated German literature to a classical perfection. The philosophical spirit gathered strength from this triumph, and gave birth to those four great teachers—Kant, Fichte, Hegel, and Schelling—who afterward laid the foundation of German metaphysics.

Both the French and the German writers exerted a powerful effect upon England, and, from the dawn of the French Revolution far into the 19th century, produced a remarkable outburst of literature. The

philosophic mind finds congenial employment in tracing their respective influence upon the writings of Scott, Wordsworth, Coleridge, Southey, Moore, Shelley, and Byron,—all of whom burned to redress the wrongs of man, and dreamed of a golden age of human perfection.

Science now spread so rapidly on every side, that one strains his eyes in vain to trace the expanding stream. *Chemistry* took on its present form. Black discovered carbonic-acid gas; Cavendish, hydrogen gas; Priestley and Scheele, oxygen gas; and Rutherford, the properties of nitrogen gas. Lavoisier proved that respiration and combustion are merely forms of oxidation, and he was thus able to create an orderly nomenclature for the science. *Physics* was enriched by Black's discovery of the latent heat of melting ice. Franklin, experimenting with his kite, imprisoned the thunderbolt. Galvani, seeing the twitching of some frogs' legs that were hanging from iron hooks, found out the mysterious galvanism. Volta invented a way of producing electricity by chemical action, and of carrying the current through a wire both ends of which were connected with the battery. Dollond invented the achromatic lens that gives the value to our telescope and microscope. Fahrenheit, Reaumur, and Celsius first marked off the degrees upon the thermometer (Steele's Popular Physics, p. 249), thus furnishing an instrument of precision. In *Astronomy*, Lagrange proved the self-regulating, and therefore permanent, nature of the orbits of the planets; Laplace, in his "Mécanique Céleste," developed Newton's theory of gravitation, and explained the anomalies in its application; and finally, Herschel, with his wonderful telescope, detected a planet (Uranus, see Steele's Astronomy, p. 189) called for by this law, and in the cloudy nebulæ found the workings of this same universal force. *Natural History* was popularized by Buffon, who gathered many new facts, and detected the influence of climate and geography upon the distribution of animals. Lamarck began to lay the foundation of the theory of evolution. Cuvier found out the relation of the different parts of an animal, so that from a single bone he could restore the entire structure. Hutton taught how, by watching the changes now going on in the earth's crust, we may detect nature's mode of making the world, or the science of Geology. Linnæus, by the system still called from his name, gave to Botany its first orderly arrangement.

Progress of Invention.—In 1705, Newcomen and Cawley patented in England the first steam-engine worth the name; and James Watt in 1765 invented the condenser that, with other improvements, rendered this machine commercially successful. The application of steam power to machinery wrought a revolution in commerce, manufactures, arts, and social life, and immensely aided in the progress of civilization. The difference between the mechanical workmanship of the 18th and 19th centuries may be seen in the almost incredible fact that Watt, in making his first engine, found his greatest difficulty from the

impossibility of boring, with the imperfect tools then in use, *a cylinder that was steam-tight.* Before the end of the century, several trial steamboats were made, both in Europe and in America, and ere long, as every schoolboy knows, Fulton regularly navigated the Hudson.

Until the 16th century, spinning was done by the distaff, as it had been from Homer's time. The spinning-wheel of our ancestors was the first improvement. Hargreaves, about 1767, combined a number of spindles in the spinning-jenny (so named after his wife). Arkwright soon after patented the spinning-mill driven by water; and in 1779 Crompton completed the mule, or carriage for winding and spinning. In 1787, Cartwright invented the power-loom. Eli Whitney, six years later, made the cotton-gin. Such was the impetus given to cotton raising and manufacture by these inventions, that, while in 1784 an invoice of eight bags of cotton was confiscated at Liverpool on the ground that cotton was not a product of the United States, fifty years afterward we sent to England 220,000,000 pounds of cotton.

ENGLAND A HUNDRED YEARS AGO.

The Law recognized two hundred and twenty-three capital crimes. For stealing to the value of five shillings, for shooting at rabbits, or for cutting down young trees, the penalty was death. Traitors were cut in pieces by the executioner, and their heads exposed on Temple Bar to the derision of passers-by. Prisoners were forced to buy from the jailer (who had no salary) their food, and even the straw upon which to lie at night. They were allowed to stand, chained by the ankle, outside the jail, to sell articles of their own manufacture. Thus, John Bunyan sold cotton lace in front of Bedford prison. The grated windows were crowded by miserable wretches begging for alms. Many innocent persons were confined for years because they could not pay their jail fees. In 1773, Howard began his philanthropic labors in behalf of prison reform, but years elapsed before the evils he revealed were corrected. On the Continent, torture was still practiced; the prisons of Hanover, for example, had machines for tearing off the hair of the convict.

A General Coarseness and Brutality existed in society. Masters beat their servants, and husbands their wives. Profanity was common with ladies as well as gentlemen. Lawyers swore at the bar; judges, on the bench; women, in their letters; and the king, on his throne. No entertainment was complete unless the guests became stupidly drunk. Children of five years of age were habitually put to labor, and often driven to their work by blows. In mines women and children, crawling on their hands and feet in the darkness, dragged wagons of coal fastened to their waists by a chain. Military and naval discipline was maintained by the lash, and in the streets of every seaport the press-gang seized and carried off by force whom it pleased, to be sailors on the men-of-war

London Streets were lighted only in winter and until midnight, by dim oil-lamps. The services of a link-boy with his blazing torch were needed to light one home after dark, since footpads lurked at the lonely corners, and, worst of all, bands of aristocratic young men (known as Mohocks, from the Mohawk Indians) sauntered to and fro, overturning coaches, pricking men with their swords, rolling women down-hill in a barrel, and sometimes brutally maiming their victims for life.

In the Country the roads were so bad that winter traveling was well-nigh impossible. The stage-coach (with its armed guards to protect it from highwaymen), rattling along in good weather at four miles per hour, was considered a wonderful instance of the progress of the times. Lord Campbell accomplished the journey from Edinburgh to London in three days; but his friends warned him of the dangers of such an attempt, and gravely told him of persons venturing it who had died from the very rapidity of the motion. Each town dwelt apart, following its own customs, and knowing little of the great world outside. There were villages so secluded that a stranger was considered an enemy, and the inhabitants set their dogs upon him. Each householder in the country grew his own wool or flax, which his wife and daughters colored with dyes of their own gathering, and spun, wove, and made into garments themselves.

Education.—In all England there were only about three thousand schools, public and private, and, so late as 1818, half of the children grew up destitute of education. The usual instruction of a gentleman was very superficial, consisting of a little Latin, less Greek, and a good deal of dancing. Female education was even more deplorable, and at fourteen years of age the young lady was taken out of school and plunged into the dissipations of fashionable society. Newspapers were taxed fourpence each copy, mainly to render them too costly for the poor, and so to restrain what was considered their evil influence upon the masses.

SUMMARY.

The 18th was the century of Marlborough, Peter the Great, Charles XII., Maria Theresa, William Pitt, the Georges, Louis XVI., Marie Antoinette, Robespierre, Buonaparte, Addison, Steele, Swift, Pope, Samuel Johnson, Gibbon, Burns, Burke, Voltaire, Goethe, Schiller, Kant, Canova, Handel, Mozart, Cuvier, Franklin, Laplace, Lavoisier, Galvani, Herschel, Arkwright, Watt, and Whitney. It saw the Wars of the Spanish and of the Austrian Succession; the Seven-Years' War; the rise of Russia and of Prussia; the American Revolution; the Partition of Poland; and the opening of the French Revolution,—including the execution of Louis XVI., the Reign of Terror, and Buonaparte's Italian and Egyptian Campaigns.

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CHRONOLOGY.

	A. D.
Battles of Blenheim, Ramilies, Oudenarde, and Malplaquet	1704–09
Union of England and Scotland	1707
Battle of Pultowa	1709
Treaty of Utrecht	1713
Guelfs ascend English throne	1714
Charles XII. killed at Frederickshall	1718
Frederick the Great, Age of	1740–86
Seven-Years' War	1756–63
First Partition of Poland	1772
American Revolution	1775–83
Meeting of States-General	1789
Attack on Tuileries, Aug. 10	1792
Battle of Jemmapes	1792
Louis XVI. guillotined, Jan. 21	1793
Reign of Terror	1793–94
Third Partition of Poland	1795
Napoleon's Campaign in Italy	1796
Battle of the Nile	1798
Buonaparte First Consul	1799

CONTEMPORARY SOVEREIGNS.

ENGLAND.		FRANCE.		GERMANY.		PRUSSIA.	
William and Mary	1689	Louis XIV	1643	Leopold I	1658		
Anne	1702			Joseph I	1705	Frederick I	1701
George I	1714	Louis XV	1715	Charles VI	1711	William I	1713
George II	1727						
George III	1760			Charles VII	1742	Frederick II	1740
				Francis I	1745		
		Louis XVI	1774	Joseph II	1765		
				Leopold II	1790	William II	1786
		Republic	1793	Francis II	1792	William III	1797

THE NINETEENTH CENTURY.

I. FRANCE.

FRENCH REVOLUTION (*Continued*).[1]—4. THE CONSULATE (1800-04).

Austrian War (1800).—England, regarding Buonaparte as a usurper, refused to make peace, and hostilities soon began. The First Consul was eager to renew the glories of his Italian campaign. Pouring his army over the Alps, he descended upon Lombardy like an avalanche. The Austrians, however, quickly rallied from their surprise, and, unexpectedly attacking him upon the plain of *Marengo*, swept all before them. At this juncture Desaix, who with his division had hastened thither at the sound of cannon, dashed upon the advancing column, but fell in the charge. Just then, Kellerman, seeing the opportunity, hurled his terrible dragoons upon the flank of the column, and the Austrians broke and fled.

Effect.—This single battle restored northern Italy to its conqueror. Meantime General Moreau had driven back the Austrian army in Germany step by step, and now, gaining a signal victory at *Hohenlinden*, he pressed forward to the gates of the Austrian capital. The frightened monarch consented to

The Treaty of Luneville, which was nearly like that of Campo Formio. England did not make peace until the next year, when Pitt's retirement from office paved the way to the *Treaty of Amiens* (1802).

Government.—"I shall now give myself to the administration of France," said Buonaparte. The opportunity for reorganization was a rare one. Feudal shackles had been

[1] The pupil will bear in mind that the FRENCH REVOLUTION, which began in 1789 (p. 538), lasted until the RESTORATION OF THE BOURBONS in 1814-15, thus being the opening event of the present century.

MAPS TO ILLUSTRATE THE NAPOLEONIC WARS.
NORTH SEA
BALTIC SEA
ATLANTIC OCEAN
MEDITERRANEAN SEA
BLACK SEA
ENGLAND
London
Plymouth
Brest
English Channel
Hamburg
Bremen
Antwerp
Waterloo
Ligny
Jemmapes
Paris
Seine R.
Valmy
Nantes
Loire R.
Limoges
Bay of Biscay
Bordeaux
Garonne R.
Corunna
Oporto
Douro R.
Torres Vedras
Lisbon
Ciudad Rodrigo
Salamanca
Madrid
Talavera
Toledo
Badajoz
Guadiana R.
Albuera
Tagus R.
Bayley
C. Trafalgar
Str. of Gibraltar
Vitoria
Saragossa
Ebro R.
Pyrenees
Avignon
Grenoble
Marseilles
Toulon
Nice
Genoa
Milan
Po R.
Alps
Lyons
Rhine R.
Switzerland
Ulm
Hohenlinden
Vienna
Wagram
Aspern
Austerlitz
Danube R.
Inn R.
Salzach R.
Ratisbon
Dresden
Leipsic
Saxony
Berlin
Prussia
Dantzic
Eylau
Friedland
Tilsit
Niemen R.
Wilna
Vitebsk
Borodino
Moscow
Russia
Warsaw
Grand Duchy
Vistula R.
Carpathian Mts.
Tarnopol
Dniester R.
Bessarabia
Moldavia
Wallachia
Austria
Hungary
Bohemia
Prussia
Saxony
Bavaria
Wurtemberg
Baden
Westphalia
Confederation of the Rhine
Hanover
Denmark
Sweden
Odessa
Azof
Sea of Azof
Crimea
Alma
Sebastopol
Inkermann
Balaklava
Varna
Constantinople
Bosporus
Ottoman Empire
Adriatic Sea
Naples
Benevento
Salonica
Sentari
Aegean Sea
Ionian Is.
Morea
Sicily
Str. of Messina
Malta
Candia or Crete
Asia Minor
Cyprus
Antioch
Damascus
Acre
Mt Tabor
Dead Sea
Syria
Alexandria
Aboukir Bay
Pyramids
Cairo
Suez
Egypt and Syria
Corsica
Elba
Rome
Florence
Tiber R.
Sardinia
Balearic Is.
Minorca
Gibraltar
Portugal
Spain
Arragon
Catalonia
Valencia
Andalusia
Granada
Murcia
Estremadura
Leon
Old Castile
New Castile
Galicia
Asturias
Navarre
Biscay
Basque Provinces
Aragon
Ebro R.
Tagus R.
Guadiana R.
Douro R.
Bidassoa R.
Pyrenees
Sardinia
Piedmont
Lombardy
Venetia
Tuscany
Modena
Parma
Genoa
Milan
Turin
Novara
Magenta
Lodi
Pavia
Marengo
Alessandria
Montenotte
Mt. Cenis
Simplon Pass
Tyrol
Alps
Adige R.
Po R.
Mincio R.
Brenta R.
Campo Formio
Bassano
Rivoli
Verona
Arcole
Villafranca
Mantua
Castiglione
Solferino
Venice
Lombardy
Venetia
Piedmont
Modena
Parma
Genoa
Tuscany
Northern Italy 1789
Before the French Invasion.
Sedan
Luxemburg
Prussia
Germany
Lorraine
Thionville
Saarbruck
Gravelotte
Metz
Weissenburg
Mars la tour
Courcelles
Worth
Strasburg
Nancy
Alsace
France
Baden
Rhine R.
To illustrate the 7 months' war

thrown off, land had been set free, and the nation had perfect confidence in its brilliant leader. Commerce, agriculture, manufactures, education, religion, arts, and sciences,—each received his careful thought. He restored the Catholic Church in accordance with the celebrated Concordat (1801), whereby the Pope renounced all claim to the lands confiscated by the Revolution, and the government agreed to provide for the maintenance of the clergy. He established a uniform system of weights and measures, known as the Metric System (1801). He fused the conflicting laws into what is still called the *Napoleonic Code.* He abolished the fantastic republican calendar (1806). He erected magnificent bridges across the Seine. He created the Legion of Honor, to reward distinguished merit. He repaired old roads and built new ones, among which was the magnificent route over the Simplon Pass into Italy, even now the wonder of travelers.

THE TEMPLE OF GLORY.

FRENCH REVOLUTION (*Continued*).—5. THE EMPIRE (1804-14).

Buonaparte becomes Emperor.—So general was the confidence inspired in France by Buonaparte's administration, and so fascinated was the nation by his military achievements, that, though he recklessly violated the liberties of the people and the rights of neighboring countries, when the senate proclaimed him Emperor Napoleon I., the popular

vote ratifying it showed only twenty-five hundred noes. At the coronation Pius VII. poured on the head of the kneeling sovereign the mystic oil; but when he lifted the crown, Napoleon took it from his hands, placed it on his own head, and afterward crowned Josephine empress. As the hymn was sung which Charlemagne heard when saluted Emperor of the Romans, the shouts within the walls of Notre Dame reached the crowd without, and all Paris rung with acclamation. Crossing the Alps, the new emperor took at Milan the iron crown of the Lombards, and his stepson Eugene Beauharnais received the title Viceroy of Italy. The empire of Charlemagne seemed to be revived, with its seat at Paris instead of Aix-la-Chapelle.

EMPRESS JOSEPHINE.

Campaign of Austerlitz.—*A Third Coalition* (consisting of England, Austria, and Russia) was formed to resist the ambitious projects of "The Soldier of Fortune." Napoleon, having already collected at Boulogne an admirably disciplined army and a vast fleet, threatened England. Learning that Austria had taken the field, he suddenly threw two hundred thousand men across the Rhine, surprised and captured the Austrian army at *Ulm*, and entered Vienna in triumph. Thence pressing forward, he met the Austro-Russian force, under the emperors Francis and Alexander, at the heights of

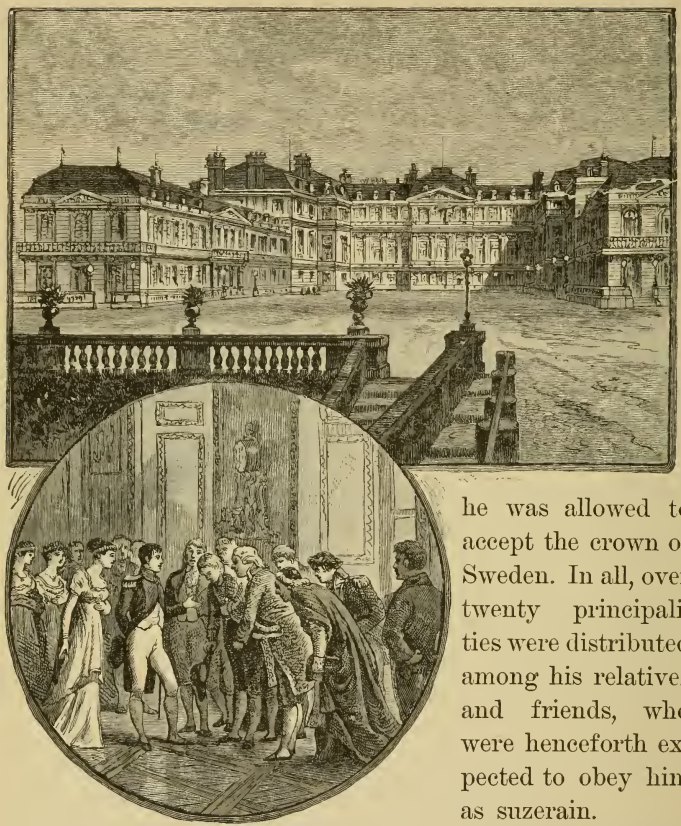
Austerlitz (1805).—With ill-concealed joy, in which his soldiers shared, he watched the allies marching their troops past the front of the French position in order to turn his right flank. Waiting until this ruinous movement was past recall, he suddenly launched his eager veterans upon the weakened center of the enemies' line, seized the plateau of Pratzen,—the key of their position,—isolated their left wing, and then cut up their entire army in detail. "The Sun of Austerlitz" saw the coalition go down in crushing defeat.[1]

Treaty of Presburg.—After the "Battle of the Three Emperors," Francis came a suppliant into the conqueror's tent. He secured peace at such a cost of territory that he surrendered the title of German emperor for that of Emperor of Austria (1806). Thus ended the Holy Roman Empire, which had lasted over a thousand years (p. 375).

Battle of Trafalgar.—The day after the thunderstroke at Ulm, Nelson, with the English squadron off Cape Trafalgar, annihilated the combined fleet of France and Spain. Henceforth Napoleon never contested with England the supremacy of the sea.

Royal Vassals.—On land, however, after Austerlitz, no one dared to resist his will. To strengthen his power, he surrounded France with fiefs, after the manner of the middle ages. Seventeen states of Germany were united in the Confederation of the Rhine, in close alliance with him. His brother Louis received the kingdom of Holland; Jerome, that of Westphalia; and Joseph, that of Naples. His brother-in-law Murat was assigned the grandduchy of Berg; Marshal Berthier, the province of Neuchâtel; and Talleyrand, that of Benevento. Bernadotte was given Pontecorvo, but later

[1] When Pitt received the news of Austerlitz, he exclaimed, "Roll up the map of Europe: it will not be wanted these ten years." Then, falling into a dying stupor, he awoke only to murmur, "Alas, my country!"



NAPOLEON AND JOSEPHINE AT ST. CLOUD.

he was allowed to accept the crown of Sweden. In all, over twenty principalities were distributed among his relatives and friends, who were henceforth expected to obey him as suzerain.

War with Prussia (1806).—Prussia's humiliation was to come next. A *Fourth Coalition* (Prussia, Russia, England, etc.) had now been formed against France, but the Grand Army was still in Germany, and, before the Prussians could prepare for war, Napoleon burst upon them. In one day he annihilated their army at *Jena* and *Auerstadt*, and thus, by a single dreadful blow, laid the country prostrate at his feet. Amid the

tears of the people, he entered Berlin, levied enormous contributions,[1] plundered the museums, and even rifled the tomb of Frederick the Great.

Berlin Decrees (1806).—Unable to meet England on the ocean, Napoleon determined to destroy her commerce, and issued at Berlin the famous decrees prohibiting British trade.[2] The Continental System, as it was called, was, however, a failure. Napoleon had no navy to enforce it, and English goods were smuggled wherever a British vessel could float. It is said that Manchester prints were worn even in the Tuileries.

War with Russia (1807).—Napoleon next hastened into Poland to meet the Russian army. The bloody battle of *Eylau*, fought amid blinding snow, was indecisive, but the victory of *Friedland* forced Alexander to sue for peace. The two emperors met upon a raft in the river Niemen. By the Treaty of Tilsit, they agreed to support each other in their ambitious schemes.

Peninsular War.—Napoleon sought, also, to make Spain and Portugal subject to France. On the plea of enforcing the Continental System, Junot was sent into Portugal, whereupon the royal family fled to Brazil. The

[1] To raise the amount, the women gave up their ornaments, and wore rings of Berlin iron,—since then noted in the patriotic annals of Prussia. "This country furnishes a curious and perhaps unique example of a despotic monarchy forced by a despotism stronger than itself to seek defense in secret association. When Prussia lay crushed under the merciless tyranny of Napoleon, Baron Stein, the prime minister, bethought him how he could rouse the German spirit and unite the country against the invader. He devised the *Tugendbund*, or League of Virtue (1807), which spread rapidly over the country, and soon numbered in its ranks the flower of the people, including the very highest rank. Its organization and discipline were perfect, and its authority was unbounded, although the source was veiled in the deepest secrecy. One of the motives by which Stein kindled to white-heat the enthusiasm of the people was the hope of representative institutions and a free press; but the king did not hesitate to violate his royal promise when its purpose was served. The Tugendbund contributed powerfully to the resurrection of German national life in 1813, and to the overthrow of Napoleon."

[2] They made smuggling a capital offense. A man was shot at Hamburg merely for having a little sugar in his house.

imbecile King of Spain being induced to abdicate, the Spanish crown was placed upon the head of Napoleon's brother Joseph, while Naples was transferred to Murat.

But Spain rebelled against the hated intruder. The entire kingdom blazed with fanatic devotion. More Frenchmen perished by the knife of the assassin than by the bullet of the soldier. Joseph kept his ill-gotten throne only eight days. The English, who now for the first time fought Napoleon on land, crossed into Portugal, and Sir Arthur Wellesley quickly expelled the French.

Napoleon was forced to come to the rescue with the Grand Army. By three great battles he reached Madrid and replaced Joseph upon the throne, while Marshal Soult pursued the English army to the sea, where it took ship for home.[1]

War with Austria (1809).—*A Fifth Coalition* (England, Austria, Spain, and Portugal) having been organized to stay the progress of France, Austria took advantage of the absence of the Grand Army in Spain, and opened a new campaign. Napoleon hurried across the Rhine, and in five days captured sixty thousand prisoners, and drove the Austrians over the Danube.

Battles of Aspern and Wagram.—But while the French were crossing the river in pursuit, the Austrian army fell upon them with terrible desperation. During the struggle the village of Aspern was taken and retaken fourteen times. Napoleon was forced to retreat. He at once summoned reënforcements from all parts of his vast dominions, and, recrossing the stream in the midst of a wild thunderstorm,

[1] The gallant Sir John Moore, then in command, was mortally wounded just before the embarkation. His body, wrapped in his military cloak, was hastily buried on the ramparts,

"By the struggling moonbeam's misty light,
And the lantern dimly burning."—*Wolfe's Ode.*

defeated the Austrians on the plain of *Wagram*, and imposed the humiliating

Peace of Vienna.—It exacted a large territory, a money-indemnity, adherence to the Continental System, and the blowing-up of the walls of Vienna, the favorite promenade of its citizens.

THE BATTLE OF WAGRAM.

The treaty was cemented by marriage. Napoleon divorced Josephine, and married Maria Louisa, daughter of Francis. But this alliance of the Soldier of the Revolution with the proud House of Hapsburg was distasteful to the other crowned heads of Europe, and unpopular in France.

War in Spain (1809–12).—During the campaign in Austria, over three hundred thousand French soldiers were in

Spain, but Napoleon was not there. Jealousies and the difficulties of a guerilla warfare prevented success. Wellesley crossed the Douro in the face of Marshal Soult, and at last drove him out of the country.[1] Joining the Spaniards, Wellesley then defeated Joseph in the great battle of *Talavera;* but Soult, Ney, and Mortier having come up, he retreated into Portugal.

The next year he fell back before the superior forces of Masséna into the fortified lines of *Torres Vedras.* Masséna remained in front of this impregnable position until starvation forced him to retire into Spain. His watchful antagonist instantly followed him, and it was only by consummate skill that the French captain escaped with the wreck of his army. The victories of *Albuera* and *Salamanca,* and the capture of Ciudad Rodrigo and Badajoz, cost the French the peninsula south of Madrid. Joseph's throne was held up on the point of French bayonets.

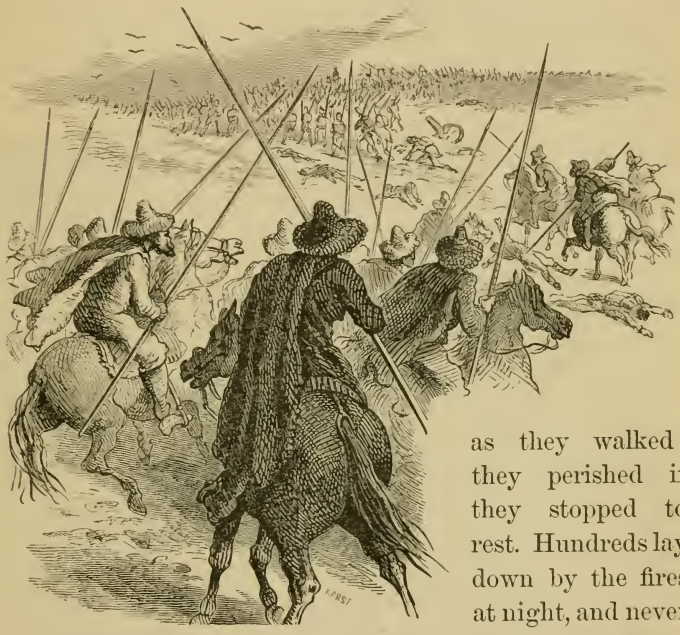
Russian Campaign (1812).—As the emperor Alexander refused to carry out the Continental System, Napoleon invaded that country with a vast army of over half a million men. But as he advanced, the Russians retired, destroying the crops and burning the villages. No longer could he make war support war. By incredible exertions, however, he pushed forward, won the bloody battle of *Borodino,* and finally entered Moscow.

But the inhabitants had deserted the city, and the next night the Russians fired it in a thousand places. The blackened ruins furnished no shelter from the northern winter then fast approaching. Famine was already making

[1] Napoleon was accustomed to mass his men in a tremendous column of attack that crushed down all opposition. Wellesley (now better known as the Duke of Wellington) believed that the English troops in thin line of battle could resist this fearful onset. In the end, as we shall see (p. 573), Wellington's tactics proved superior to those of Napoleon.

sad havoc in the invader's ranks. The czar refused peace. Napoleon had no alternative but to retire.

Retreat from Moscow.—The mercury suddenly fell to zero. The soldiers, unused to the rigors of the climate, sank



COSSACKS HARASSING THE RETREATING ARMY.

as they walked; they perished if they stopped to rest. Hundreds lay down by the fires at night, and never rose in the morning. Wild Cossack troopers hovered about the rear, and, hidden by the gusts of snow, dashed down upon the blinded column, and with their long lances pierced far into the line; then, ere the French with their stiffened fingers could raise a musket, the Tartars, dropping at full length on the backs of their ponies, vanished in the falling sleet. Napoleon finally gave up the command to Murat, and set off for Paris. All idea

of discipline was now lost. The army rapidly dissolved into a mass of straggling fugitives.

Uprising of Europe (1813).—"The flames of Moscow were the funeral pyre of the empire." The yoke of the arrogant usurper was thrown off on every hand when Europe saw a hope of deliverance.

A Sixth Confederation (Russia, Prussia, England, and Sweden) against French domination was quickly formed. Napoleon raised a new army of conscripts which defeated the allies at *Lützen*,[1] *Bautzen*, and *Dresden*. But where he was absent was failure; while Wellington, flushed with victory in Spain, crossed the Bidassoa, and set foot on French soil. And now Napoleon himself, in the terrible "Battle of the Nations," was routed under the walls of *Leipsic*. Fleeing back to Paris, he collected a handful of men for the final struggle.

Invasion of France (1814).—Nearly a million of foes swarmed into France on all sides. Never did Napoleon display such genius, such profound combinations, such fertility of resource. Striking, now here and now there, he held them back for a time; but making a false move to the rear of the Austrian army, the allies ventured forward and captured Paris. The fickle Parisians received them with delight. The people were weary of this hopeless butchery.

Abdication of Napoleon.—Meanwhile Napoleon was breathlessly hastening to the defense of his capital. When only ten miles off, he received the fatal news. There was no hope of resistance, and he agreed to abdicate his throne. In the court of the palace at Fontainebleau he bade the veterans of the Old Guard an affecting adieu, and then set out for the Island of Elba, which had been assigned as his residence.

[1] A battle-field already famed for the death of Gustavus Adolphus (p. 483).

1. THE RESTORATION (1814).

Louis XVIII., brother of Louis XVI., was placed upon the throne. France resumed very nearly the boundaries of 1792. The Bourbons, however, had "learned nothing, forgotten nothing." The nobles talked of reclaiming their feudal rights, and looked with insolent contempt upon the upstarts who had followed the fortunes of the Corsican adventurer. No wonder that people's thoughts again turned

NAPOLEON'S PARTING WITH THE OLD GUARD AT FONTAINEBLEAU.

toward Napoleon. Soon men spoke mysteriously of a certain Corporal Violet who would come with the flowers of spring; and violets bloomed significantly on ladies' hats.

The Hundred Days (March 20–June 22, 1815).—Suddenly the mystery was explained. Napoleon returned to France and hastened toward Paris. At Grenoble he met a body of troops drawn up to bar his advance. Wearing his

familiar gray coat and cocked hat, Napoleon advanced alone in front of the line, and exclaimed, "Soldiers, if there be one among you who would kill his emperor, here he is." The men dropped their arms and shouted, "*Vive l'Empereur!*"[1] Ney had promised "to bring back the Corsican to Paris in an iron cage." But when he saw the colors under which he had fought, and heard the shouts of the men he had so often led to battle, he forgot all else, and threw himself into the arms of Napoleon.

Louis XVIII. fled in haste, and the restored government of the Bourbons melted into thin air.

The *Vienna Congress* of European powers, called to readjust national boundaries, was in session when news came of Napoleon's return. The coalition (p. 570) was at once renewed, and the allied troops again took the field.

Battle of Waterloo (1815).—Napoleon quickly assembled an army and hastened into Belgium, hoping to defeat the English and Prussian armies before the others arrived. Detaching Grouchy with 34,000 men to hold Blücher and the Prussians in check, he turned to attack the English. Near Brussels he met Wellington. Each general had about seventy-five thousand men. Napoleon opened the battle with a feigned but fierce attack on the Château of Hougoumont on the British right. Then, under cover of a tremendous artillery-fire, he massed a heavy column against the center. La Haye Sainte—a farmhouse in front of Wellington's line—was taken, and the cavalry streamed up the heights beyond. The English threw themselves into squares, upon which the French cuirasseurs dashed with the utmost fury. For five hours they charged up to the very muzzles of the British

[1] When Colonel Labédoyère joined him with his regiment, each soldier took from the bottom of his knapsack the tricolored cockade, which he had carefully hidden for ten months.

guns. English tenacity struggled with French enthusiasm. Wellington, momentarily consulting his watch, longed for night or Blücher. Napoleon hurried messenger after messenger to recall Grouchy to his help. Just at evening, Ney with the Old and the Young Guard made a last effort. These veterans, whose presence had decided so many battles, swept to the top of the slope. The British Guards who were lying down behind the crest rose and poured in a deadly fire. The English converged from all sides. Suddenly cannonading was heard on the extreme French right. "It is Grouchy," cried the soldiers. It was Blücher's masses carrying all before them. The terrible "*sauve qui peut*" (save himself who can) arose. Whole ranks of the French melted away. "All is lost," shouted Napoleon, and, putting spurs to his horse, he fled from the field.

Second Abdication.—Having abdicated the throne a second time, Napoleon went on board the British ship Bellerophon, and surrendered. In order to prevent him from again troubling the peace, England imprisoned him upon the Island of St. Helena. The long wars of the French Revolution which had convulsed Europe since 1792 were at length ended.

Napoleon's Fate.—The Corsican Adventurer dragged out the remainder of his life in recalling the glories of his past, and complaining of the annoyances of the present. On the evening of May 5, 1821, there was a fearful storm of wind and rain, in the midst of which, as in the case of Cromwell, the soul of the warrior went to its final account. The tempest seemed to recall to his wandering mind the roar of battle, and his last words were, "*Tête d'armée*" (head of the army). He was buried near his favorite resort,—a fountain shaded by weeping willows. In his will was a request that his "body might repose on the banks of the Seine, among the people he had loved so well." During the reign of Louis Philippe, his remains were carried to Paris, and laid beneath a magnificent mausoleum connected with the Hotel des Invalides. "The body had been so skillfully embalmed that nineteen years of death had not effaced

TOMB OF NAPOLEON AT ST. HELENA.

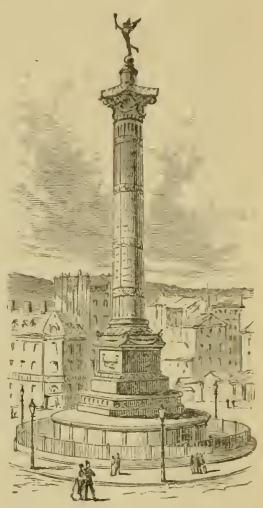
the expression of the well-remembered features. Men looked once more with reverence and pity upon the almost unchanged countenance of him who had been the glory and the scourge of his age."

Napoleon's Opportunity was a rare one, but he ingloriously missed it. At several stages in his career —probably after Marengo, at all events after Austerlitz—he had it within his reach to found one of the most powerful and compact kingdoms in the world. He might have been emperor of a France bounded by the Pyrenees, the Alps, and the Rhine, with by far the greatest military strength in Europe. Within this splendid territory he might have established a moral and intellectual power. But his double-dealing, his project of parceling out Europe among his kindred and dependants, and the folly of the Austrian marriage, the Spanish war, and the Russian campaign,—all illustrated his lack of wisdom, and wrecked his throne.

"Napoleon's Mission," says Bryce, "was to break up in Germany and Italy the abominable system of petty states, to re-awaken the spirit of the people, to sweep away the relics of an effete feudalism, and leave the ground clear for the growth of newer and better forms of political life." He was as despotic as the kings whom he unseated. During nineteen years of almost constant war he inflicted upon Europe the most appalling miseries. Yet out of the fearful evils of his life came the ultimate good of humanity. Even the hatred evoked by his despotism, and the patriotic efforts demanded to overthrow his power, taught the nations to know their strength. To the Napoleonic rule, Germany and Italy date back the first glimpses and possibilities of united national life.

Second Restoration.—Louis XVIII. now reoccupied his throne. France, in her turn, was forced to submit to a humiliating peace. The Congress of Vienna imposed an indemnity of seven hundred million francs, a loss of terri-

tory having a population of twenty-five hundred thousand persons, and the occupation of the French frontier by a foreign army for five years.[1] Louis now resisted the ultra-royalists, and prudently sought to establish a limited monarchy, with a chamber of peers and one of deputies, based upon a restricted suffrage. His brother succeeded to the crown.



COLUMN OF JULY.

Charles X. (1824–30) was bent on restoring the Bourbon despotism. His usurpations led to the "*Revolution of the Three Days of July*, 1830." Once more the pavements of Paris were torn up for barricades. La Fayette again appeared on the scene, waving the tricolored flag.[2] The palace of the Tuileries was sacked. Charles fled. The Chambers elected his cousin, the Duke of Orleans, as "King of the French," thus repudiating the doctrine of the "divine right of kings."

The House of Orleans.—*Louis Philippe* (1830–48), the "Citizen King," who now received the crown, at first won the good-will of the nation by his charming family-life, and his earnest efforts to rule as a constitutional monarch. But there were many conflicting parties,—the *Bourbonists*, who

[1] The allies returned to their owners the treasures of art Napoleon had pillaged. "The bronze horses from Corinth resumed their old place on the portico of the Church of St. Mark in Venice; the Transfiguration was restored to the Vatican; the Apollo Belvidere and the Laocoön again adorned St. Peter's; the Venus de' Medici was enshrined with new beauty at Florence; and the Descent from the Cross was replaced in the Cathedral of Antwerp."—*Lord's Modern Europe.*

[2] The blue and red were the colors of Paris; to these La Fayette added (1789) the Bourbon color, white, to form a cockade for the National Guards. This was the origin of the famous French "tricolor."

sustained the grandson of Charles X. (Comte de Chambord, or "Henry V."); the *Bonapartists*, who remembered Napoleon's successes, and not the misery he had caused; the *Orleanists*, who supported the constitutional monarchy; the *Republicans*, who wished for a republic; and the *Red* or *Radical Republicans*, who had adopted socialistic doctrines. The favorite motto was, "Liberty, Equality, and Frater-

LANCERS CLEARING THE BOULEVARDS OF PARIS.

nity." Political clubs fomented disorder. Amid these complications, the king's popularity waned. His policy of "peace at any price," and his selfish ambition in seeking donations and royal alliances for his family, aroused general contempt. Finally a popular demand for an extension of the franchise found expression in certain "Reform Banquets." An attempt to suppress one of these meetings at Paris precipitated

PROCLAMATION OF THE REPUBLIC.

The Revolution of 1848.—Barricades sprung up as by magic. The red flag was unfurled. The National Guards fraternized with the rabble. Louis Philippe lost heart, and, assuming the name of Smith, fled to England. A republic

was again proclaimed. France, as usual, followed the lead of Paris.[1]

2. THE SECOND REPUBLIC (1848–52).

The Paris Mob, though it had established a republic, really wanted equality of money rather than of rights. The Socialists taught that government should provide work and wages for every one. To meet the demand, national workshops were established; but, when these proved an evil and were closed, the Reds organized an outbreak. For three days a fearful fight raged in the streets of Paris. Order was at last restored at a cost of five thousand lives.

Louis Napoleon, nephew of Napoleon I., was then chosen president of the new republic. Before his four-years' term of office had expired, he plotted, by the help of the army, a *coup d'état* (1851). His very audacity won the day. The Chamber of Deputies was dissolved; his opponents were imprisoned; and he was elected president for ten years.

As, fifty years before, the Consulate gave place to the Empire, so now the Second Republic was soon merged in the Second Empire. In 1852 the president assumed the title of emperor. Again the popular vote approved the overthrow of the republic, and Napoleon's violation of the constitution he had sworn to support.

3. THE SECOND EMPIRE (1852–70).

Napoleon III. modeled his domestic policy after that of Napoleon I. He relied on the army for support, and centralized all authority. He improved Paris by widening its streets and removing old buildings. He reorganized the army and navy; extended railroads; encouraged agricul-

[1] At this time the provinces complained that they "had to receive their revolutions by mail from Paris." In our day, Paris is no longer France; and the rural population has become a power in politics.

STREET PLACARDS ANNOUNCING THE COUP D'ETAT.

ture; and dazzled men's eyes by the glitter of a brilliant court. In 1867, when a World's Fair was held in Paris, visitors were impressed by the evidences of a wonderful material prosperity.

At his ascension, Napoleon announced his policy in the words, "The empire is peace." Yet four wars characterized his reign,—the *Crimean* (p. 586), the *Italian* (p. 594), the *Mexican* (U. S. Hist., p. 248), and the *German*. The first brought him great glory; the last revealed the inherent weakness of the Napoleonic administration, and caused the emperor's downfall.

The Franco-Prussian War (1870–71).—The time-honored policy of France was to perpetuate German divisions in order to weaken that nation. Of late there had

been an especial jealousy between France and Prussia. The former was distrustful of Prussia's growing power, and the latter was eager to avenge Jena and recover the Rhine. A proposal of the Spaniards to bestow their crown upon a kinsman of the King of Prussia was resented by France, and out of it finally grew an excuse to declare war.

Invasion of France.—The French troops left Paris to the cry of "On to Berlin," but they never crossed the Rhine. The soldiers had no respect for their commanders, and lacked discipline and confidence. The generals were ignorant of the country and the position of the enemy. The Prussian trooper knew more of the French roads than many an imperial officer. The German armies, by their superior discipline and overwhelming numbers, crushed all opposition. Victories followed fast, at *Weissenburg*, *Wörth*, *Courcelles*, *Thionville*, and *Gravelotte*. Napoleon himself surrendered at *Sedan* with eighty thousand men, and Marshal Bazaine at *Metz* with one hundred and eighty thousand.

When the news of Sedan reached Paris, the people turned their wrath upon Napoleon and his family. The empress Eugénie fled to England,[1] and the empire was at an end. The conquerors now closed in upon Paris, and, after a siege of over four months, the city surrendered.

4. THE THIRD REPUBLIC (1871 TO THE PRESENT TIME).

The Republic.—The Germans having granted a three-weeks' truce that the French might vote for a new government, an Assembly was chosen by the people. Thiers was elected president of the new republic. But peace was purchased only by the cession of Alsace and part of Lorraine, and a penalty of five billion francs. Thus Strasburg, taken by Louis XIV., and Metz, by Henry II., were lost, and

[1] The emperor died there in exile (1873); his son, the prince imperial, fell as a volunteer in the Zulu War (1879).

France itself, which in 1814 had been conquered only by all Europe, lay at the mercy of one nation. Jena and the cruel indignities which the first Napoleon had inflicted on Germany were sadly expiated.

The Commune (1871).—While a German army was yet at hand, the indemnity unpaid, and the country devastated by war, the Parisian rabble inaugurated a second reign of terror. Barricades were thrown up, the red flag—symbol of anarchy—was unfurled, and a Commune was established at the Hôtel de Ville. The Assembly met at Versailles and collected troops. Then ensued a second siege of Paris more disastrous than the first. The Communists, defeated at all points, laid trains of petroleum, and destroyed the Tuileries, the Hôtel de Ville, and many of the finest public buildings. This fearful ruin was as useless as it was vindictive.

A FEMALE COMMUNIST.

The Assembly, having triumphed, assumed the difficult task of government. The administration of Thiers was singularly successful, and the payment of the war penalty within two years excited the wonder of the world. The French ascribed Germany's success to her public schools, and so primary education became one of the foundations of the young republic. The army was also remodeled on the German plan, and it is said that twenty-four hundred thousand men could now be put in the field.

BARRICADING THE STREETS OF PARIS.

Thiers resigned in 1873. Succeeding him have been Marshal McMahon, Grévy (1879), and Carnot (1887).

II. ENGLAND UNDER THE HOUSE OF HANOVER (*Continued*).

The English Monarchs of the present century are as follows: *George IV.* (1820–30), owing to the insanity of his father, ruled for nine years as regent. Though styled the "First Gentleman of Europe" for his courtly manners and exquisite dress, he was selfish as Charles I., and profligate as Charles II. *William IV.* (1830–37), brother of George IV., having seen service in the navy, was known as the "Sailor King." His warm heart, open hand, and common sense won the love of England. *Victoria* (1837– —), niece of William IV., ascended the throne at the age of eighteen.[1] Her reign has proved a blessing to the world. All England has felt the benediction of her pure life and her Christian example, as queen, wife, and mother.

State of the Country.—The long wars of the French Revolution left England burdened with a debt of four billion dollars. The condition of the common people was miserable. Wages were low, and the Corn Laws, imposing a heavy duty on foreign grain, made the price of food very high. Suffrage was limited; there was no system of public education; and the laws were unequal. Thousands of disbanded soldiers and sailors vainly sought for work. Bands of discharged laborers roamed through the country, breaking the lace and stocking frames which had taken from them their employment. Incendiary fires lighted the evening sky. Everywhere men's minds were astir with a sense of injustice and a need of political privileges. But it is noticeable, that, while in France improvement came only by revolution, in England wrongs were righted by peaceable reform.

Reforms.—The Test Act (p. 508) was repealed in 1828, and the next year Catholics were granted, with a few excep-

[1] Hanover was then severed from the British Empire by the Salic law (p. 532).

tions, equal rights with their Protestant fellow-citizens. The First Reform Bill (1832), proposed by Lord John Russell, extended the franchise, abolished many rotten boroughs,[1] and empowered the large towns to send members to Parliament. The Negro Emancipation Bill (1833), passed chiefly through the philanthropic efforts of William Wilberforce, suppressed slavery throughout the British Empire.

The Chartists, principally workingmen, were so called from a document termed the People's Charter, in which they demanded six changes in the constitution: viz., (1) universal suffrage; (2) vote by ballot; (3) annual Parliaments; (4) payment of members of Parliament; (5) abolition of property qualification for a seat in the House; and (6) equal electoral districts. In 1848—that year of revolution over the Con-

[1] Cities, like Manchester and Leeds, then sent no members to Parliament, while some little villages had two members apiece. The great landowners dictated to their tenants the proper candidate. There were many "pocket or rotten boroughs" having seats in Parliament, yet without house or inhabitant. One of these was a ruined wall in a gentleman's park; another was under the sea. "So utterly were the people excluded from any part in politics, that for twenty years there had not been in Edinburgh any public meeting of a political character."

"During the eighteenth century, the Irish Parliament, composed of Protestants of an exceedingly bitter type, had heaped upon the unhappy Catholics of Ireland an accumulation of the most wicked laws which have ever been expressed in the English tongue. A Catholic could not sit in Parliament, could not hold any office under the crown, could not vote at an election, could not be a solicitor, or a physician, or a sheriff, or a gamekeeper. If his son became a Protestant, he was withdrawn from paternal custody and intrusted to Protestant relatives, with a suitable provision by the father for his maintenance. A Catholic was not permitted to own a horse of greater value than five pounds. If he used a more reputable animal, he was bound to sell it for that sum to any Protestant who was disposed to buy. If a younger brother turned Protestant, he supplanted the elder in his birthright. A Catholic could not inherit from an intestate relative, however near. A Protestant solicitor who married a Catholic was disqualified from following his profession. Marriages of Protestants and Catholics, if performed by a priest, were annulled, and the priest was liable to be hanged. In the early part of the century, a Catholic who was so daring as to enter the gallery of the House of Commons was liable to arrest."—*Mackenzie's Nineteenth Century.* Many of these pitiable laws were abolished in the century that gave them birth; others would have been annulled after the Union in 1801, had it not been for the violent opposition of George IV., supported by Mr. Peel and the Duke of Wellington. The Irish patriot, Daniel O'Connell, roused the country, and hastened an era of reform. In 1782, under the lead of the eloquent Henry Grattan, Ireland obtained an independent Parliament,—an advantage lost again in 1801. The same question is involved in the parliamentary elections of 1892, the Conservatives calling themselves Unionists.

tinent—the Chartists mustered on Kennington Common, intending to march through London to the House of Commons, to present a monster petition (said to contain five million signatures), and compel an assent to their demands. The government appealed to the citizens, and 200,000 volunteered[1] as special constables. This remarkable display of public opinion quelled the movement. The Chartists disbanded, but the agitation bore fruit, and most of the reforms have since been granted. It was a contest for political power, but with it came one for cheap bread.

An Anti-Corn-Law League was formed in Manchester (1839), having branches throughout the kingdom. At the head of this agitation were Richard Cobden and John Bright. They held the doctrine of free trade,—that every man should be free to buy in the cheapest market and to sell in the dearest, without restriction. On the other hand, the Protectionists claimed that high duties, by keeping up prices, defended home industries against foreign competition. In the midst of the discussion, the potato crop of Ireland failed, and the famine in that country (1846) forced Robert Peel, the leader of the Conservatives in Parliament, to introduce a bill abolishing duties upon grain, cattle, etc. This repeal came into operation in 1849.

The First Locomotive.—The year 1830 is memorable for the opening of the Liverpool and Manchester Railway, upon which passenger-cars were drawn by a locomotive-engine,—the invention of George Stephenson.

Cheap Postage.—A young man named Rowland Hill brought forward the idea of penny postage. The scheme was laughed at, but it became a law in 1840.[2]

[1] One of these volunteers was Louis Napoleon, then an exile in England, but chosen the next year as president of the French Republic (p. 578).

[2] Walter Scott tells us that in his day the mail from Edinburgh to London often contained only a single letter, the postage being thirty-two cents.

The First World's Fair (1851) was held at London in the Crystal Palace, then a novel structure of iron and glass, covering about nineteen acres of ground. Prince Albert, the royal consort, fostered this exhibition, which gave a new impetus to English art industries.

Crimean War (1854).—The emperor Nicholas of Russia, anxious to seize the spoil of the "sick man," as Turkey was called, took possession of some provinces on the Danube, under the pretext of supporting the claims of the Greek Christians to certain holy places in Jerusalem. England and France aided the sultan. An allied army, seventy thousand strong, was landed in the Crimea. The victory of the *Alma* enabled the troops to advance upon Sebasto'pol, a fortified city which commanded the Black Sea, and in whose harbor lay the fleet which menaced Constantinople and the Bosporus. The siege lasted nearly a year. Innumerable combats, two desperate battles (*Balaklava*[1] and *Inkerman*), incessant guard by day and night, hard labor in the trenches, and an unhealthy climate, tried the valor of the French and the constancy of the English.[2] Finally the French stormed the Malakoff redoubt, and the Russians evacuated the city. When the conquerors entered, they found such ruin, flame, and devastation as greeted Napoleon in the streets of Moscow.

By the *Treaty of Paris* (1856), the czar agreed to abandon his protectorate over the Danubian provinces; the navigation of the Danube was made free; and Russia was allowed only police vessels of war on the Black Sea.[3]

Indian Mutiny (1857).—The sepoys, or native soldiers in the English service in India, revolted because their car-

[1] This battle is famous for the charge of the Six Hundred so graphically described in Tennyson's popular poem, "The Charge of the Light Brigade."

[2] In this war Florence Nightingale won her renown as an army nurse.

[3] In 1870 Russia abrogated this restriction.

tridges were said to be greased with tallow or lard.[1] The white residents at Delhi, Cawnpore, and other points, were massacred with horrible barbarity. The Europeans at Lucknow held out against Nana Sahib until reënforced by General Havelock, who defended the city while Colin Campbell (Lord Clyde) and his Highlanders came to the rescue. The rebellion was finally crushed, and the East India Company (1859) transferred the government of India to the queen, who in 1876 was made Empress of India.

Cotton Famine.—Our civil war cut off the supply of cotton, so that everywhere factory operatives were either thrown out of employment or worked only half-time. The workingmen, who were generally Liberals, sympathized with the war for the Union, and patiently bore hunger and want, in devotion to their principles.

Recent Events.—In 1878, England, under Disraeli's lead, checked Russia's plan to seize Constantinople, and received from Turkey the Island of Cyprus. In 1882 an expedition was made to suppress an Egyptian insurrection and protect English interests in the Suez. In 1885 a Soudanese rebellion, led by Mah'di (dee), a false prophet, attacked the English garrison at Khartoum, and General Gordon was killed. Dissatisfaction with the course of the ministry in this matter led to the retirement of Mr. Gladstone's cabinet, and the accession of Lord Salisbury, the present (1892) prime minister. In 1891 Mr. Parnell was deposed from the leadership of the Irish Home Rule party, and soon afterward died.

Recent Reforms.—In 1867 a Reform Bill, carried by the Conservatives, under the leadership of Lord Derby and Mr. Disraeli, granted a franchise which amounts very nearly to household suffrage. In 1869, under Mr. Gladstone's ad-

[1] They regarded this as an insult to their religion, since a Hindoo may not touch cow's fat, or a Mohammedan lard.

ministration, a bill was carried for the disestablishment and disendowment of the Established Church in Ireland, where the Catholics are the majority of the population. In 1870 education was made compulsory, school boards were established in every district, and the support of schools was provided for by taxation. In 1870, and again in 1881, bills were adopted regulating tenant-rights in Ireland. In 1871 all religious tests for admission to office or degrees in the universities were abolished. In 1872 voting by ballot was introduced. In 1889 elementary education was made free in Scotland. In 1890 physical culture, manual training, and kindergarten methods, were introduced in schools.

III. GERMANY.

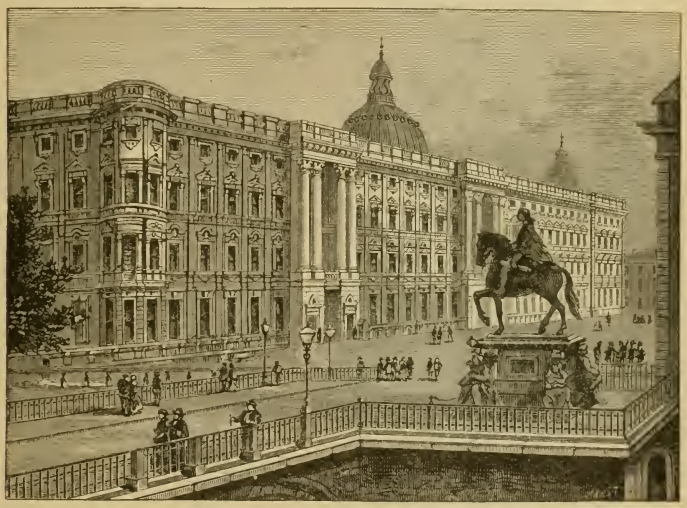
Germanic Confederation.—The Holy Roman Empire came to an end in 1806, 1006 years after Pope Leo crowned Charlemagne at Rome. After Napoleon's defeat at Waterloo, it was hoped that the ancient empire would be restored; the patriotic struggle for liberty had welded the petty nationalities, and the people did not wish their restoration. But, instead, the Congress of Vienna (p. 572) formed a German Confederation of thirty-nine states. A permanent diet was to sit at Frankfort-on-Main, Austria having the presidency.

Prussia, through the liberality of the Congress of Vienna, received back all the territory she had lost by the confiscations of Napoleon, and, in addition, Swedish Pomerania, the Rhinelands, and a part of Saxony. She was once more a great power, with an area of one hundred thousand square miles and a population of ten million people.

The Holy Alliance (1815).—The sovereigns of Russia, Austria, and Prussia, after their triumph in 1815, formed a compact, agreeing "to regulate their conduct by the precepts of the Gospel," and also, as is generally believed from their

subsequent conduct, to aid one another in suppressing the principles of liberty aroused by the French Revolution.

The Demand for Freedom and Unity.—The princes in the Confederation promised to grant constitutions, but most of them forgot the agreement (p. 565, note). They generally opposed union, and sought to crush its rising spirit in the universities. The questions of liberty and union were so blended, however, that in many minds the only thought was which should first be secured. Quite a step was



THE ROYAL PALACE AT BERLIN.

taken by Prussia's gradually becoming, after 1828, the center of the *Zollverein*, a commercial union between the German states which agreed to levy customs at a common frontier.

The Revolution of 1848 in France roused the Germans anew to demand "freedom of speech, liberty of the press, and a constitutional government." The Teutonic love of freedom blazed forth in all the great cities. Various im-

portant reforms had been instituted in Prussia, but the people were not satisfied. A conflict broke out in the streets of Berlin, and several persons were killed; whereupon, Frederick William IV. (table, p. 526) put himself forward as the leader of the movement for German unity; the army stood firm for the Crown; finally a new constitution with a limited suffrage was granted, and order was reëstablished.

PORTRAIT OF COUNT BISMARCK.

In Austria, on the contrary, repression and arbitrary measures had been adopted, through the influence of Prince Metternich,—the avowed friend of despotism. At Vienna, an uprising, headed by the students, drove Metternich into exile, and such was the confusion that the emperor Ferdinand sought safety in flight.[1] The excesses of the revolutionists, however, destroyed all hope of success. Ferdinand now abdicated in favor of his nephew, Francis Joseph.

In Hungary the insurrection was more serious. Kossuth was the soul of the revolution. Austria was finally obliged to call in the Russians. An Austro-Russian army of four hundred thousand, under the infamous Haynau (known in history as the "Hangman"), entered Hungary and wreaked

[1] "I want obedient subjects," said the emperor to the students at Laybach, "and not men of learning."

its vengeance on the hapless patriots. The surrender of the leader Görgey, with his entire army, ended the fruitless struggle. Kossuth gave himself up to the Turks; he lay in prison until 1851, when he was set free by the intervention of the United States and England.

PORTRAIT OF WILLIAM, KING OF PRUSSIA.

War with Denmark (1864).—Bismarck, the Prussian minister, induced Austria to join Prussia in wresting from Denmark the Duchies of Schleswig and Holstein. The division of the easily acquired plunder caused renewed bitterness between the two rival countries.

Seven-Weeks' War (1866).—The jealousy between Prussia and Austria for the leadership in Germany was thus increased, and Bismarck openly declared that it could be settled only by "blood and iron." Excuses were easily found, and in 1866 Prussia and Italy declared war against Austria. The Austrians won in Italy, but the Prussians—armed with the new needle-gun, and led by the great Von Moltke—routed them at *Sadowa*,[1] and conquered the *Peace of Prague*. Austria was forever shut out of Germany, besides paying a large sum for war expenses.

[1] When the king and the crown prince met on the field after the battle, the army struck up the same old choral hymn, "Now let all hearts thank God," that the troops of Frederick the Great sang after the victory of Leuthen (p. 530).

The North German Confederation.—The northern states were now joined, with a common constitution and assembly, under the presidency of Prussia, whose territory was enlarged by annexations. The South German states—Baden, Bavaria, and Würtemberg—remained independent.

Union of Germany.—When the French war broke out, the South German states joined Prussia, and the crown prince commanded a united army of over a million men. The enthusiasm of the struggle developed the national sentiment. With victory came a fresh desire for union. Finally, during the siege of Paris, in the Palace of Versailles, King William was proclaimed Emperor of Germany (1871). *Germany* at last meant something more than "a mere geographical expression." William I. was succeeded in 1888 by his son Frederick, who survived him only three months. The crown then fell to William II., under whom Caprivi displaced Bismarck.

Austria-Hungary.—After the Seven-Weeks' War, Austria granted the long-needed reforms. Hungary received a constitution, and in 1867, Francis Joseph, Emperor of Austria, was crowned King of Hungary, under its constitution. Since then Hungary and Austria have been two distinct states, though with certain common interests, and are united politically under the same dynasty.

IV. ITALY.

Austrian Domination.—The Congress of Vienna left Italy enslaved and divided. The dream of a restored nationality, nearly realized under Napoleon, was rudely dispelled; the old separations were renewed; the old tyrants were reseated. Once more Austrian despotism hung like a millstone about the neck of the nation.

The history of Italy from 1815 to 1848 is one of chronic

insurrection. The Carbonari (charcoal-burners), a secret society formed to resist Bourbon oppression, numbered in Italy over half a million members, with branches in other countries. An organization known as Young Italy was formed by Mazzini, an Italian refugee, who first advanced the idea of a free united Italy. Besides open revolts, there were secret plots, while assassinations were only too frequently perpetrated in the name of liberty.

But Austria was strong enough, not only to hold her own possessions of Lombardy and Venice, but also to keep her creatures upon their thrones in the small states, and to crush the republican movement throughout the peninsula. There was one hopeful sign. In the kingdom of Sardinia, where Charles Albert began to reign in 1831, a spirit of nationality prevailed.

Revolution of 1848.—The example of the French and the German patriots roused the Italians to a new struggle. Milan and Venice rose in arms. Charles Albert raised the banner against Austria. For a time nearly all northern Italy was relieved from the Hapsburg yoke. But the patriot triumph was short. The Austrians gained so decisive a victory at *Novara* (1849) that the broken-hearted Sardinian king resigned his crown to his son Victor Emmanuel II.

PORTRAIT OF VICTOR EMMANUEL.

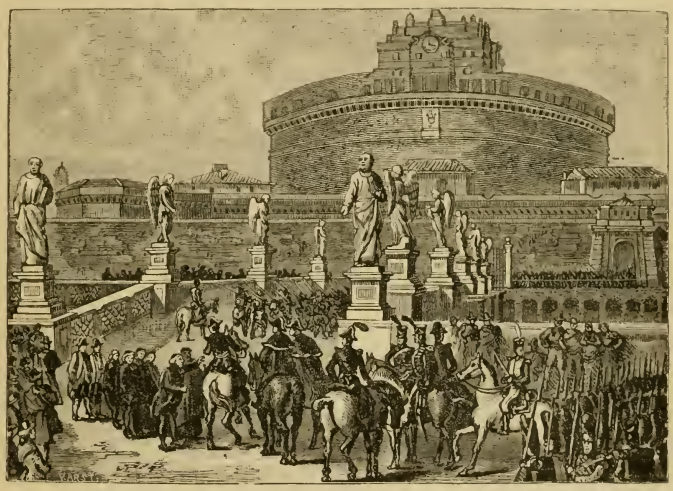
Pope Pius IX. was the friend of the Liberals, and had granted many rights to the people, but their demands increased during this republican year, and he finally fled from Rome. That city was then declared a republic, and Mazzini was elected chief of the Triumvirs, or magistrates. But, strangely enough, the French Republic espoused the cause of the Austrians, and, though Garibaldi, the "Hero of the red shirt," bravely defended Rome, it was carried by storm. The Pope came back with absolute power, and a French garrison was placed in the city.

By the close of 1849 the insurrection had been crushed out everywhere, and tyranny seemed triumphant. But in Sardinia, Victor Emmanuel maintained a constitutional government, and more and more men began to look to him as the champion of Italian freedom. He kept his word to his people, who called him the "Honest King." In 1853, Count Cavour, an ardent and wise friend of Italian unity, became his prime minister. He induced Emmanuel to win the good will of France and England by helping them in the Crimean war. Accordingly the allied powers remonstrated with Ferdinand for his cruel rule in Italy, and finally France and Sardinia joined in a

PORTRAIT OF GARIBALDI.

War against Austria (1859).—Napoleon himself took

the field. The combined French and Sardinian forces won the brilliant victories of *Magenta* and *Solferino*. Napoleon had promised "to make Italy free from the Ticino to the Adriatic," and he seemed about to keep his word. But Prussia threatened to take the part of Austria, and Napoleon, without consulting Emmanuel, concluded the *Peace of Villafranca*. Lombardy was ceded to Sardinia. Soon after, Nice and Savoy were annexed to France. Tuscany, Modena, Parma, and Romagna, by a popular vote, became subject



THE FRENCH ARMY OCCUPYING THE CASTLE OF ST. ANGELO.

to Sardinia. Thus by the help of France nine million people were added to this kingdom,—the hope of Italy.

Freedom of Sicily and Naples.—Events now moved on rapidly. The people of Naples and Sicily groaned under the cruel Bourbon rule. Garibaldi, issuing from his rocky retreat of Caprera, landed at Marsala in Sicily, proclaiming himself dictator for Emmanuel. Palermo and Messina quickly fell into his hands, and, crossing to the mainland,

he entered Naples in triumph. The people of Naples and Sicily now joined themselves to Sardinia.

United Italy.—Emmanuel now controlled all Italy, except the Austrian province of Venetia and the city of Rome, which the French held for the Pope. The first Italian Parliament (Turin, 1861) proclaimed Victor Emmanuel King of Italy. Count Cavour died shortly after, but his policy of bringing his country into European politics quickly bore fruit. As the result of Italy's joining the Seven-Weeks' War between Austria and Prussia (1866), she got back Venice and Verona. Finally, during the struggle between France and Germany (1870), Napoleon called home the French troops, and the next year Victor Emmanuel removed his court from Florence to Rome. Upon the death of Victor Emmanuel, 1878, his son, Umberto I., succeeded to the crown. The Pope now ceased to be a temporal prince (p. 332), though he retained his spiritual power; and Leo XIII., the present (1899) supreme pontiff, resides in the Vatican.

V. TURKEY.

The Aggression of the Turks continued after the fall of Constantinople. Mohammed II. overthrew Greece, and threatened Italy. Bosnia and Albania were annexed. The Crimea was wrested from the Genoese. Hungary was repeatedly invaded. Twice Vienna itself was besieged. All southeastern Europe was finally conquered, save where the Montenegrins held their mountain fastnesses. Selim I., Mohammed II.'s grandson, extended his dominion over Mesopotamia, Assyria, Syria, and Egypt. The reign of Solyman, his son, marked the acme of the Turkish power (p. 436).

The battle of *Lepanto* (1571), in which the combined fleets of Spain, Venice, Genoa, and the Pope, under Don John of

Austria, destroyed the Turkish fleet, was the turning-point in the Ottoman progress. From that time, Poland, Hungary, and Austria steadily drove back the hated infidel. Finally the rise of Russia in the 18th century gave the Turk a new enemy. Peter the Great dreamed of making the Black Sea a Russian lake; and the avowed determination of Russia has ever since been the conquest of the effete nation that shuts off the mighty northern empire from the Mediterranean. The integrity of Turkey, however, is a cardinal principle in European diplomacy. England especially, through jealousy of Russia's power in India, has supported the sultan. But for English interference, the remaining four millions of people upon whom there fell, at the beginning of modern history, the calamity of Turkish conquest, would ere this have achieved their freedom, and the barbarous Moslem intruders into Europe would have been wholly expelled.

In 1877–78 was fought the Russo-Turkish War, in which the Russians vanquished the Turks. The fruits of their victory, however, were partly lost through the interference of England. The *Berlin Treaty*, by which the Great Powers finally settled the matter, made Servia, Roumania, and Montenegro independent, secured additions to the territory of Austria-Hungary and Greece (p. 598), and granted self-government to Bulgaria and Crete. In Crete, however, the sultan's promises were not carried out, and the people rebelled. Greece then tried to annex the island (1897), but this was prevented by the Great Powers. Soon, however, war broke out between Greece and Turkey, and Greece was defeated, being saved from utter ruin only by the restraining influence of the Powers. Finally, the Cretan difficulty was ended when the son of the King of Greece was made its governor.

VI. GREECE.

Greece endured the hateful Turkish bondage for nearly four hundred years. Every rising for freedom was crushed with terrible cruelty. In the year 1821, however, the spirit of liberty flamed into inextinguishable revolt. Many Englishmen—among them Lord Byron, the poet—took sides with this heroic people. The beautiful island of Scio was laid waste by the Ottomans (1822); and the next year the Suliote patriot, Marco Bozzaris, during a night attack upon the enemy's camp, fell in the moment of victory. In this desperate contest of years, one half of the population is said to have perished, and large tracts of land were reduced to a desert. The Turks called the Egyptians to their help, and Greece seemed likely to be overwhelmed.

Finally, England, Russia, and France formed a league to aid the Hellenes in this unequal struggle. Their combined fleets destroyed the Turkish and Egyptian fleets in the Bay of *Navarino*,—the old Pylos (1827). The French troops drove the Egyptians out of the Peloponnesus, and in 1830 Greece became an independent kingdom under the protection of the Triple League. So at last the land of Plato and Pericles was free again. Georgias I., son of the King of Denmark, was elected King of Greece in 1863.[1]

VII. THE NETHERLANDS.

The Netherlands, after Louis abdicated the throne, was annexed by Napoleon to France. In 1813 the people threw off the French yoke, and recalled the house of Orange to the

[1] It is interesting to note the interrelations of the European royal families. Thus in 1898 the Queen of Denmark was the mother of the King of Greece and the Princess of Wales, and grandmother of the Czar of Russia; while Queen Victoria was the grandmother of the German Emperor and of the Empress of Russia. At one time, Alfred, Duke of Edinburgh, son of Victoria, was almost unanimously called by the Greeks to be their king, but the conditions of the Triple League forbade his acceptance.

government. The Congress of Vienna joined the northern and the southern provinces, Holland and Belgium, the united kingdom being called The Netherlands,—a name now applied to Holland only.

The Belgians, however, disliked the Hollanders; and a spark from the French Revolution of 1830, falling among this restive people, kindled the flame of insurrection. The independence of Belgium was declared, and Leopold of Saxe-Coburg-Gotha was called to the throne. His son, Leopold II., succeeded him in 1865.

Holland has had an uneventful history since its separation from Belgium. The present Queen of the Netherlands, Wilhelmina, succeeded her father, William III. of Orange, in 1890; her mother, Emma, acted as queen-regent until Wilhelmina became of age (1898).

VIII. RUSSIA.

Alexander II. (1855–81) introduced several reforms into this despotic empire. He improved the system of education, opened new commercial routes, and reorganized the army and navy. Greatest of all, he emancipated the serfs (1863), numbering between forty and fifty millions, one half of whom belonged to the Crown. But his emancipation policy enraged the aristocracy, while his refusal to grant a constitution displeased the other classes. The Nihilists (a powerful secret society sworn to the annihilation of Russia's present government) repeatedly sought to kill him. Thus, in spite of his reforms, Alexander, whose despotic father had walked the streets fearlessly, could not appear in public without peril of assassination. At last (1881) it came.

The reign of his son, Alexander III., was equally disturbed. By new and revived edicts against the Jews (1890), about two millions of people were suddenly deprived of all means

of support, banished the empire, or subjected to merciless severities. University disturbances continually arose on account of the laws which placed the schools under constant police surveillance, and large numbers of suspected students and professors swelled the army of political exiles to Siberia. In 1891–92 a severe famine intensified the woes of the common people.

In the reign of Nicholas II. (1894–) work on the great trans-Siberian railroad was pushed rapidly forward.

IX. JAPAN.

The Ruling Dynasty of Japan boasts of an unbroken succession during twenty-five centuries. Its founder, their chronicles assert, was Jimmu, from whom the present mikado, or emperor, is the one hundred and twenty-third in direct descent. The assumed date of Jimmu's ascension (660 B. C.) is styled the year 1 of the Japanese era.[2] In the 6th century A. D., Buddhism was introduced (through Corea) from China; with it came the Asiatic civilization. A stream of skilled artisans, scholars, teachers, and missionaries, poured into the country, and thenceforth the Japanese character was molded by the same forces that gave to the Celestial Empire its peculiar features.

The Shōgun, or Tycoon, the commander-in-chief of the army, acquired in 1192 the entire control of political affairs, the mikado retaining only the religious supremacy and the symbols of royalty. Under this dual form of government, there grew up a feudal system, the military leaders, or daimios, securing land in fief, erecting castles, and supporting a host of retainers. This relic of the middle ages lasted until 1868, when a revolution restored the mikado to su-

[1] This chronology would make Jimmu a contemporary of the Assyrian monarch Asshur-bani-pal (p. 49).

preme power, destroyed the Shogun's rule, and abolished the feudal titles and tenures. At the command of the mikado, two hundred and fifty vassal nobles, resigning their princely incomes, lands, and retinues, retired to private life.

The Portuguese, during the era of maritime adventure in the 16th century, came to Japan. The missionary quickly followed the sailor. Francis Xavier, the apostle to the Indies, introduced Christianity (1549), and in time six hundred thousand converts were made. This second influx of foreign civilization was stopped by the expulsion of the Portuguese and a violent persecution of the Christian Japanese. The history of the Church in Europe presents no more devoted faith or heroic constancy than were shown by the martyrs of this bloody period. The Dutch alone were allowed a residence upon an island in the harbor of Nagasaki, and to exchange a single ship-load of merchandise per year.

Commodore Perry, with a squadron of United States vessels, entered the harbor of Yokohama (1854). He made a treaty with Japan, and secured the opening of certain ports to our trade. Since then the third foreign wave has swept over the Sun-land. Successive commercial treaties have been made. The former exclusiveness has been broken down, old ideas have been uprooted, and the nation has been thrust into the path of modern civilization. In 1875 the mikado established a senate; in 1879 he inaugurated provincial and departmental assemblies; and in 1889 Japan became a constitutional monarchy, with a Cabinet, a Privy Council, a House of Peers, and a House of Representatives. Under the new order, absolute religious freedom is secured, elementary education made compulsory, kindergarten methods are provided, and a flourishing government university is supported. The principles and practice of modern jurisprudence rule the

courts. Thus in this progressive little island a single generation has witnessed governmental changes that required in Europe centuries to perfect.

THE FOUR CLASSES OF JAPANESE SOCIETY,— MILITARY, AGRICULTURAL, LABORING, AND MERCANTILE (FROM A DRAWING BY A NATIVE ARTIST).

X. CHINA.

Some Chinese ports were opened to foreign trade while Japan was still tightly closed against foreigners; but China's progress in modern civilization has been very slow. In the Chinese-Japanese War of 1894–95 Japan was everywhere successful, although her population and natural resources were but a tenth of what China could command. As a result of this war Japan gained Formosa and a money indemnity, and Korea was made independent.

The weakness of the Chinese Empire having thus been shown, it is in danger of undergoing a partition among the principal European powers. Already Manchuria in the north has passed under the practical control of Russia; France has secured concessions in the south; Great Britain

has asserted its exclusive influence (as against other foreign powers) over the great Yang-tze valley; and Germany and Italy have gained control of ports on the coast, with an undefined influence over the destinies of the adjoining inland regions.

XI. AFRICA.

Almost the entire continent of Africa is now parceled out among European nations, by virtue of various treaties among themselves and with native tribes. European settlers have established roads, railroads, and telegraphs, and the continent is being rapidly opened to civilization.

France conquered Algeria in the first half of the century, and she controls also Tunis, other parts of western Africa, and Madagascar.

Great Britain took Cape Colony from the Dutch in 1806, and soon began to send colonists there. The Dutch colonists, or Boers, then moved northward and established the Orange Free State and the Transvaal, or South African Republic. The Transvaal was later annexed by Great Britain, but after a short war it secured a treaty (1881) which gave it independence in internal affairs, while in its foreign relations it was to be subject to Great Britain. When gold was found there in large quantities, a great many foreigners, chiefly British, went there to live, but were excluded from what they considered a fair share in the government. The resulting friction became acute in 1896 and in 1899 led to a second war with Great Britain.

Great Britain also controls the territory about the mouth of the Niger, and an almost continuous line of provinces from Cape Colony to Egypt. The Soudan, formerly belonging to Egypt, became independent soon after Great Britain assumed control of Egyptian affairs. But in 1898

the army of Sir Herbert Kitchener won over the Soudanese the great battles of Atbara and Omdurman, and recovered the lost province.

Germany and Portugal own extensive territories in the southern half of Africa. The Kongo Free State is controlled by the King of the Belgians.

XII. THE SPANISH COLONIES — SOUTH AMERICA.

At the beginning of the nineteenth century the chief Spanish colonies included the Philippines, Cuba, Puerto Rico, Mexico, Central America, and most of South America — except Brazil, which belonged to Portugal. When Napoleon placed his brother on the Spanish throne, the loyalty of these colonies was weakened, and by 1825 all but the Philippines, Cuba, and Puerto Rico won independence. Finally, a rebellion in Cuba led to a war between Spain and the United States (1898), by which Spain lost all three of these colonies. The former Spanish colonies on the American continent had become republics; but Brazil, on severing its connection with Portugal, became an empire. In 1890, however, a revolution transformed that country also into a republic. Its President in 1899 was Campos Salles.

READING REFERENCES.

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APPENDIX.

THE SEVEN WONDERS OF THE WORLD, as reckoned by the Greeks, were The Egyptian Pyramids; The Temple, Walls, and Hanging Gardens of Babylon; The Greek Statue of Jupiter at Olympia; The Temple of Diana at Ephesus; The Mausoleum at Halicarnassus; The Pharos at Alexandria; and The Colossus of Rhodes. All but the last three have already been described.

The Mausoleum was a monument erected by Artemisia, Queen of Caria (B. C. 353), to her deceased husband Mausolus. It was built of the most precious marbles, and decorated in the highest style of Grecian art. Its cost was so immense that the philosopher Anaxagoras on seeing it exclaimed, "How much money is changed into stone!" Not a vestige of it now remains.

The Pharos was a lighthouse built by the first two Ptolemies on the Isle of Pharos. The wrought stone of which it was constructed was adorned with columns, balustrades, etc., of the finest marble. The tower, protected by a sea-wall, stood about four hundred feet high, and its light could be seen over forty miles.

The Colossus of Rhodes was a hollow bronze statue of Apollo, one hundred and five feet high, near the Rhodian harbor. An inner winding staircase led up to the head. It was overthrown by an earthquake (224 B. C.). The Delphic oracle having forbade its reërection, it lay in ruins for over nine centuries, when it was sold by the Saracens to a Jew, who, it is said, loaded nine hundred camels with the metal.

THE SEVEN WISE MEN were variously named even in Greece. The following translation of a Grecian doggerel gives one version:—

"I'll tell the names and sayings and the places of their birth
Of the Seven great ancient Sages, so renowned on Grecian earth.
The Lindian *Cleobulus* said, 'The man was still the best;'
The Spartan *Chilo*, 'Know thyself,' a heaven-born phrase confessed;
Corinthian *Periander* taught 'Our anger to command;'
'Too much of nothing,' *Pittacus*, from Mitylene's strand;
Athenian *Solon* this advised, 'Look to the end of life;'
And *Bias* from Prienè showed 'Bad men are the most rife;'
Milesian *Thales* urged that 'None should e'er a surety be;'
Few were these words, but, if you look, you'll much in little see."

Collins's Ancient Classics.

HISTORICAL RECREATIONS.

ANCIENT PEOPLES.

1. How did a workman's scribble, made thousands of years ago, preserve a royal name, and link it to a monument?

2. What king ordered the sea to be whipped because the waves had injured his bridges?

3. Who among the ancients were the greatest sailors? Who had a religious horror of the sea?

4. What kings took a pet lion when they went to war? Who once took cats and dogs? Who used elephants in battle? Camels? Scythed chariots?

5. What is the oldest book in the world?

6. Compare the character of an Egyptian and an Assyrian; an Egyptian and a Chinaman; a Babylonian and a Persian.

7. What king was so overwhelmed by his successes that he prayed for a reverse?

8. What Roman emperor gave up his throne to enjoy his cabbage-garden?

9. What emperor once convened the senate to decide how to cook a fish?

10. Who gained a kingdom by the neighing of a horse?

11. Who is the oldest literary critic on record?

12. What was the "Dispensary of the Soul"?

13. Who was the "Egyptian Alexander the Great"?

14. What statue was reported to sing at sunrise?

15. Which of the earliest races is noted for intellectual vigor? For religious fervor? For massive architecture?

16. What is the "Book of the Dead"? The Zend-Avesta? The Epic of Pentaur? The Rig-Veda?

17. Who had a palace at Nimroud? At Koyunjik? At Khorsabad? At Persepolis? At Luxor? At Karnak? At Susa?

18. Compare the character of a Spartan and an Athenian; a Roman and a Greek.

19. What people made the intoxication of their king an annual display?

20. What city was called the "Daughter of Sidon and the Mother of Carthage"? What was the "School of Greece"? The "Eye of Greece"? The "Seven-hilled City"?

21. What king had a servant remind him three times a day of a proposed vengeance?

22. Who fought and who won the battle of Marathon? Platæa? Thermopylæ? Salamis? Himera? Mycale?

23. Who were the Cyclops?

24. Where and when were iron coins used as currency? Gold and silver rings? Engraved gems?

25. Who was Asshurbanipal? Tiglath-Pileser? Khufu? Seti? Asshur-izir-pal? Sennacherib? Cyrus? Cambyses?

26. Which do you think was the most religious nation? The most warlike? The most patient? The most intellectual? The most artistic?

27. Where were animals worshiped? The sun? The planets? The elements? Vegetables? The Evil Spirit?

28. Who built the Great Wall of China? The Great Pyramid? The Labyrinth?

29. How were women treated in Egypt? In Assyria? In Persia? In Athens? In Sparta? In Rome?

30. Who was Buddha? Sebak? Pasht? Thoth? Bel? Ishtar? Moloch? Asshur? Ormazd? Nin? Nergal? Baal?

31. How many Assyrian and Babylonian kings can you mention who bore the names of gods?

32. How did a Babylonian gentleman compliment the gods?

33. What does the word *Pharaoh* or *Phrah* mean? *Ans.* According to some authorities it means *the sun*, from the Egyptian "ph-Ra;" by others it is derived from "pe-raa," *grand house*, a title corresponding to our "Sublime Porte."

34. Who was the "Religious Conqueror"?

35. What were the Pools of Peace? The realms of Hades?

36. Who was Che Hwang-te? Nebuchadnezzar? Darius? The Last of the Ptolemies?

37. Who was the "False Smerdis"?

38. Who were the Accadians, and where did they live?

39. What city was captured during a royal revelry?

40. What nations believed in the transmigration of souls?

41. When was the Era of Nabonassar? The First Olympiad? The age of Pericles?

42. What famous story is related of Cornelia, the mother of the Gracchi?

43. Mention the ornaments worn by gentlemen in ancient times.

44. Who was the real Sardanapalus? Sesostris?

45. What religion teaches that the vilest insects and even the seeds of plants have souls?

46. What poem is called the "Egyptian Iliad"?

47. What Roman emperor resembled Louis XI. of France in character?

48. Who was Herodotus? Manetho? Thucydides? Livy? Xenophon? Tacitus? Sallust? Cæsar?

49. What is meant by "seceding to the Sacred Mount"?

50. What great war was begun through helping some pirates?

51. What nation considered theft a virtue?

52. What Greek was called by Solon "a bad imitation of Ulysses"?

53. What was the original meaning of *slave*? Of *tyrant*?

54. Who sculptured the famous Niobe Group?

55. What are the "Elgin Marbles"?

56. Who were the "Lost Tribes"?

57. A great king married the "Pearl of the East." Who was he? Who was she? Why did he marry her?

58. Who were the Periœki? The Helots? The Spartans? The Dorians? The Ionians? The Hellenes?

59. What is meant by "taking Egerean counsel"?

60. What was the Amphictyonic Council? The Council of the Elders? The Court of Areopagus?

61. Name the principal battles of the Persian wars; the Punic wars.

62. Who engaged in the Messenian wars?

63. What were the Seven Wonders of the World?

64. Name the Seven Wise Men, with their mottoes.

65. What Roman emperor amused himself by spearing flies?

66. Who were the "Five Good Emperors" of Rome?

67. Name the most important Egyptian kings. What can you tell about them?

68. Describe the ceremonies of the Magi.

69. How many relics found in tombs can you mention?

70. What is the Rosetta stone? The Behistun Inscription?

71. Describe the Homa ceremony.

72. What was the Apis? "The Lights"?

73. Tell what you can of the Memnonium; the Colosseum; the Ramesseum; the Colossus of Rhodes; the Hanging Gardens of Babylon; the Great Sphinx.

74. Who was the greatest builder among the Pharaohs?

75. What country forbade its priests to wear woolen undergarments?

76. Compare the dress and ceremonies of an Egyptian priest and a Roman flamen.

77. Where was the Parthenon? The Palace of the Cæsars? The Erechtheium? The "Temple of the Sphinx"?

78. What people had no sacred books?

79. Who were the greatest borrowers among the ancients?

80. What is the difference between hieroglyphics and cuneiform writing? What peoples used them?

81. What people used to write on the shoulder-bones of animals?

82. Mention all the writing implements you can remember, and the peoples who used them.

83. Who was Pindar? Simonides? Horace? Sappho? Hesiod? Anacreon?

84. When was an army driven with whips to an assault?

85. Who was "Little Boot"?

86. Give the origin of the word *Vandal*.

87. How did a ray from the setting sun once save a city?

88. What king sat on a marble throne while reviewing his army?

89. What emperor once lighted his grounds with burning Christians?

90. What people wore a golden grasshopper as a head-ornament? What did it signify?

91. Describe the Alexandrian Museum and Library.

92. What was the Athenian Lyceum? The Academy?

93. What Greek philosopher kept a drug-store in Athens?

94. Describe the building of a pyramid.

95. What is the oldest account of the Creation? Of the Deluge? In what language were they written?

96. How many great men can you name who died in prison? Who were assassinated? Who voluntarily committed suicide? Who were sentenced by law to kill themselves?

97. What Greek poem was found under the head of a mummy?

98. What king began his reign by glorifying his father, and ended it by erasing his father's name from the Temple walls and substituting his own?

99. Mention the twelve great Grecian gods, with their attributes.

100. What was the kinship of Isis, Osiris, and Horus, according to Egyptian mythology?

101. Where did people ride on a seat strapped between two donkeys?

102. What great Greek philosopher was an oil speculator?

103. Who were the Cynics?

104. Describe a Chaldean home.

105. What people buried their dead in stone jars? Who embalmed their dead? Who buried them in honey? Who exposed them to wild beasts? Who burned them? Who covered them with wax before burial? Who made feasts for them? Give the post-mortem travels of Rameses II.

106. Describe the education of an Egyptian boy. A Persian boy.

107. Who were the "Ten Thousand Immortals"?

108. Describe a Persian military march.

109. Who invented the alphabet?

110. What happened in Egypt when a cat died? A dog?

111. Describe an Assyrian lion-hunt.

112. What nation excelled in sculptured bas-relief? In brick-enameling? In bronze and marble statuary? In gem-cutting?

113. Compare Egyptian and Assyrian art; religion; literature.

114. Describe an Assyrian royal banquet; a Persian banquet of wine.

115. What national architecture was distinguished by pyramids and obelisks? By tall, slender pillars and elaborate staircases?

116. What nations built their houses on high platforms?

117. Describe the education of a Spartan boy; an Athenian; a Roman.

118. How did the Assyrians go to war?

119. Who was called the "Third Founder of Rome"?

120. How many times in Roman history was the Temple of Janus closed? *Ans.* Eight.

121. What city was entitled "The Eldest Daughter of the Empire"?

122. Who boasted that grass never grew where his horse had trodden?

123. What did Europe gain by the battle of Chalons?

124. Describe a Macedonian phalanx.

125. Who were the "Tragic Trio" of Greece? The Historical Trio?

126. What people covered the mouth of their dead with gold-leaf? Who provided their dead with money to pay their fare across the river Styx? Who furnished them with dates for refreshment in the spirit-world? Tell what you can of the Egyptian *Ka*.

127. Describe the stationery of the Egyptians; the Assyrians and Babylonians; the Persians; the Greeks and Romans.

128. Who made the first discovery of an Assyrian monument?

129. What people used second-hand coffins?

130. What nation cased the beams of their palaces with bronze? Who overlaid them with silver and gold?

131. What modern archæologist discovered the remains of ancient Troy? Describe Cesnola's discoveries; Flinders Petrie's.

132. How did Rameses II. and Asshurbanipal resemble each other?

133. Describe the contents and one of the regulations of Asshurbanipal's library.

134. Who is your favorite Greek? Your favorite Roman?

135. What people loaded the roofs of their houses with earth as a protection from sun and rain? Who had roof-gardens? [In Italy and in the East roof-gardens are still common.]

136. When and where were bronze and iron used for jewelry?

137. In what country was it considered disreputable for a gentleman to walk the streets without a cane?

138. In what country did gentlemen wear cylinders on their wrists? For what did they use them?

139. How did the views of the Greeks and the Persians differ in regard to fire and cremation?

140. Describe an Egyptian funeral; a Greek; a Roman.

141. Who sowed corn over newly-made graves?

142. Describe an Egyptian nobleman's home.

143. Compare Æschylus, Sophocles, and Euripides.

144. Who was Aristophanes? Menander? Plautus? Terence? Lucian?

145. What people entertained a mummy as a guest at parties?

146. Who were the Sargonidæ? Sassanidæ? Seleucidæ? Alcmæonidæ? Heraclidæ?

147. Name the great men of the age of Pericles; of the Augustan age.

148. Describe a Theban dinner-party; a Greek symposium; a Roman banquet.

149. How did an Egyptian fight? An Assyrian? A Babylonian? A Persian? A Greek? A Roman?

150. Name ten great battles before the time of Christ.

151. Describe a Spartan home; an Athenian; a Roman.

152. What Egyptian king changed the course of a river in order to found a city?

153. Describe the Magian rites.

154. Tell what you can of a Roman Vestal.

155. Who were the Three Graces? Three Fates? Three Hesperides? Three Harpies? Three Gorgons? Three Furies?

156. Describe the Nine Muses.

157. For what was the Pnyx celebrated? The Areopagus?

158. In what country was it considered unamiable for a wife to refuse to wear her husband's clothes?

159. What philosopher is said to have lived in a tub?

160. What kind of table-napkins did the Greeks use?

161. Who was the "Blind Bard"? The "Poet of the Helots"? The "Lame old Schoolmaster"? The "Lesbian Nightingale"? The "Theban Eagle"? The "Attic Bee"? The "Mantuan Bard"?

162. Who was called the "Light of Mankind"?

163. What poets dropped their shield in battle and ran from danger?

164. How many Greek poets can you name? Latin poets?

165. What were the "Four Great Schools of Philosophy"?

166. A great philosopher, when burlesqued in a famous play, mounted a bench that the audience might compare him with his ridiculous counterpart. Who was he? Who wrote the play? Were they friends?

167. In what city was cock-and-quail fighting enjoined by law as an instructive exhibition?

168. What Greek poet likened himself to a porcupine?

169. Who was Confucius? Lycurgus? Draco? Æsop? Solon?

170. Describe the peculiar tactics that decided the battle of Marathon; Leuctra; Chæronea; Cannæ.

171. What were the Philippics?

172. What great poets were linked with the battle of Salamis?

173. Where, and as a reward for what, was a wreath of olive conferred? Of parsley? Of laurel? Of pine?

174. What great orator received a golden crown for his public services?

175. What were the Eleusinian mysteries? What great poet is connected with them? Who was accursed for revealing them?

176. What was a Greek trilogy?

177. Who wrote a history named after the Nine Muses?

178. Who was Eucles? Cleisthenes? Leonidas? Pausanias?

179. Compare the style of Xenophon and of Thucydides.

180. Who was the first authenticated "reporter"?

181. What philosopher was tried for atheism because he believed in one great God?

182. Tell what you can of Pythagoras; Socrates; Plato; Aristotle; Zeno.

183. Who was Cimon? Pericles? Aristides? Themistocles?

184. Who was Mardonius? Xerxes? Miltiades?

185. Describe a Babylonian wedding; a Greek wedding; a Roman wedding.

186. Describe the Panathenaia; the Feast of Dionysus.

187. Compare the Babylonian Sacees and the Roman Saturnalia.

188. Who were Hippias and Hipparchus? Who was Pisistratus?

189. Who was Cleopatra? Mark Antony? Brutus? Pompey?

190. What great philosopher was born the year that Pericles died?

191. What great historian died in the year of the "Retreat of the Ten Thousand"?

192. Who formed the "First Triumvirate?" The Second?

193. In what siege did the women braid their long hair into bowstrings?

194. Who were the Seven Sages?

195. How did Hannibal lose an eye?

196. On what field did the Macedonian phalanx fight its last battle?

197. What was the characteristic of the first two centuries of the Roman republic?

198. How did the phrase "Romans and Quirites" arise?

199. Describe a triumphal entrance into Rome.

200. What were the Laws of the Twelve Tables?

201. Tell the story of the "Rape of the Sabines."

202. Who refused a gift of land because he already possessed seven acres?

203. How did Hannibal once outwit Fabius?

204. Tell the story of the capture of Rome by the Gauls.

205. In what battle were gold rings a part of the spoils?

206. In what year did Nineveh fall? Babylon?

207. During what battle did an earthquake occur without being noticed by the combatants?

208. What province was left to the Romans by will?

209. What mathematician was killed in the midst of a problem?

210. Who was Pliny the Younger's dearest friend?

211. What famous general sat amid the ruins of a great city and quoted Homer?

212. What warriors trimmed their hair on the eve of a battle?

213. Distinguish between the different Scipios; the two Catos; the two Plinys.

214. What poet was commemorated by the statue of a drunken old man?

215. What general declared that the greatest joy he had in a victory was the pleasure his success would give to his parents?

216. What emperor boasted that he found his capital of brick, and left it of marble?

217. What emperor wore a toga woven by his wife and daughters?

218. Who were Alexander's favorite artists? Who was his tutor?

219. What was the Roman Poor Law?

220. How many Roman emperors were murdered? How many committed suicide? How many died a natural death?

221. In what country were fat men suspected?

222. What battle ended the Roman republic?

223. What great philosopher died the same year with Demosthenes? Which was the elder?

224. Describe "A Day in Rome;" a Roman home.

225. Describe the different modes of publishing books in ancient times. Name the royal founders of ancient libraries.

226. When was the Era of Martyrs? Of the Thirty Tyrants?

227. What king had the title "Conqueror of Babylon" inscribed upon his signet-ring?

228. Describe a morning in Nineveh.

229. Tell something connected with Mount Olympus; Mount Parnassus; Mount Hymettus; Mount Sinai; Mount Pentelicus.

230. How did his Roman citizenship help St. Paul?

231. When did elephants win a battle?

232. When did the Grecians fight in Italy?

233. Who were the road-builders of antiquity?

234. Show how the struggle of each petty Grecian state for *autonomy* prevented the unity and prosperity of Greece.

235. Compare the personal rights of man among the ancients with those that he enjoys among the Christian nations of to-day.

236. Describe the mode of Rome's growth as a nation.

237. What was the character of Rome's government over her provinces?

238. Under what emperor did all the provincials acquire Roman citizenship?

239. Explain the expression, "Chæronea was the coffin, as Marathon was the cradle, of Hellenic liberty."

240. What was the origin of the word *politics*? *Pagan*?

241. Who first used the expression, "*Delenda est Carthago*"?

242. Narrate the circumstances of the death of Archimedes.

243. Describe the three popular assemblies of Rome.

244. How did the Romans procure a model for the ships of their first fleet?

245. What hostile general once threw a javelin over the walls of Rome?

246. Who said, "It is easier to turn the sun from its course than Fabricius from the path of honor"?

247. Tell the story of Lucretia; Virginia; Horatius Cocles; Mucius; Romulus and Remus; Coriolanus; Cincinnatus; Camillus; Marcus Manlius; Quintus Curtius; Decius; Caius Pontius.

248. Name the twelve Cæsars.

249. For what is the date 146 B. C. noted?

250. Describe the funeral of a Roman emperor.

HISTORICAL RECREATIONS.

MEDIÆVAL AND MODERN PEOPLES.

1. On a monument of Canova's in St. Peter's are inscribed the following names of British sovereigns: James III., Charles III., and Henry IX. Who were they?

2. Who was the "Snow King"? The "Winter King"?

3. We read in the history of France of the "Constitution of the Year III.;" the "Constitution of the Year VIII.;" the "Revolution of the 18th Brumaire;" the "Revolution of the 18th Fructidor;" etc. Explain.

4. A historian says, "Morgarten was the Marathon of Switzerland." Explain.

5. What great war was waging in Europe during our War of 1812?

6. Who was said to be the "first man in Europe, and the second in France"?

7. In what great emergency did the Dutch propose to imitate the Athenians?

8. Compare Cardinals Wolsey and Richelieu.

9. It is said that the "Duke of Guise under Henry III. threatened to be another Pepin to a second Childeric." Explain.

10. Who were the "Sea Beggars"?

11. Who was the "nephew of his uncle"?

12. Name the revolutions in France since 1789.

13. What names of kings are common to England, France, and Germany?

14. What name is confined to England? France? Germany? Russia?

15. Which was the most illustrious Henry of England? France? Germany?

16. What woman was the prime mover in the massacre of St. Bartholomew?

17. What English king had six wives?

18. What English king assumed the title of "King of France"?

19. Compare the Charleses of England with those of France.

20. How many kings ruled in England during the reign of Louis XIV.?

21. What was the difference between the titles "King of the Romans" and "Emperor of Germany"?

22. What German king kept an English king in prison until ransomed?

23. Name the German emperors who led an army into Italy.
24. Who was the "First Gentleman in Europe"?
25. Who was the "Little Man in Red Stockings"?
26. When did Russia first meddle in the affairs of western Europe?
27. Which is the oldest nation in Europe? The youngest?
28. Who was the "Last of the Tribunes"?
29. Who was the "Madman of the North"?
30. What Stuart sovereign did not meet a tragical end?
31. What high office did Wolsey hope to secure?
32. Who was the "Silent One"? The "Lost Dauphin"?
33. What was the Babylonish Captivity?
34. Who was the "First of the Stuarts"?
35. Name the different World's Fairs.
36. What were the so-called "Reform Banquets"?
37. Who was the "Conqueror of Crécy"?
38. Describe the different Revolutions of 1848 in Europe.
39. What *three* English kings, each the *third* of his name, reigned over fifty years?
40. When did France have an insane king? England?
41. Who was the first of the Norman kings to die in England?
42. Who was the "Merry Monarch"?
43. State the time, the cause, and the result upon Prussia, of the Seven-Years' War; the Seven-Months' (Franco-Prussian) War; the Seven-Weeks' War.
44. Who was the "Conqueror of Blenheim"?
45. The Scots termed the Pretender "James VIII." Explain.
46. What corresponding financial bubbles were blown in England and in France early in the 18th century?
47. Who was the "Great Commoner"?
48. Explain the sentence in Macaulay's History, "Hundreds of thousands whom the Popish Plot had scared into Whiggism, had been scared back by the Rye House Plot into Toryism."
49. Who was called the "Best of the Georges"?
50. Who was Louis XVII. of France?
51. Who was "King Hal"?
52. Who was Napoleon II. of France?
53. A historian remarks, "In 1806 the 120th of the Cæsars became only Francis II. of Austria." Explain.
54. Who was the "Citizen King"?
55. Whom did Carlyle style the "Great Prussian Drill Sergeant"?
56. Who was the "Conqueror of Agincourt"?
57. How many republics have been established in France?
58. Name the principal battles of Condé.
59. A historian, remarking upon the reign of Louis XVI. of France,

says, "There was now no Mayor of the Palace, no Count of Paris, no Henry IV., to found a new dynasty." Explain.

60. Who was "Queen Bess"?

61. What was the cause of the long hostility between England and France?

62. What is the European States-System?

63. Who was the "Iron Duke"?

64. Who was the "Greatest of the Plantagenets"?

65. State the origin of the Methodists; of the Friends.

66. When was the last States-General convened in France?

67. Who was the first Prince of Wales?

68. Who was the "King of Bourges"?

69. Describe the effect of the Norman Conquest of England.

70. When Charles XII. invaded Russia, Peter said, "My brother Charles affects to play the part of Alexander; but I think he will not find in me a Darius." Explain.

71. Who was the "Old Pretender"? The "Young Pretender"?

72. What prime minister governed the English Parliament by bribery?

73. Who was "Good Queen Anne"? The "Virgin Queen"?

74. Contrast the conduct of the spectators at the execution of Charles I. and of Louis XVI.

75. Who was the "Napoleon of Peace"?

76. Who was the first king of England?

77. Compare the fate and the character of Richard II. and Edward II. of England.

78. Who was styled the "King of the French"?

79. Why did the Normans finally blend so easily with the Anglo-Saxons in England?

80. What were the causes of the French Revolution?

81. What is meant by the Balance of Power?

82. In what respect did the conquest by the Turks resemble that by the Germans?

83. When did the *tiers état* get its first representation in France?

84. Who were Wesley and Whitefield?

85. Compare the close of the Carlovingian dynasty in France with that of the Merovingian.

86. Tell what the Normans did in Europe.

87. Who was the "Prisoner of Ham"? (Napoleon III.)

88. What was the Pragmatic Sanction?

89. Why are there so many French artisans in England?

90. Who was Henry V. of France?

91. What kings had titles referring to physical qualities? To mental qualities?

92. What was the Treaty of Paris? Vienna? Presburg? Luneville? Amiens? Campo Formio? Passau? Tilsit? Utrecht? Aix-la-Chapelle? Nimeguen? Ryswick?

93. State the causes, effects, principal battles, and prominent generals of the Hundred-Years' War.

94. Bound France at the accession of Capet.

95. What event in English history did Napoleon's dispersion of the Five Hundred resemble?

96. Who was the "Grand Monarch"?

97. Who were the most despotic kings named in history?

98. Who was the "Count of Chambord"? Who is "Eugenie"?

99. Who fought the battles of Blenheim, Ramillies, Oudenarde, and Malplaquet?

100. When and where were the Reformers called Protestants?

101. Who were the Whigs? The Tories? What was the origin of these names?

102. What was the Fronde?

103. For what is Sully famous?

104. Quote some noted historical passages from Shakspere.

105. When did the Germans first invade France?

106. Who were the "Do-nothing kings"?

107. In how many great battles were the Austrians defeated by Napoleon?

108. What French king made the first invasion of Italy? The last?

109. Who was the "Hero of Rocroi"?

110. Who fought the battles of Fontenoy, Raucoux, and Lawfelt?

111. Who was the "Sailor King"?

112. For what is Francis I. noted in history? Louis XIV.? Louis XV.? Henry IV. of France? Henry IV. of Germany?

113. What was the Edict of Nantes?

114. Who was the last king of France? The last emperor?

115. What two great generals died during a tempest?

116. State what was decided by the Peace of Westphalia.

117. Who was "Corporal Violet"?

118. Who fought the battles of Rocroi, Freiburg, Nordlingen, and Lens?

119. What French kings reigned during the time of the Crusades?

120. For what is Colbert noted? Louvois?

121. Who were the Huguenots?

122. State the principal events in the life of Luther.

123. Who were the Nonconformists?

124. Name the chief kings of the 14th century; the 18th.

125. Who was King of France in 1066? 1572? 1648? 1776?

126. Give the origin of the French "tricolor."

127. What important event occurred at the Diet of Worms?

128. Who was the great rival of Charles V.?

129. What was Napoleon's first great victory? His last?

130. What was the Confession of Augsburg?

131. Who were the Puritans? The Separatists? The Independents?

132. Explain the following sentence used by an historian: "Pope Gregory XIII. saw in Henry III. a second Louis V., and in Henry Duke of Guise a new Hugh Capet."

133. Tell the story of the Spanish Armada.

134. Describe the English Revolution of 1688.

135. Whose motto was "Divide and govern"?

136. Describe the pomp, power, and fate of Wallenstein.

137. How many great battles did Napoleon lose?

138. Name the causes, effects, duration, principal battles, and prominent generals, of the War of the Spanish Succession.

139. What was the object of the Council of Trent?

140. Describe the events by which the Church of England was separated from Rome.

141. Tell the story of Essex and the ring.

142. What was the life-purpose of William, Prince of Orange?

143. Who was the "Little Corporal"?

144. What was the Tennis-court oath?

145. What was the cause of the downfall of Napoleon I.? Napoleon III.?

146. What English monarch was the contemporary of Charles V. and Luther?

147. What was the fate of Archbishop Cranmer?

148. Name and distinguish the three famous Princes of Orange.

149. Describe the sack of Magdeburg.

150. What French kings reigned during the time of the Hundred-Years' War?

151. Was Henry VIII. favorable to Luther?

152. What effect did the massacre of St. Bartholomew have upon the civil war in France?

153. What marriage laid the foundation of the rivalry between the houses of Austria and France?

154. Who prepared the Book of Common Prayer?

155. Who was John Calvin? George Fox?

156. Name the best kings in the Capetian line; the Carlovingian line; the Tudor line; the Stuart line; the Bourbon line; the Plantagenet line.

157. What was the character of Catharine de' Medici?

158. Describe the last days of Charles V.

159. What was the object of the revocation of the Edict of Nantes?

160. What peculiar tactics did Napoleon adopt at Austerlitz?
161. What was the effect of the battle of Naseby?
162. What were Richelieu's aims?
163. What was the peculiarity of the reign of Charles II. of England?
164. What French king married Mary, afterward Queen of Scots?
165. What was meant by ship-money?
166. What was the Long Parliament?
167. What queens of France were divorced?
168. What is meant by the "Sun of Austerlitz"?
169. What was the duration of the so-called Hundred-Years' War?
170. What was the Gunpowder Plot?
171. Tell something about the character of Marlborough.
172. What was "Pride's Purge"?
173. What was the Battle of the Nations?
174. What was the Day of the Sections?
175. What was the Seven-Years' War called in America?
176. Who was the "Hero of Marston Moor"?
177. For what is the elder Pitt noted?
178. How many Henrys were among the kings of France?
179. How many French kings have surrendered to the enemy?
180. Describe the glory of Cromwell's Protectorate.
181. What king learned the ship-builder's trade?
182. What great capitals of Europe did Napoleon enter in triumph?
183. Sketch the life of Charles XII. of Sweden.
184. What does the change of name from Northmen to Normans indicate?
185. What infant in his cradle received the title of the "King of Rome"? (See Brief Hist. France.)
186. In what battle were spurs of more service than swords?
187. Who were the Leaguers?
188. What was Walpole's policy?
189. Who were the Schoolmen?
190. Who were the Ironsides?
191. Name the great battles fought between the French and the English.
192. What was the Rump Parliament?
193. Who is sometimes styled Napoleon IV.?
194. Why was Cromwell's rule distasteful to the English?
195. How many coalitions leading to war have been made against France?
196. How many years have the descendants of Capet occupied the throne of France?
197. What was the Declaration of Rights?
198. Who was John Law?

199. What was the Black Hole? The Black Death?

200. Which was the first victory of the French Republic? Its effect?

201. Should Louis XVI. be blamed for the Revolution?

202. How many times did Napoleon enter Vienna as a conqueror?

203. When did Kossuth appear in history?

204. Describe the Reign of Terror.

205. How many years has the government of France been a republic? An empire?

206. Name the principal actors in the Jacobin rule during the French Revolution.

207. Who were the Carbonari?

208. Where are the keys of the Bastile?

209. What were the Assignats?

210. What was the Test Act?

211. What great poet helped Greece achieve its freedom?

212. Who was the Black Prince?

213. What great events occurred in the time of Philip I.?

214. What was the Renaissance?

215. Illustrate how often, in history, a strong king has been followed by a weak one.

216. What was the first English Reform Bill?

217. What great war was marked by the capture of a king and a pope, and the sack of Rome?

218. What great political crime was perpetrated soon after the Seven-Years' War?

219. To what line of kings did Charles V. of France belong? Henry IV. of France? Henry IV. of England? Henry IV. of Germany? Louis XV.? Charles the Simple of France?

220. Who was "Father Fritz"?

221. What was the German Confederation? When was it formed?

222. On the public buildings in Paris are inscribed the words, "Liberté, Égalité, Fraternité." Whence did this motto take its rise?

223. Why was not the art of printing discovered earlier than the 15th century? (This question is designed to bring up the general relation of supply and demand.)

224. Who was the "Corsican Adventurer"?

225. Name the great victories of Luxemburg.

226. How did Marlborough's fall affect continental affairs?

227. What memorable event occurred at the siege of Leyden in 1574?

228. In what battle did Gustavus Adolphus fall?

229. What victories did the Prince of Orange win over the French?

230. What was the South Sea Bubble?

231. How is the history of Maria Theresa linked with that of Frederick the Great?

232. What monarch wore high-heeled shoes to increase his stature?

233. What is meant by the elder and the younger branch of the Bourbons?

234. Name some standard life of Frederick the Great; Louis XIV.; Charles XII.; Peter the Great; Napoleon; Charles V.

235. What was the Mississippi scheme? How did it affect this country?

236. Whence did the French derive their love of a strong, centralized government?

237. Name the standard histories of England, and state their peculiarities and the periods they cover.

238. When and by whom was St. Petersburg founded?

239. How many Johns have reigned in France? In England?

240. Sketch the character of the "Four Georges."

241. When and how did France lose Canada?

242. What kings were assassinated?

243. What ruler occupied a different bed every night?

244. Illustrate the love of his soldiers for Napoleon I.

245. What was the Golden Bull?

246. What was the Aulic Council?

247. Who were the Girondists?

248. Who were the Roundheads? The Cavaliers?

249. How did the character of George III. affect this country?

250. Name the great men who clustered about Louis XIV.

251. What women have exerted a great influence on French history?

252. What was the fate of Marat? Danton? Robespierre?

253. What great victories did Nelson achieve? Effect?

254. When, where, and between whom, was the battle of Guinegate fought? Steinkirk? Lens? Blenheim? Jena? Pavia? Waterloo? Wagram? Oudenarde?

255. What influence did our Revolutionary War have upon France?

256. What great battle finally checked the Turkish advance in Europe?

257. Describe the retreat from Moscow.

258. Sketch the growth of the Papacy after the fall of Rome.

259. What was Queen Anne's war called in Europe?

260. What monarch persecuted the Protestants in France, and yet protected them in Germany? Why?

261. With what European nations was England engaged in war during our Revolution?

262. What modern nation, in imitation of ancient Rome, has been governed by a consul?

263. In what century was the age of Louis XIV.? The age of Elizabeth? The age of Richelieu?

264. Who suppressed the Knights Templars?

265. What was our King William's War called in Europe?

266. What great battles have been fought on the plains of Leipsic?

267. What was the point of difference between the Calvinists and the Lutherans?

268. Name the principal battles of Napoleon I.

269. Give an account of Napoleon at the Bridge of Lodi.

270. What were the Berlin decrees?

271. What is meant in French history by the Revolution? The Hundred Days? The Restoration?

272. For what achievement is Sobieski noted?

273. Who were the Janissaries?

274. Sketch Wellington's career.

275. Who was the "Exile of St. Helena"?

276. Duruy says, "Napoleon III. was not a royal do-nothing." Explain the allusion.

277. What was the cause of the long hatred between England and France?

278. What great statesman died on hearing of the battle of Austerlitz?

279. When was the temporal power of the Pope founded?

280. "The dream of Charlemagne and Charles V. was Napoleon's also." Explain.

281. What was the Zollverein?

282. What were the causes of the French Revolution of 1830? 1848? 1871?

283. For what is the year 800 noted? 1000? 1066? 1346? 1415? 1492? 1494? 1517? 1525? 1558? 1571? 1572? 1588? 1598? 1630? 1648? 1666? 1704? 1707? 1756? 1775? 1789?

284. Sketch Napoleon's Egyptian campaign.

285. What was the object of the Anti-Corn-Law League?

286. Who were the Chartists?

287. Name some Italians who have attained prominence in French politics.

288. What was the effect upon European history of the marriage of Mary of Burgundy to Maximilian?

289. What is the Code Napoleon?

290. What was the kingdom of Burgundy?

291. What curious story is told of Rollo's doing homage for his fief?

292. How did Charlotte Corday's dagger precipitate the Reign of Terror?

293. Name some incident of the battle of Ivry.

294. What was Cavour's policy?

295. What was Luther's object in posting the ninety-five theses on the cathedral door?

296. What child-kings have occupied the throne of France? Of England?

297. Who is the "Sick Man"?

298. What became of Josephine after the fall of Napoleon? Maria Louisa? (See Brief Hist. France.)

299. Where did the charge of the Six Hundred occur?

300. Name the causes and effects, the duration, the principal battles, and the prominent generals, of the Seven-Years' War.

301. What French king had the longest reign? The shortest?

302. What was the effect of the battle of Morgarten? Nancy? Waterloo? Jena? Jemmapes? Runnymede? Pavia?

303. Describe the state of the Church when Luther appeared.

304. What three great European monarchs were contemporaneous in the 16th century?

305. How many French kings have been dethroned?

306. What will be the probable effect upon Italy of the Suez Canal?

307. What caused the hostility between Zwingle and Luther?

308. Who was the "Golden-footed Dame"?

309. When did a charge of a small body of cavalry decide a great battle?

310. How many times have foreign armies taken Paris?

311. What was the Holy Alliance?

312. What is meant by the "Three Days of July"?

313. What folly did Prince Rupert commit at the battle of Naseby?

314. Why did Francis I. form an alliance with the Turks?

315. What three kings in succession led great armies into Italy?

316. Who was the chevalier "without fear and without reproach"?

317. What king sent his own sons to prison in order to release himself?

318. Relate some anecdote, or state some interesting fact, concerning Cromwell; Napoleon; Louis XIV.; Peter the Great; Charles XII.; Charlemagne; Mary Queen of Scots; Elizabeth.

319. What was the Smalcaldic War?

320. Explain the *coup d'état* of Dec. 2.

321. What was the League of Cambrai?

322. State the causes of the Guelf and Ghibelline feud.

323. Name the great events that marked the beginning of the modern era.

324. What was the War of the Investiture?

325. When and where was gunpowder first used in battle?

326. What was the needle-gun?

327. What was an interdict?

328. What island kingdom has accomplished in a generation what required centuries in Europe to perfect?

329. Tell the sad story of Lady Jane Grey.

330. Distinguish between the two Maurices named in history.

331. Name the leaders in the French Civil-Religious War.

332. Who was the first Bourbon king?

333. What were Mary Stuart's claims to the English throne?

334. What was the Conquest of Granada? How is that event connected with our history?

335. What was Magna Charta?

336. What were the causes of the Revival of Learning?

337. Who was Tilly?

338. What is the tricolored flag? How did it originate?

339. Who was the "Horace of France"?

340. Describe Charles II.'s alliance with Louis XIV.

341. In what respect did Charles I. resemble his father?

342. What great battles were won with the longbow?

343. Compare the influence of the discovery of gunpowder with that of printing.

344. What points of contrast were there between the first Stuart king of England and the Tudors?

345. What is meant by the "divine right of kings"?

346. What was the Triple Alliance?

347. Name two instances in which a spider has changed the fate of a great man.

348. Describe the Saracenic civilization in Spain.

349. What event caused Wolsey's fall?

350. Show how the doctrines and forms of the English Church were shaped under Edward VI.

351. What were the greatest events of the 15th century? 16th? 17th? 18th?

352. What effect did the Crusades have upon Europe?

353. What was the Congress of Vienna?

354. Sketch the steps by which Prussia became the head of Germany.

355. With what generals are the battles of Fleurus, Steinkirk, and Neerwinden connected?

356. In what great campaign was the bayonet first used?

357. How did Richelieu capture Rochelle?

358. Who was the "Upholsterer of Notre Dame"?

359. What is meant by the devastation of the Palatinate?

360. Who were the Moors of Spain?

361. What was the Ladies' Peace?

362. Who were the Knights of St. John?

363. State the "pivotal point," or the tactics, or some marked incident, that decided the issue of the following battles, and by which they

can be remembered: Pavia; Leipsic; Lech; Lützen; Freiburg; Marston Moor; Naseby; battle of the Boyne; Plains of Abraham; Lodi; Arcole; Rivoli; Austerlitz; Waterloo.

364. What king wrote an essay against the use of tobacco?

365. What was the Petition of Right?

366. What was "Thorough"?

367. Who were the Covenanters?

368. What was the effect of Luther's translating the Bible?

369. Describe the extent and power of the Spanish Empire under Charles V. and Philip II.

370. Who were the Jacobites? The Jacobins?

371. Describe the amusements of three noted kings reigning in the early part of the 18th century.

372. Quote Johnson's verses upon Charles XII.

373. What event marked the opening of the 18th century?

374. Name the last battle in which an English king fought in person.

375. What monarch said that he "treated as a prince, and not as a merchant"? "I make war on the living, not on the dead"?

376. When did a death save a great king?

377. Tell the story of the famous wind-mill still shown at Potsdam.

378. State the steps of the Unification of Italy.

379. Who was the "Hero of the Red Shirt"?

380. What effect did the Franco-German War of '71 have upon Italy?

381. What war was brought on by the closing of two churches? By the massacre of a congregation?

382. How did Italy become a province of the Eastern Empire?

383. What remarkable man was born in Arabia in the 6th century?

384. Explain why the Crusaders encountered in Palestine both Turks and Saracens.

385. What tales describe Arabian manners and customs in the 8th century?

386. What complaint was made against the earliest Hanoverian kings of England?

387. During how many years was England a republic?

388. Which one of Napoleon's generals did the Congress of Vienna allow to retain his throne?

389. Who was the author of the inductive method of reasoning?

390. Mention some of Mohammed's doctrines.

391. What was the Continental System?

392. Why did the Puritans emigrate to America?

393. What literature was diffused by the fall of Constantinople?

394. Describe the expulsion of the Moors from Spain by Philip III.

395. Show how trade with India has enriched Europe.

396. What was the greatest extent of the Saracen Empire?

397. How many queens have ruled England?

398. Name the "Four Conquests of England."

399. Which is the longest war named in European history?

400. Sketch the principal steps in the growth of constitutional liberty in England.

401. Do the Turks belong in Europe?

402. State the cause, duration, decisive battle, and effect of the War of the Roses.

403. What English reign coincided with three French reigns, and, *vice versa*, what French reign coincided with three English ones?

404. Sketch the principal features of feudalism.

405. Who was the "Monk of Cluny"?

406. Who was the "Great Captain"?

407. What remarkable men lived during the last decade of the 15th century?

408. What famous duke died in a pool of water by the roadside?

409. What treaty was negotiated upon a raft in the river?

410. How long was Hanover joined to England?

411. What solitary act of courage did Richard II. show?

412. Who was Henry the Fowler?

413. Contrast early German with early French history.

414. Is there a sharp division between any two ages in history?

415. What Dutch admiral tied a broom to his masthead?

416. How long after the battle of Hastings did the Great Fire at London occur?

417. Repeat the epigram upon Charles I.

418. What daughter helped expel her father from his throne?

419. Who was Peter Zimmermann?

420. Who was the Great Elector?

421. What king had a body-guard of giants?

422. When did the Battle of the Three Emperors occur?

423. When did the Pope come to Paris to crown a French king?

424. When did the birth of an heir cost an English king his crown?

425. Tell the story of Maria Theresa before the Hungarian Diet.

426. Was Cromwell justified in executing Charles I.?

427. What was the New Model?

428. What two great men had the power, but dare not take the title, of king?

429. Sketch the general characteristics of the Stuarts; the Tudors.

430. What was the Praise-God Barebone's Parliament?

431. What was the longest gap between two successive English Parliaments? Two French States-Generals?

432. Who said, "Better a drowned land than a lost land"?

433. What was "Morton's Fork"?

434. "Francis I. on his way to Paris from Madrid vapored much of Regulus." Explain.

435. Charles V. once said, "I do not intend to blush like Sigismund." Explain.

436. What English kings were authors?

437. What was the Revolt of the Beggars?

438. Who said, "Some birds are too big for any cage"?

439. Who was the "Tyrant of the Escurial"?

440. Why did not Pope Clement VII. dare to offend Charles V.?

441. What English minister lost his head for getting his king a homely wife?

442. Who was the first queen-regnant of England?

443. Who was styled the "Flower of Chivalrie"?

444. What kings have expelled from their dominions large classes of their subjects?

445. Contrast the general characteristics of the middle ages with those of the modern era.

446. Who was the "King-maker"?

447. What was the Holy Roman Empire?

448. Name several instances of the general persecuting spirit of former times.

449. What English author defends the character and conduct of Henry VIII.?

450. Describe the growth and influence of free cities in the middle ages.

451. Mr. Bagehot writes, "The slavish Parliament of Henry VIII. grew into the murmuring Parliament of Queen Elizabeth, the mutinous Parliament of James I., and the rebellious Parliament of Charles I." Explain.

452. What great events occurred in 1689?

453. Was Napoleon I.'s reign a permanent benefit to France? What was its general effect upon Europe?

454. When did a beggar's grandson become a king?

455. Who said, "I am the state"?

456. Who was the "Last of the Knights"?

457. What peasant girl became a queen?

458. Has Germany or France ever had a queen-regnant?

459. To what historical event is allusion made in the poem beginning,—

> "On Linden, when the sun was low,
> All bloodless lay the untrodden snow?"

460. Name the fifteen most decisive battles and sieges of modern times, and state the reasons for the selection.

INDEX

AND PRONOUNCING VOCABULARY.

*** The figures refer to the page number.

NOTE.— Diacritical marks are as follows: *ā, ē, ī, ō, ū,* are long; *ă, ĕ, ĭ, ŏ, ŭ,* short, as in *ām, mēt, īn, ōn, ūp; â, ê, î, ô, û,* as in *câre, êrm, âsk, gîll; ü* as in *full; ë* as in *term; é* as in *there; ç* like *s; ġ* like *j; ch* like *k; ş* like *z; th* as in *thine.*

Abbassides (ab-băs'ĭdz), the, 330.
Abdal'lah, 405.
Ab'e-lard, 413.
Abou Beker (ä'boo bĕk'r), 327.
Aboukir (ä-boo-keer'), battle of, 551.
Abram in Canaan, 80; in Egypt, 39.
Aby'dus, temple of, 18.
Academy at Athens, the, 175, 282.
Ac'cad, 45, 46.
Accă'dian, the, 45.
Achæ'an League, the, 157.
Achæans, conquest of, by Dorians, 117.
Achaia (ă-kā'ya), province of, 237.
Achilles (ă-kil'leez), 116, 190.
Acre (ā'ker), 400, 403, 551.
Acrŏp'olis, 123, 128, 145, 180–182, 187, 194.
Actium (ăk'shē-ŭm), battle of, 254.
Addison, Joseph, 553.
Adelheid (ä'dĕl-hīd), married to Otto, 375.
A'drian IV., Pope, 391
Adrianŏ'ple, capture of, 407.
Æ'dīles, Roman, 271.
Ægŏspŏt'ămi, battle of, 145.
Æne'as, 117, 205.
Æne'id, the, 117, 275.
Æ-ō'li-an war, the, 116.
Æ-ōl'ic Colonies, 118.
Æ quians, the, 220.
Æschines (ĕs'kĭ-neez), 173.
Æschylus (ĕs'kĭ-lŭs), 127, 165, 168, 192.
Æsop (ē'sŏp), 173, 174.
Aetius (a-ē'shĭ-ŭs) at Châlons, 268.
Ætō'li-an League, 157.
Ætolians, the, at Thermopylæ, 237.
Africa, 19, 328, 426, 603.
Agamem'non captures Troy, 116.
Agăth'o-clēs, tyrant of Sicily, 79.
Agēsĭlā'us, King of Sparta, 146.
Agincourt (ă-zhăn-koor'), battle of, 366.
A'gis, King of Sparta, 179.
Ag'ora, the Athenian, 182.
Agrarian Law, 216.
Agric'ola conquers Britain, 260, 337.
Agrigen'tum, capture of, 227.
Agrip'pa, 214, 998.
Agrippina (ă-grip-pī'na), 259.
A'hab, 48.
A'haz, 49.
Ahriman (ăh'ri-man), Persian god, 98.
Aix (āks), battle of, 242.
Aix-la-Chapelle (āks-lă-shă-pĕl'), 336, 381, 490, 529.
Ajaccio (ä-yät'chō), 546.
Al'aric the Goth, 267.
Al'ba Lon'ga, 205, 209.
Albert I., Duke of Austria, 384, 387, 388.
Albert II., 384
Albert, Prince, 586.
Alber'tus Mag'nus, 413.
Albigĕn'sēş, the, 358.
Albuera (ăl-bwā'ra), battle of, 568.
Alcæ'us, Greek poet, 164.
Alcazar (ăl-kăz'ăr), the, 435.
Alcibī'a-dēş, 141, 143, 144, 175.
Alc-mæ-ōn'ĭdæ, the, 123, 124.
Alcuin (ăl'kwin), 336, 349.
Alexander the Great, 150–152, 177.
Alexander of Russia, 562, 565.
Alexander Sevē'rus, 262.
Alexandria, 151, 154, 328, 551.
Alfonso of Aragon, 395.
Alfred the Great, 339, 349.
Algiers (ăl-jeerz'), 492.
Alhăm'brā, the, 330, 405.
Allia, 221.
Allō'dial Lands, 408.
Alma, battle of, 586.
Alphabet, 77, 113.
Alsace (ăl-săs'), 485, 580.
Al'tis, the Greek, 181, 186.
Al'vă, Duke of, 446.
Alvinczy (al-vĭn'tse), 549, 550.
Am'brōşe. See *Christian Fathers.*
Amenemhe (ä-men-em'ē) III., 39.
America, discovery of, 387, 405, 427.
Amiens (ă'mĭ-ăn), 358, 559.
Amphĭctyŏn'ic Council, 115, 149.
Amphitheater, Flavian (Colosseum), 284.
Am'unoph III., 17.
Amurath (ä-moo-rät'), 407.
Anăb'asis, the, 172.
Anăc'reon, 164.
Anaxăg'oras, 167, 174.
Anaximan'der, 174.
Andronī'cus, Livius, 273.
An'gelo, Michael, 395, 424, 467.
Anglo-Saxons, 318, 338, 339, 347.
An-gō'ra, battle of, 406.
Anjou (ŏn-zhoo'), Dukes of, 430.
Anne of Austria, 488.
Anne of Beaujeu (bō-zhoo'), 370.
Anne of Cleves, 460.
Anne of England, 512.
Antăl'çidas, Peace of, 146.
Anti-Corn Law League, 585.
An'ti-ŏch, 155, 237, 399.
Antī'o-chus the Great, 234, 237.
Antip'ater, 150.

Antĭs'thenēş, 177, 194.
An'tonīnes, age of the, 261.
Antonī'nus, Marcus, 261.
Antoninus Pius, 261.
An'tony, Mark, 251–254.
Ant'werp, 445.
Apĕl'lēş, 155, 183.
Ape'pi II., 80.
Aphrodī'tē, 184.
A'pis, 31.
Apŏl'lo (Apollon), 184.
Apollodō'rus, Greek painter, 182.
Apollŏ'nius, Greek poet, 155.
Ap'pian Way, the, 283.
Ap'pius Clau'dius, 217, 283.
Aqueducts of Rome, 282.
Aquī'nas, Thomas, 413.
Ar'abs, 326–331, 417.
Ar'agon, 404.
Arbe'la, battle of, 151.
Arc, Joan of. See *Jeanne d'Arc.*
Arch of Constantine, 284; of Severus, 284; of Titus, 284, 396.
Archān'gel, first Russian seaport, 520.
Archidā'mus, 140, 141.
Archĭl'ochus, 163.
Archimedes (är-kĭ-mē'deez), 155, 234.
Architecture. See *Art.*
Ar'chons, Athenian, 121.
Arcole (ar-kō'lā), battle of, 549.
A-re-ŏp'agus, court of, 122, 194.
A'rēş (Mars), god of war, 184, 192.
Argonautic Expedition, 115.
Ar'gŏs, 117, 146.
Aria or Iran, 10.
Ariad'ne, 185.
A'rianism, 265, 266.
Aristī'dēş, 128, 129, 132, 135.
Aristodē'mus, 193.
Aristŏph'anēş, 155, 169, 175, 199.
Aristŏt'le, 150, 176, 177, 194, 413.
A'rius, 265.
Arkwright, Sir Richard, 556.
Armada, the Invincible, 464.
Armagnacs (är-män-yäks'), 366–368.
Arminius, 256.
Armor. See *Military Customs.*
Arquebus (är'kwē-bŭs), 436.
Arsā'çidæ, the, 156.
Art, Assyrian and Babylonian, 55, 71, 72, 113, 413; Carlovingian, 336; Chaldean, 64, 65, 71; Chinese, 110; Egyptian, 26, 44, 413; English, early, 349, 350; French, early, 372; German, early, 325; Greek, 137, 145, 154, 158, 180, 192, 194, 201; Hebrew, 85; Hindoo, 105; mediæval, 316, 414; Persian, 96, 104; Phœnician, 77; Roman, 281, 285, 305, 310; Saracen, 330; 16th century, 467; 17th century, 515, 517; 19th century, 561.
Artaxerxes (är-taks-ĕrks'eez), 135, 145.
Artaxerxes (Babegan), 156.
Ar'temis, 184, 189, 194.
Arthur, Prince, 358.
Artois (är-twä'), 358, 370, 489.
Arts and inventions, Assyrian and Babylonian, 48, 59, 71, 72; Carlovingian, 336; Chaldean, 64; Chinese, 111; Egyptian, 28, 44; English, 349; French, early, 372; German, 325, 384; Greek, 183; Hebrew, 85; Hindoo, 105; mediæval, 414; Persian, 97, 104; Phœnician, 77; Roman, 282, 310; Saracen, 331; 16th century, 467; 17th century, 514; 18th century, 555; 19th century, 561.
Ar'yan race, 10–13, 51, 88, 89, 105, 114, 204.
Ascā'nius, son of Æneas, 205.
As'cham, Roger, 467, 472.
Aspā'sia, 167.
As'pern, battle of, 566.
Assemblies, Congregation of Israel, 86; French, 359, 540–542, 581; German, 323; Greek, 116, 194; Roman, 208, 212, 215 (see *Comitia*); the Witenagemot, 347.
As'shur, Assyrian god, 62; emblem of, 98.
Asshurbăn'ipal, 49, 54, 67, 69, 70.
Asshur-e-med'i-lin (Saracus), 47, 50, 55.
Asshur-ī'zir-pal, 48.
Assyria, 17, 46–70, 88, 89.
Astar'te (Ash'ta-rŏth), 79.
Astrologers, 52, 56, 288, 290.
Asty'agēş, 88.
Athē'na, 180, 181, 184, 187, 194.
Athenian art, 123, 181–183; constitution (of Solon), 122; democracy, 119, 124, 139, 159; education, 178; homes, 195; kings, 121; literature, 123, 161–172; Panathenaic procession, 187; respect for Pericles, 140, 141; schools closed, 157; schools of philosophy, 175–177; senate, 123; supremacy, 134; symposia, 197–199; theaters, 170, 187–189; tyrants, 123.
Athenians, the, 134, 137, 138, 159, 170, 179, 194, 197, 201.
Athens, 119, 121–140, 144, 146, 157, 158, 194.
At'talus, 237.
Attic wit, 199.
At'tica, 121, 124, 143, 176.
At'tila, 267, 268, 393, 405.
Auerstadt (ow'er-stät), battle of, 564.
Augsburg, confession of, 442; diet at, 441.
Augurs, Roman, 205, 208, 251, 293.
Augustan age, the, 256, 310, 553.
Augŭs'tulus Rŏm'ulus, 269.
Augustus Cæsar, 252–258, 296, 298.
Augustus the Strong, 523.
Aulic Council, 387.
Aurē'lian, 263.
Aus'terlitz, battle of, 563.
Austria, 374, 384, 531, 588, 590–593.
Austrian Succession, war of the, 527.
Austro-Hungary, 592.
Av'entine Hill, 205, 208, 209, 214, 217.
Avignon (ä-veen-yōn'), 360.
Azof', capture of, 521.
Aztecs, the, 427.
Bā'al, 78.
Baalbec (bāl-bĕk'), 75, 281.
Babel, Tower of, 55.
Bä'ber, 406.
Babylon, 46, 50, 51, 58, 89.
Babylonian art, 55; curious customs, 63; empire, 45, 46, 50; literature, 54, 55, 71; religion, 61; scene, 63; writing, 52.
Bac'chus (Diony'sus), 185, 187.
Bacon, Lord, 468, 513.
Bacon, Roger, 413, 424.
Bac'tria, 10, 93.
Badajoz (bäd-ä-hōs'), capture of, 568.
Bad'en, 326, 592.

Bagdad', 330; capture of, by Turks, 406.
Bajazet' ravages Greece, 407.
Balaklava, battle of, 586.
Baldwin, King of Jerusalem, 399.
Balliol, John, King of Scotland, 345.
Bannockburn, battle of, 345.
Banquets, Reform, 576.
Barbaros'sa, Algerine pirate, 437.
Barbarossa, Frederick, 380, 400.
Barneveld, John of, 449.
Barras (bä-rä'), Gen., 546.
Barré (bä-rā'), Col., 536.
Barri (bä-rē'), Comtesse du, 537.
Basilicas, Roman, 281.
Basle (bal), 476, 478; Council of, 392.
Bissa'no, battle of, 549.
Bastile (bäs-teel'), storming of the, 540.
Batā'vian Republic, 545.
Bautzen (bowt'sen), battle of, 570.
Bavā'ria, 485, 592.
Baxter, Richard, 513.
Bayard (bā'ärd), Chevalier, 431, 432, 434.
Bazaine (bä-zān'), Marshal, 580.
Beauharnais (bō-är-nā'), Mme. de, 547.
Beauharnais, Eugene de, 547, 562.
Beaumont (bō'mônt), Francis, 513.
Becket, Thomas à, 343.
Bede, the Venerable, 349.
Bedford, Duke of, 367, 368.
Beggars, 439, 446, 448, 473, 476–478, 491.
Behis'tun Inscription, 53, 90.
Belgium, 445, 543, 550, 599.
Belisā'rius, 320.
Belshāz'zar, 51.
Benedictine monks, 390.
Benevĕn'to, 563.
Benevolences, 455.
Beni Hassan, tombs of, 40.
Berengar, Prince, 375.
Berlin Decrees, 565; treaty, 597.
Bernadotte', French marshal, 563.
Ber'nard, Duke of Weimar, 483, 484.
Berō'sus, 46.
Bethho'ron, Joshua at, 82.
Bias. See *Seven Sages*.
Bible, the, 85, 154, 226, 425, 440, 459, 501, 507, 523.
Big'marck, Otto von, 590.
Black Death, the, 362.
Black Hole of Calcutta, 534.
Black Prince, the, 362–364.
Blake, Admiral Robert, 504.
Blenheim (blĕn'ĭm), battle of, 493.
Blücher (bloo'ker), Marshal von, 572.
Boe-ō'tian League, 139, 147.
Bohĕ'mia, 386, 480, 485, 528.
Bŷhemond, 398.
Boileau (bwä-lō'), 513.
Boleyn (Bool'in), Anne, 457, 460.
Bonapartists, the, 576.
Boniface VIII., Pope, 359.
Book of the Dead, Egyptian, 24.
Bordeaux (bor-dō'), 543.
Borodino (bor-o-dee'no), battle of, 568.
Borsip'pa, Temple of Nebo at, 55.
Bossuet (bos-sü-ā'), 513.
Bos'worth, battle of, 346.
Böth'well, Earl of, 463.
Boulogne (boo-lōn'), 562.
Bour'bon, Duke of, 434, 435.
Bourbon, House of, 355, 451–454, 543, 571, 574, 578.
Bourgeoisie (boor-zhwä-zē'), the, 359.
Bouvines (boo-veen'), battle of, 358.
Boyne, battle of the, 511.
Brahma and the Brahmans, 105–107.
Brandenburg (Bran'den-boorg), 386, 526.
Brennus, Gallic leader, 156.
Breslau (brĕs'low), 477.
Bretigny (brä-teen-yee'), 364.
Brienne (brē-ĕn'), French minister, 538.
Bright, John, 585.
Britain, 249, 337, 338, 347.
British Empire, 587; museum, 52, 55, 60, 181.
Brunswick, House of. See *Hanover*.
Brutium, 203, 233.
Brutus, L. Junius, 211, 212.
Brutus, M. Junius, 251–253.
Bubas'tis, 26.
Buddha (bood'dä), 107, 111.
Bunyan, John, 513.
Buonaparte, Jerome, 563.
Buonaparte, Joseph, 563, 566, 568.
Buonaparte, Louis, 563.
Buonaparte, Napoleon. See *Napoleon I.*
Burghers, the, 374.
Burgundians, in France, 366; in Gaul, 318.
Burgundy, Duke of, 366, 369.
Burial customs, 32–35, 43, 63, 65, 71, 99, 104, 190, 191, 294, 307.
Burke, Edmund, 554.
Burleigh, Lord, 462, 515.
Burns, Robert, 558.
Butler, Samuel, 513.
Byron, Lord, 555.
Byzan'tine Empire, the, 266, 269, 319, 407.
Cäb'ots, the, 427.
Cabräl' takes Brazil, 427.
Cade, Jack, insurrection of, 368.
Cæsalpī'nus, 468.
Cæsar, Caius (kā'yus). See *Caligula*.
Cæsar, Julius, 248–252, 280, 298, 302, 324.
Cairo (kī'rō), 21, 551.
Calais (kā-lā'), capture of, 361, 444.
Calendar, 155, 222, 250, 251, 544, 561.
Calends, Ides, and Nones, 251.
Calig'ula, 259, 303.
Caliphs, the, 327, 330, 399.
Callim'achus, 181.
Callī'o-pe. See *Muses*.
Calonne (kä-lôn'), 538.
Calpur'nia, 251.
Calvin, John, 441.
Calvinists, the, 444.
Calydō'nian Boar, Hunt of the, 116.
Cambrai (kôn-brā'), 432.
Camby'sēs, King of Persia, 15, 90.
Camil'lus, 221–223.
Campbell, Colin (Lord Clyde), 587.
Campo Formio, 550.
Campus Mar'tius, 222, 299, 301, 308.
Can'næ, battle of, 232.
Cannon, first used, 424.
Cantons, the Eight Swiss, 389.
Canulē'ian Decree, 218.
Canute', 339.
Capet (kā'pĕt), Hugh, 356.
Capetian Kings, 356.
Capitoline Hill, 206, 208, 209, 222, 296, 307; museum, 183.

Cappadocia, 406.
Capua, 203, 233.
Caracal'la, or Caracallus, 262, 285.
Carbonari (kär-bō-na'rē), the, 593.
Carchemish (kär'kee-mish), 87.
Carlovin'gian kings, 332, 356.
Caroline, Queen of England, 533.
Carthage, 73, 76, 227–235, 244, 250, 269, 320.
Carthagin'ians, the, 133, 227–235.
Cartier (kär-tyā'), 427.
Cassius (kāsh'e-us), Caius Longī'nus, 251–253.
Cassius, Spurius, 216.
Castes, Chaldean, 52; Hindoo, 105.
Castiglione (käs-tēl-yō'nā), battle of, 549.
Castile (käs-teel'), 404.
Castillon (käs-tee-yōn'), battle of, 369.
Castles, mediæval, 409.
Castor and Pollux, 213, 296.
Câteau-Cambresis (kā-tō'-kŏn-brā-zee'), 444, 450.
Catharine of Aragon, 457.
Catharine of Austria, 452.
Catharine the Great of Russia, 525.
Cathedrals, art in, 415, 446, 575; Cologne, 415; Jerusalem, 320; Notre Dame, Paris, 492; Pisa, 468; sacked in Netherlands, 445, 446; St. Mark's, Venice, 575; St. Paul's, London, 515; St. Peter's, London, 340; St. Peter's, Rome, 333, 575; 11th century, 445, 446.
Catiline's Conspiracy, 247, 275.
Cato the Censor, 235, 274, 289.
Cato the Stoic, 248, 250.
Caucā'sian race, the, 10.
Caudine Forks, battle of, 223.
Cavaliers, the, 500.
Cavendish, Henry, English chemist, 555.
Cavour (kä-voor'), Count, 594.
Cawnpore', 587.
Cĕc'il, Sir William (Lord Burleigh), 462.
Cĕ'crops, 121.
Cellini (chel-lee'nee), Benvenu'to, 467.
Cel'sius, Anders, Swedish astronomer, 555.
Celts, the, 12, 337, 338.
Censors, Roman, 218, 256, 271. See *Cato*.
Centuries. See *Assemblies*.
Ceramī'cus, the, 140, 177.
Cer'berus, 184.
Cĕ'reş. See *Demeter*.
Cerisolles (-sōl'), 438.
Cesnō'la, Luigi Palma di, 77, 87.
Chæronē'a, battle of, 149.
Chaldē'a. See *Babylon*.
Châlons (shä-lōn'), battle of, 268.
Chambord (shōn-bōr'), Comte de, 576.
Champollion (sham-pōl'e-on), François, 22.
Chapman, George, English poet, 468.
Charlemagne (shar'le-mān), 330, 332, 333, 335, 336, 349, 417.
Charles I. of England, 498–503.
Charles II., 503, 506, 508–510, 514.
Charles I. (the Bald) of France, 335.
Charles III. (the Simple), 354.
Charles IV. (the Handsome), 355.
Charles V. (the Wise), 355, 365.
Charles VI. (the Well-beloved), 355, 365.
Charles VII. (the Victorious), 355, 367–369.
Charles VIII. (the Affable), 355, 369, 430.
Charles IX., 450–453.
Charles X., 575.
Charles Albert of Sardinia, 592.
Charles of Anjou, King of the Sicilies, 395.
Charles of Austria, 493, 494.
Charles the Bad, of Navarre, 362.
Charles the Bold, of Burgundy, 369, 433.
Charles of Valois, 360.
Charles IV. of Germany, 385.
Charles V., 428, 433, 435, 439, 442–444.
Charles VI., 493, 494.
Charles II. of Spain, 493.
Charles XII. of Sweden, 523–525.
Chartists, the, 584.
Chatham (chăt'ăm), Earl of. See *Pitt*.
Chaucer, Geoffrey, 414, 467.
Che Hwang-te, 109.
Chemistry, development of, 555.
Cheops (kē'ops), 16, 36, 37.
Childeric (chil'der-ik), 332.
Chilo (kī'lo). See *Seven Sages*.
China, 109–112, 602.
Chios (kī'ŏs), 139.
Chivalry, 410–412, 439.
Chorāgic Monument, 181, 194.
Chorā'gus, Greek, 188.
Christ, 257, 259, 310.
Christian IV. of Denmark, 480.
Christian Church, the, 265, 320, 321, 331, 332, 358, 386, 390–392, 403, 439, 450, 458, 478, 479, 601 (see *Papal Power*); Fathers, 155, 321.
Christianity, 263, 265, 319, 330, 331, 339.
Christians, the, 260, 262–264, 437.
Christina (kris-tee'nä) of Sweden, 484.
Church of England, 458, 460, 462; in Ireland, 584, 588; in Scotland, 499; restored after Cromwell, 506.
Cicero, 157, 236, 247, 248, 253, 274, 296, 303, 310.
Cimbri, 242, 244.
Cī'mon, 136, 141.
Cincinnā'tus, 220.
Cin'eas, ambassador to Rome, 225.
Cinna, 244.
Circus Flaminius, 299.
Circus Maximus, 208, 297.
Cisal'pine Gaul, 204.
Cities, Christianized, 263; free, 383, 392.
Civilization, Anglo-Saxon, 347; Arabian, 330; Aryan, 12; Assyrian and Babylonian, 51, 71; Chinese, 110; Court of Charlemagne, 335; Court of Louis XIV., 515; Egyptian, 19, 43; Elizabethan age, 468; Gallic, 371; Greek, 119, 158, 201; Hebrew, 85; Hindoo, 105; mediæval, 383, 408, 474; Persian, 92, 103; Phœnician, 77; Roman, 270, 309; Teutonic, 322, 325; 16th century, 467; 17th century, 513; 18th century, 538, 544, 553.
Clan, the Celtic, 372.
Clau'dius, Emperor, 263.
Cleīs'thenēş, or Clis'thenēş, 124.
Clement V., Pope, 360.
Clement VII., 457.
Cleobu'lus. See *Seven Sages*.
Clĕ'on, 141, 170, 172.
Cleopā'tra, 155, 249, 253, 254, 285, 303.
Clients, Roman, 207, 213, 270, 298.
Clī'o. See *Muses*.
Clive (klīv), Robert, 534.

Cloā'ca, Roman, 208.
Cloe'lia, 213.
Clō'vis, 318, 331.
Clyde, Lord. See *Campbell.*
Cnidus (nī'dus), 146, 181, 183.
Cōb'den, Richard, 585.
Cō'clēs, Horatius, 212.
Code, Buddhist, 107, 108; Draco's, 121, 122; Laws of the Twelve Tables, 217, 280; Mosaic, 85, 86; Napoleonic, 561; Servian Constitution, 212; Solon's Constitution, 122, 123; Tribonian, 320; Zoroastrian, 93.
Cō'drus, 121, 176.
Coe'lian Hill, 207.
Colbert (cōl-bêr'), French minister, 489, 492.
Coleridge (kōl'rij), Samuel Taylor, 555.
Coligny (ko-leen'ye), Admiral de, 451–453.
Collatī'nus, husband of Lucretia, 211.
Colleges. See *Universities* and *Education.*
Cologne (kō-lōn'), 326, 415.
Colonna, the Italian, 396.
Colosse'um, the, 260, 284, 292, 396.
Columbus, Christopher, 387, 423, 427.
Comitia Centuriata, 212, 215.
Comitia Curiata, 208, 215.
Comitia Tributa, 215.
Commerce, Assyrian and Babylonian, 59, 60; Chinese, 110; English, early, 348; Greek, 118, 154, 159, 200; Hebrew, 85; Hindoo, 105; Italian, 392, 394; mediæval, 326, 348, 394; Persian, 92, 97; Phœnician, 73–77, 118; Roman, 298, 305; 15th century, 424; 16th century, 456, 465, 467; 17th century, 489; 18th century, 538, 555; 19th century, 651.
Com'modus, 261.
Commons, House of, 344, 503, 504, 512, 584, 587.
Commonwealth, English, 503; Hebrew, 85.
Communes, French, 581; mediæval, 358.
Condé (kōn-dā'), Louis I. de, 451, 452.
Condé, Louis II. de, 485, 488, 491.
Confederations, 134, 206, 325, 387, 448, 563, 588, 591.
Confucius (kon-fū'she-ūs), 111.
Cō'non, Greek admiral, 146.
Conrad I., 373.
Conrad II., 375, 376.
Conrad III., 379, 380, 400.
Conrad IV., 381.
Con'radin, last of the Hohenstaufen race, 380.
Conservatives, the English, 500, 587.
Constance, Councils of. See *Councils.*
Con'stantine the Great, 264, 265.
Constantine ("Last of the Cæsars"), 407.
Constantinople, 181, 265, 266, 269, 328, 401, 407.
Consulship, Roman, 213, 218, 256, 265, 307.
Continental System of Napoleon I., 565.
Copenhagen, 523.
Copēr'nicus, 424, 468.
Corcy'ra, 139.
Corday', Charlotte, 544.
Cordeliers', the, 542.
Cor'dova, 330.
Corinth, 117, 236, 237, 250.
Corinthian capital, 181, 182, 281.
Coriola'nus (Caius Marcius), 219.
Corn Laws, 583.
Cornelia, 241.
Corporations and Guilds. See *Guilds.*
Correggio (kor-ēd'jo), 467.
Cor'tes, 428.
Councils, Amphictyonic, 115, 149; Aulic, 387; Clermont, 398; Constance, 385; Constantinople, 418; Cortes, 404; ecclesiastical, 265, 392; of Elders, 116; of Nice, 265; of State, 553; of Trent, 442.
Courcelles (koor-sēl'), battle of, 580.
Covenant, Scotch, 499, 503.
Covenanters, 503, 507.
Cowper, William, 553.
Cranmer, Thomas, 457–461;
Crassus, 245–249.
Crécy (krēs'sī), battle of, 361.
Crespy, 438, 442, 450.
Crimē'a, 525.
Crimean war, the, 579, 586.
Crœsus (kree'sus), 89.
Cromwell, Oliver, 501–505.
Cromwell, Richard, 506.
Cromwell, Thomas, Earl of Essex, 458, 460.
Crusaders sack Jerusalem, 399.
Crusades, 397–403, 414, 419.
Cumæ'an sibyl, 209.
Cunax'a, battle of, 145.
Cuneiform writing, 53, 65, 92.
Curatii, 207.
Cu'rēs, 206.
Cu'riæ, Roman, 211, 270.
Cu'riēs. See *Assemblies.*
Cur'ti-us, Mettius, 206.
Cuvier (kü-ve-ā'), 555.
Cyax'arēs, 50, 88.
Cy clops, 114.
Cy lon, 123.
Cȳn'ics, the, 177.
Cynosar'gēs, the, 194.
Cynosceph'alæ, battle of, 236.
Cyprus, Di Cesnola at, 77, 87; settlement of, 73.
Cyrus the Great, 51, 84, 88, 89, 125.
Cyrus the Younger, 145, 172.
Czars, Russian, origin of title, 520.
Dacians, the, 261.
D'Alembert (dā-lōn-bêr'), 554.
Damascus, 49, 400.
Danes, 339, 354.
Daniel, 84.
Dăn'te, 414.
Danton (dan'tōn), 540, 544.
Dardanelles (dăr-dā-nēlz'), 115.
Darius (da-rī'us) I., 91, 125, 126, 129.
Darius III., 151.
Dark ages, the, 316.
Darnley, Lord, 463.
Dau'phin, the, 362, 364.
David, Hebrew king, 83.
Dē'bir, 77.
Deb'orah, 82.
Decem'virs, the, 216, 217.
Dē'cius, 262.
De Foe, Daniel, 553.
Del'hi, massacre at, 587.
Dē'los, 134.
Delphi, temple at, 115, 124, 186.
Demagogues, 141, 143, 170.

Demē'ter, 184.
Demŏs'thenēş, 142, 173.
Denmark, 481, 523.
Dentā'tus, 225.
Derby, Lord, 587.
Desaix (dā-sā'), 559.
Descartes (dā-kärt'), 513.
De Soto, 427.
Dettingen (dĕt'ting-en), battle of, 529.
Diā'na. See *Artemis*.
Diaz (dee'äs), Bartholomeu, 426.
Dictatorship, Roman, 213, 219, 245, 246, 250, 307.
Diderot (de-drō'), writings of, 539, 554.
Dido founds Carthage, 76.
Dioclē'tian, 263, 264.
Diodō'rus Sic'ulus, 15.
Diŏg'enēş, 177.
Diony'sus, god of wine, 185, 187.
Directory, French, 546.
Disraeli (diz-rā'lee), Benjamin, 587.
Dodō'na, temple of Zeus at, 185.
Doge, the, of Venice, 393.
Dol'lond, John, 555.
Domitian, Roman Emperor, 261.
Don Pedro the Cruel, 364.
Doria, Andrea, Spanish admiral, 436.
Dorians, migration of, 117, 119.
Doric Colonies, 118.
Dover, 508.
Draco, Laws of, 121, 122.
Drake, Sir Francis, 464, 465.
Dresden, 477, 529, 570.
Drusus, 256.
Dryden, John, 513.
Dudley, Lord Guilford, 461.
Dudley, Robert, Earl of Leicester, 464, 466.
Duels, 348.
Dunbar, battle of, 503.
Dunkirk, 504, 508.
Duns Scotus, 413.
Dü'rer, Albert, 476.
Dutch Republic, rise of the, 445.
Dutch war, the, 508.
East India Company, 449, 465.
Edda, the, 414.
Education, Assyrian and Babylonian, 55, 71; Carlovingian, 336; Chinese, 111; Egyptian, 26, 44, 155; English, early, 349; French, early, 369; German, early, 319, 325; Greek, 137, 155, 157, 162, 163, 178, 201; Hebrew, 86; mediæval, 318, 381, 390, 413, 414; Persian, 94, 103; Phœnician, 77; Roman, 257, 280, 286, 318; Saracen, 330; 16th century, 467; 17th century, 513; 18th century, 557; 19th century, 561, 583, 587.
Edward I. of England, 344, 345.
Edward III., 360, 361.
Edward IV., 340.
Edward V., 340.
Edward VI., 460.
Edward the Con'fessor, 339.
Egbert of England, 339.
Egeria, the nymph, 207.
Egypt, 15–44, 50, 151, 154, 254, 328, 551.
E'hud, 82.
Elba, 570.
Eleanor, wife of Louis VII., 356, 400.
Electors, German, 382, 385.
Eleusin'ian Mysteries, 144, 165, 184.
Eleusis, 165.
Elgin marbles, 181, 187.
Elizabeth, Queen of England, 461–466.
Elizabeth, wife of "Winter King," 480.
Elizabeth, Empress of Russia, 530.
Eliz'abethan age, 467–474.
Embalming. See *Burial Customs*.
England, 337–353, 455–474, 494–513, 532–536, 583–588.
En'nius, 273.
Epaminon'das, 147, 148.
Eph'esus, 117.
Eph'ors, 120.
Ep'ics, 25, 163, 273, 275.
Epicure'ans, 177.
Epicu'rus, 177.
Epī'rus, 225.
Equites (ĕk'wĭ-teez), 213, 240.
Eraş'mus, 469.
Er'ato, 185.
Eratos'thenēş, 155.
Erechthe'ium, 194.
Esarhăd'don, 49.
Escu'rial, the, 444.
Esquiline Hill, 277, 281, 298.
Essex, Earl of, 466.
Ethiopia conquered by Egypt, 17.
Etrus'cans, the, 204, 206, 208, 211.
Eu'clēş, 127.
Eugene, Prince, 493.
Eugénie (ū-zhā-nee'), Empress, 580.
Eumenes (ū'mĕ-neez), 23.
Eumen'idēş (Furies), the, 185.
Euphrā'tēş, the, 13, 45, 50, 58.
Eurip'idēş, 168, 275.
Eurym'edon, battle of, 136.
Euter'pe. See *Muses*.
Exig'uus, 10.
Exodus of the Jews, 82.
Eylau (ī'low), battle of, 565.
Fabii (fā'bĭ-ī), the, 218.
Fā'bius, M., Roman dictator, 230, 232.
Fabri'cius, 225.
Famine, cotton, in England, 587; in Athens, 145; in Canaan, 39; in Egypt, 39; in Germany, 485; in Haarlem, 446; in Ireland, 585; in Rome, 218, 220; in Russia, 599.
Fates, the three, 185.
Fawkes, Guy, 496.
Fayoom (fī-oom'), the, 32, 39, 162, 168, 192.
Feme, the German, 383.
Fénelon (fā-nē-lōn'), 513.
Ferdinand I. of Germany, 436, 441, 444.
Ferdinand II., 444, 480–485.
Ferdinand III., 485.
Ferdinand of Spain, 404, 430, 443.
Festivals, 30, 38, 62, 63, 92, 115, 150, 165, 186, 201, 239, 290, 307, 322, 347, 473, 474, 479.
Feudal castles, 409; ceremonies, 409; levy abolished, 425; system, 323, 408.
Field of the Cloth of Gold, 433.
Fielding, Henry, 553.
Fire, Great, in London, 507; in Moscow, 568; in Rome, 259.
Fire-worship, 99.
Flamin'ius, 236.
Flanders, war of, 490.

Fleece, the Golden, 115.
Fletcher, John, 513.
Fleu'rus, battle of, 492.
Flodden Field, battle of, 456.
Florence, 304, 430.
Fontainebleau (fŏn-tān-blō'), 570.
Fontenay (fŏn-tē-nā'), battle of, 334.
Fontenoy (fŏn-tē-nwa), battle of 529.
Fornō'vo, battle of, 430.
Forty-Years' War, the, 446.
Forum, Roman, 296, 298, 299; monuments in, 282, 284; uses of, 239, 281, 300, 308.
Fox, Charles, Pitt's rival, 536.
Fox, George, founder of Quakers, 505.
France, 331–337, 354–373, 400, 413, 416, 450–454, 486–494, 515, 536–553, 559–582.
Franche Comté (frŏnsh' kŏn-tā'), 492.
Francis I. of Austria, 529.
Francis I. of France, 432–438.
Francis II., 450, 451.
Francis Joseph of Austria, 590, 592.
Franconian dynasty, 375.
Franco-Prussian War, 579.
Franklin, Benjamin, 555.
Franks, the, 318, 329–337.
Frederick I. of Germany. See *Barbarossa*.
Frederick II., 381, 402.
Frederick II. (Elector Palatine), 442.
Frederick II. (the Great), 526, 527–531.
Frederick V., 480.
Frederick, Don, besieges Haarlem, 446.
Frederick of Hohenzollern, 386.
Frederick William (Great Elector), 526.
Frederick William I. of Prussia, 526, 527.
Frederick William IV., 526, 590.
Frederickshall, 525.
Free Lances, the, 364.
Freiburg (frī'boorg), battle of, 485, 488.
Friedland (freet'lant), battle of, 565.
Friends, the, 505.
Frobisher, Sir Martin, 464, 465.
Froude and Frondeurs, 489.
Fucinine, Lake, 282.
Fugger (foog'er), Anthony, 441.
Fugger, Herr Marcus, 476.
Fulvia, wife of Mark Antony, 253.
Furies, the, 185.
Gā bi-ī, capture of, 211.
Gā'dēs (Cadiz), 73, 230.
Galā'tia, 156.
Galilē'o, 468, 514.
Galleys, Greek and Roman, 192, 224.
Gallus, Roman Emperor, 262.
Galvani (gäl-vä'nee), 555.
Games and sports, 38, 67, 186, 197, 250, 285, 290, 310, 324, 351, 412, 473.
Garibaldi (gär-i-bäl'di), 594, 595.
Gauls, the, 220, 232, 250, 264, 332, 371, 372.
Gēl'dēs, Jenny, 507.
Geneva, Reformers at, 441.
Genghis Khan (jĕn'gis kan), 109, 403.
Gen'oa, 392, 492.
Genseric (jĕn'sĕr-ik), 269.
George I. of England, 532.
George II., 529, 533.
George III., 535.
George IV., 583.
German migrations, 266–269.
Germanic Confederation, 588.
German'icus, 256.
Germany, 322, 335, 373, 375, 379–387, 474–478, 486, 526–532, 588–592.
Gesner, Konrad von, Swiss naturalist, 468.
Ghent, Pacification of, 448.
Ghibellines (gĭb'ĕl-linz), the, 379, 396.
Gibbon, Edward, historian, 554.
Gibraltar (ji-brȧl'tar), 494.
Gid'eon, 82.
Girondists (ji-rŏn'dists), the, 542, 544.
Gizeh (gē'zē), 16, 18, 35.
Gladiatorial games, 291; war, 245.
Gladstone, William E., 587.
Glass, 28, 44, 59, 71, 78, 302.
Godfrey, Duke of Bouillon, 398, 399.
Goethe (gĕ'tĕh), Wolfgang von, 554.
Golden Bull, the, 385.
Gōnsāl'vo de Cor'dovä, 431.
Good Hope, Cape of, 19, 426.
Gordon, Charles G., English general, 587.
Görgey (ger'gĕh-e), Hungarian traitor, 591.
Gorgons, the, 185.
Goths, the, 262, 263, 266.
Grac'chī, the, 241.
Gracchus, Caius, 241.
Gracchus, Tiberius, 241.
Graces, the three, 185.
Grānā'dä, conquest of, 405, 423.
Grand Alliance, 492.
Granī'cus, battle of, 151.
Granson, battle of, 370.
Grattan', Henry, Irish orator, 584.
Gravelotte (grāv-lŏt'), battle of, 580.
Gray, Thomas, English poet, 553.
Great Britain, kingdom formed, 513.
Greece, 113–208, 597. See *Athens* and *Sparta*.
Greek fire, 328.
Gregory I. (the Great), Pope, 321.
Gregory VII., Pope, 376.
Grenō'ble, 571.
Grévy (grā-ve'), François, 582.
Grey, Lady Jane, 461, 472.
Grouchy (groo-shē'), French general, 572, 573.
Guelfs and Ghibellines, 379, 396.
Guesclin (gā-klăn'), Bertrand du, 365.
Guido Reni (gwee'dō rā nee), 467.
Guilds, 415.
Guillotine, 543.
Guinegate, battle of, 432.
Guiscard (gēs-kar'), Robert, 398.
Guise (gweez), Francis, Duke of, 443, 444, 450, 452.
Guise, Henry of, 452, 453.
Gunpowder, 111, 413, 424.
Gunpowder Plot, 496.
Gustavus Adolphus, 482, 483.
Gutenberg (goo'tĕn-bĕrg), 425.
Gylippus (ji-lip'us), Spartan general, 144.
Haarlem, siege of, 446.
Habeas Corpus Act, 509.
Hā'dēs, 184.
Hā'drian, Roman emperor, 261.
Halicarnas'sus, 183, appendix i.
Hāl'ley, Edmund, astronomer, 514.
Hā'lys, the river, 88.
Hamburg, 565.
Hamil'car, father of Hannibal, 133, 230.
Hamit'ic race, 10, 13.

Hampden, John, 499.
Hannibal, 230–235, 237.
Hanover, House of, 494, 513, 532.
Hanseatic League, 384.
Hapsburg, House of. See *Austria.*
Hargreaves, James, 556.
Harold, King of England, 340.
Haroun al Raschid (hä-roon' äl-räsh'id), 330, 332.
Harpies, the, 185.
Harvey, William, English physician, 514.
Has'drubal, 233, 234.
Hāst'ings, battle of, 340.
Hāv'elock, Sir Henry, 587.
Havre (hä'ver), 490.
Hawkins, Sir John, 464, 465.
Haynau (hī'now), the "Hangman," 590.
Hebe, 185.
Hebrews, the, 18, 80–87, 343, 599.
Hector, son of Priam, 116.
Hegel (hā'gĕl), German philosopher, 554.
Hegī'ra, the, 326.
Helen, wife of Menelā'us, 116.
Hel'las and the Helle'nes, 114, 115, 117.
Hellespont, Alexander crosses the, 151.
Héloise (ā-lō-eez'), 413.
Hĕ'lots, Spartan, 119, 136, 160, 161.
Helve'tius, French philosopher, 53[illegible].
Hengist (hĕng'gist), 338.
Henry I., of England, 340, 341.
Henry II., 340–343.
Henry III., 340, 343.
Henry IV., 340, 366.
Henry V., 340, 366, 367.
Henry VI., 340, 367–369.
Henry VII., 455, 456.
Henry VIII., 433, 455–460.
Henry I., of France, 355.
Henry II., 443, 450.
Henry III., 450, 453, 454.
Henry IV. (Navarre), 452–454.
Henry I., of Germany, 374.
Henry II., 374.
Henry III., 375, 376.
Henry IV., 375, 376, 377.
Henry V., 375, 377–379.
Henry VI., 380, 401.
Hephæs'tus, 184.
Hera, 184, 189.
Heraclei'dæ, return of the, 117.
Herculā'neum destroyed, 261.
Her'culēş, Twelve Labors of, 115.
Her'mēş, 143, 184, 196.
Hē'ro, Greek mathematician, 155.
Herŏd'otus, 15, 110, 167, 171, 192.
Herschel (hĕr'shĕl), Sir William, 553.
Hesiod (hee'-sī-od), 163.
Hes'tia, 184, 196, 310.
Hī'ero, King of Syracuse, 2[illegible].
Hieroglyphics, Egyptian, [illegible].
High Commission Courts, English, 499.
Hildebrand. See *Gregory VII.*
Hill, Rowland, 585.
Hills, plan of Roman, 210, 299.
Him'era, battle of, 133.
Hindoos, the, 105–108.
Hippar'chus, 123, 155.
Hip'pias, 123.
Hippoc'ratēş, 174.
Hiram, King of Tyre, 78.
Hit'tites, the, 86.
Hoche (ōsh), French general, 545.
Hohenlinden (hō-ĕn-lin'dĕn), battle of, 559.
Hohenstaufen (ho-ĕn-stow'fen) line, 379.
Hohenzollern (ho-ĕn-tsŏl'ĕrn), 386.
Holbein (hol'bīn), Hans, 515.
Holland, 445, 491, 503, 598.
Holstein (hōl'stīn), 591.
Holy Alliance, the, 588.
Holy League, the, 432.
Holy Roman Empire, the, 375, 390, 486, 531, 588.
Homer, 116, 151, 162, 189, 192.
Homes and home life, Anglo-Saxon, 350; Athenian, 195; Chaldean, 63; Egyptian, 38, 40; English, 468; French, 538, 539; Gallic, 372; German, 474–476; German, early, 322; mediæval, 411, 416; Roman, 302; Spartan, 193.
Honō'rius, Roman emperor, 267.
Hooker, Richard, English author, 468.
Horace, Roman poet, 276, 310, 325.
Horatian Decree, 218.
Horatii and Curatii, 207.
Horn, Count, Swedish general, 484.
Horus, Egyptian god, 30, 31.
Hos'pitallers, the, 399, 436.
Howard, Catharine, Queen of England, 460.
Howard, John, philanthropist, 556.
Hubertsburg, Treaty of, 530.
Huguenots, the, 450–454, 490.
Hume, David, English historian, 554.
Hundred-Years' War, 360–369.
Hungary, 374.
Huns, the, 109, 265, 374.
Huss, John, 386.
Hussite war, 386.
Hyksos, 17.
Hypatia, 177.
Hystas'pēş, Darius, 53.
Iliad, Homer's, 116, 151, 162.
Iliad, the Egyptian, 26.
Immortals, the Persian, 129, 130.
Incas, the, 428.
Independents, the, 462, 501.
India, 105–108, 152, 406.
Indian Mutiny, 586.
Indo-European. See *Aryan.*
Inkerman', battle of, 586.
Innocent III., Pope, 358, 391.
Inquisition, the, 446, 450.
Inscriptions, famous, 18, 22, 53, 90, 259, 544.
Institutes of Vishnu and Gautama, 108.
Interregnum, the Great, 381.
Inventions. See *Arts and Inventions.*
Investiture, 409; war of, 376, 377.
Ionians, the, 117, 118, 119, 139.
Ionic colonies, 117, 144.
Ipsus, battle of, 153.
Iran or Aria, 10.
Ireland, 344, 511, 584, 587, 588.
Ireton, Henry, English general, 502.
Isabella of Castile, 404.
Israel, kingdom of, 82–84.
Issus, battle of, 151.
Isthmian games, 186. See *Games.*
Italian Renaissance, 395; war, 593.
Italy, 203–312, 320, 332, 390–397, 430–436, 592–596.

Ivan the Great, 520.
Ivan the Terrible, 520.
Ivry (ēv-rē'), battle of, 454.
Jac'obins, the, 540, 542.
Jac'obites, plots of the, 511.
Jacquerie (zhäk-rē'), 364, 540.
James I. of England, 494–497.
James II., 510.
James IV. of Scotland, 456.
James VI., 463.
Janiculum, 212, 298.
Jan'izaries, 406.
Janus, Temple of, 207, 287, 288.
Japan, 598.
Jason, 115, 169.
Jeanne d'Arc, 367, 368.
Jefferson, Thomas, 540.
Jehu, 48.
Jemmapes (zhā-mäp'), battle of, 543.
Jena (yā'nä), battle of, 564.
Jericho, capture of, 82.
Jerome. See *Christian Fathers.*
Jerusalem, 50, 83, 84, 85, 327, 400, 406.
Jesuit Order, 478
Jews, the. See *He'brews.*
John of Barneveld, 449.
John, King of England, 347.
John (the Good), King of France, 362, 364.
John II. of Portugal, 426.
Johnson, Samuel, 553.
Jonson, Ben, 468, 513.
Jordan River, 81, 82.
Joseph, 80.
Josephine, wife of Napoleon, 547, 562, 567.
Joshua, 82.
Joubert (zhoo-bêr'), French general, 550.
Jourdan (zhoor-dŏn'), French general, 545.
Journalism established, 553.
Jove. See *Zeus.*
Judah, kingdom of, 84.
Judea, 80–86.
Judges, the, 82.
Jugur'tha, 242–244.
Julian, the Apostate, 265.
Juno. See *Hera.*
Junot (zhü-no'), Marshal of France, 565.
Jupiter. See *Zeus.*
Justinian, 319, 320.
Ju'venal, 278.
Ka, the Egyptian, 24, 38.
Kant, Immanuel, 554.
Kar'näk, Great Temple of, 9, 17, 26.
Kaunitz (kow'nits), 529.
Kellerman, Duke de, 559.
Kepler, German astronomer, 514, 568.
Khadijah (kä-dee'jä), 326.
Khu-en-A'ten, King of Egypt, 17.
Khu'fu. See *Cheops.*
Klop'stock, German poet, 554.
Knight, the mediæval, 410, 416, 425.
Knights Hospitallers and Templars, 360, 399.
Knights of St. John, 426.
Knox, John, Scotch reformer, 463.
Kolin, battle of, 530.
Koran, the, 327.
Kosciŭs'ko, Polish patriot, 525.
Kossuth (kosh'oot), 590.
Kshatriyas (kshä'trē-yäs), 105.
Ku'nersdorf, battle of, 530.
Labyrinth, Egyptian, 17, 39, 65.
Lacedæ'mon, 119, 132, 146.
Laconia, 121, 158, 160.
Ladies' Peace, the, 436, 441.
La Fayette, Marquis de, 575.
La Fontaine', 513.
Lamarck', French naturalist, 555.
Lancaster, House of, 340.
Laplace (lä-plàs'), 555.
Lā'rēs and Penā'tēs, 289, 310.
Las Casas (läs kä'säs), 429.
Lat'imer, Hugh, 460.
Latin League, 205, 213, 216, 224.
Latium, 206.
Laud (lawd), Archbishop, 498, 507.
La Vendée (la vŏn-dā'), 543, 545.
Law, John, 536.
Lawfelt, battle of, 529.
Lāy'ard, Austen Henry, 55.
Legnano (lān-yä'nō), battle of, 380.
Leibnitz (līb'nits), Baron von, 514.
Leicester (lĕs'ter), Earl of, 464, 466.
Leignitz (lig'nits), battle of, 530.
Leipsic (līp'sik), battles of, 483, 570.
Lens, battle of, 485, 488.
Leo I., Pope, saves Rome, 269.
Leo X., sketch of, 394.
Leon'idas at Thermopylæ, 129.
Leonidas of Tarentum, 171.
Leopold, Duke of Austria, 388.
Leopold, German emperor, 493.
Lepan'to, battle of, 596.
Lep'idus, 253.
Lessing, Gotthold, 486, 554.
Leuc'tra, battle of, 147.
Leuthen (loi'ten), battle of, 530.
Levant', 162, 426.
Lewes (lū'es), battle of, 344.
Leyden (lī'den), siege of, 448.
Libraries, 18, 45, 54, 55, 71, 106, 154, 156, 157, 162, 177, 178, 274, 275, 278–280, 297, 304, 325, 328, 331, 553.
Licin'ian Rogation, 219.
Linnæ'us, 55, 555.
Lisbon, 426.
Little Rome, 336.
Livō'nia, 525.
Livy, 277, 310, 325.
Llewellyn (loo-ĕl'in), 344.
Locke, John, 513.
Locomotive, the first, 585.
Lō'crians, the, 149.
Lō'di, battle of, 548.
Loire (lwär), capture of, 358.
Lom'bard, Peter, 413.
Lombards, the, 320, 392.
London, plague and fire in, 507.
Londonderry besieged, 511.
Longbows, 342, 361, 413.
Longobards, 325.
Long Parliament, 499.
Long Walls, the, 138, 140, 145, 146, 194.
Lord of Misrule, 474.
Lorraine', 335.
Lorraine, Cardinal of, 450.
Lost Tribes of Israel, the, 84.
Lothaire', 335.
Lothaire of Italy, 375.
Lothaire II., of Saxony, 379.
Lotharin'gia, 335.

Lotus flower, 62.
Louis VII. of France, 356, 400.
Louis VIII., 355.
Louis IX., 359, 403.
Louis X., 355.
Louis XI., 369.
Louis XII., 430.
Louis XIII., 486, 488.
Louis XIV., 488–494, 510, 514, 515.
Louis XV., 529, 536, 537.
Louis XVI., 537–543.
Louis XVII., 543.
Louis XVIII., 571, 572, 574.
Louis Napoleon (Napoleon III.), 578–580.
Louis Philippe, 575–577.
Louvois (loo-vwä'), 489–492.
Lowositz (lō'vo-sits), battle of, 530.
Loyola (loi-ō'la), Ignatius, 478.
Lucerne', 389.
Lucil'ius, 274.
Lu'cius Tarquin'ius, 209.
Lucknow, battle of, 587.
Lucretia, 211.
Lucul'lus, 246.
Lunéville (lü-nā-veel'), 559.
Luther, Martin, 424, 438–440.
Lutherans called Protestants, 441.
Lutzen (loot'sen), battles of, 483, 570.
Luxemburg, 490–492.
Lux'or, 26.
Lyce'um, 157, 194, 282.
Lycur'gus, 120.
Lydia, 89, 125.
Lyons, 543.
Lysan'der, 145.
Lysim'achus, 153.
Lysip'pus, 174, 183.
Macedonia, 46, 148, 157, 236.
McMahon (mäk-mä-ōn'), 582.
Madrid', 435.
Mæce'nas, 275, 277.
Magdeburg, capture of, 482.
Magel'lan, 424, 427.
Magen'tä, battle of, 595.
Mä'gi, mä'gianism, 97, 99.
Magna Charta, 343.
Magna Græcia, 118.
Magnesia, battle of, 237.
Magnus, Albertus, 413.
Mä'go, 232.
Magyars, the, 374.
Maintenon (măn-teh-nōn'), Mme. de, 490, 516.
Malines, 432.
Malplaquet (mäl-plä-kā'), battle of, 493.
Mamertine Prison, 208, 242, 259, 307.
Măn'etho, 15, 155.
Man'lius, Marcus, 222.
Mantinē'a, 148.
Man'tua, 550.
Marat (mä-rä'), 540, 544.
Mar'athon, battle of, 126.
March, Earl of, 366, 367.
Marcius, Ancus, 208.
Marcius, Caius (Coriolanus), 219.
Marco Bozzaris, 598.
Marco Polo, 109.
Marcus Aurē'lius, 261.
Mardō'nius, 126, 133.
Marēn'go, battle of, 559.
Margaret of Anjou, 368.
Maria Louisa (ma-rī'a loo-ee'za), 567.
Maria Theresa (te-ree'sä), 490, 527, 529, 530.
Marie Antoinette (mä-ree' ŏn-twä-nĕt'), 537, 543.
Mariette (mä-re-ĕt'), 27.
Marigna'no (mä-reen-yä'no), b. of, 432.
Mā'rius Ca'ius, 242, 243, 244, 248.
Marlborough, Duke of, 493, 512.
Marlowe, Christopher, 468.
Marriage customs, 63, 189, 292, 322, 411.
Mars. See *Ares*.
Marseilles (mär-sālz'), 118, 543.
Marston Moor, battle of, 501.
Martel', Charles, 329, 492.
Martin V., Pope, 385.
Martyrs, era of, 263.
Mary of Burgundy, 370, 387, 433, 445.
Mary of Orange, 510, 511.
Mary Stuart, Queen of Scots, 451, 463, 464.
Mary Tudor, Queen of England, 444, 461.
Massila (Marseilles), 118.
Maurice of Nassau, 448.
Maurice of Saxony, 442, 443.
Maxim'ian, Roman Emperor, 263.
Maximil'ian I., 386, 430, 432, 445.
Maximilian II., 444.
Maximilian of Austria, 433, 445.
Max'imus Fā'bius, 223.
Mayence (mā-ŏns'), 326.
Mazarin (maz-a-reen'), Cardinal, 488.
Mazzini (mät-see'nee), Joseph, 593.
Mecca, 326.
Medē'a, 169, 275.
Mē'dia, 88.
Mediæval civilization, 408–417.
Mediçe'an age, 394.
Medici (mĕd'e-chee), Cath. de', 450–452.
Medici, C. G. and L., de', 394.
Medici, Maria de', 486.
Meg'aclēs, 123.
Megalop'olis, 147.
Melănch'thon, Philip, 440.
Meleā'ger, 116.
Melpom'e-ne. See *Muses*.
Mem'non, the vocal 14, 17.
Memnō'nium, the, 26.
Memphis, 15, 16, 27, 30, 31, 39, 40, 43, 90.
Menan'der, 170.
Menelā'us, 116.
Mē'nēs, 15.
Mentz, 425.
Mercury. See *Hermes*.
Merovingian (mĕr-o-vin'je-ăn) Dyn., 331.
Mesopotā'mia, 17, 45.
Messā'na, capture of, 227.
Messē'nia, 121, 147.
Messenian wars, 121, 136, 163.
Messina (mĕs-see'nä), 594.
Metan'rus, battle of, 234.
Methodism, rise of, 534.
Metric system, the, 561.
Met'ternich, Prince, 590.
Met'tius Cur'tius, 206.
Metz, 443, 580.
Mexican war, the, 579.
Mexico, 427, 428.
Migrations, Era of Great, 266.
Mikado (mī-kä'dō), the, 598.
Mil'an, 264, 380, 430–432.

Milē'tus, 117.
Military customs, 21, 60, 69, 101–103, 126, 140, 191, 225, 271, 307, 309, 323, 372, 383, 412, 413, 556; roads, Roman, 282.
Milton, John, 513, 514.
Minep'tah, 17, 82.
Miner'va. See *Athens*.
Minnesingers, the, 414, 440.
Minu'cius, 221.
Mississippi Bubble, the, 537.
Mithridā'tēs the Great, 243, 246, 247.
Mithridat'ic wars, 243, 246.
Mnemosyne (nē-mŏs'e-nee), 185.
Mœ'ris (mē'ris), Lake, 17, 32, 39.
Mōgŭls', the Great, 406.
Mohacs (mō-hach'), battle of, 436.
Moh'am'med, 326, 329, 417.
Mohammed II., 407, 596.
Mo'hammedanism, 326.
Mŏl'lā'via, 597.
Molière (mo-le-ĕr'), 513.
Moloch, 78, 79.
Mōlt'ke, Count von, 591.
Monasteries, suppression of, 458.
Mons Sacer, 214, 217.
Montezumas, the, 427.
Montfort, Simon de, 344; father of, 353.
Montlhéry (mōn-lā-ree'), 410.
Montmoren'çi, Constable of France, 450.
Monuments. See *Art*.
Moore, Sir John, Scotch general, 566.
Moore, Thomas, Irish poet, 555.
Moors, the, 328, 404.
Mōrāt', battle of, 370.
More, Sir Thomas, English statesman, 458.
Moreau (mō-rō'), French general, 545, 559.
Mörgär'ten, battle of, 388.
Mortgage-pillars, Greek, 123.
Morton's fork, 455.
Moscow (mŏs'kō), Napoleon at, 568, 569.
Moses, 80, 82, 86.
Mount Ath'os, 126.
Mount Etna (Vulcan's Forge), 184.
Mount Vesuvius, battle of, 223.
Mounts Ossa and Pelion, 113.
Mummies, 32, 33, 34, 35, 42.
Mum'mius takes Corinth, 236.
Mun'da, battle of, 250.
Murat (mü-rä'), 563, 566, 569.
Murill'o, Spanish painter, 515.
Muses, the, 164, 171, 185, 195.
Museums, Alexandrian, 154; Berlin, 565; British (London), 52, 55, 60, 181; Capitoline (Rome), 183; Gizeh, 18; Louvre (Paris), 55; Turin, 41; Uffizi (Florence), 183, 575; Vatican (Rome), 181, 424, 575.
Myc'ā-le, battle of, 134.
Nabonā'dius, 51.
Nabonas'sar, era of, 46.
Nabopolas'sar, 50, 70.
Næ'vius, 273.
Näfels (nä'fels), battle of, 389.
Na'nä Sā'hib, 587.
Nancy, battle of, 370.
Nantes, Edict of, 454, 490.
Napier (nā'pe-er), John, 514.
Naples, 395, 430, 595.
Napoleon I., 546–550, 552, 553, 559–574, 598.
Napoleon III., 578–580.
Napoleon'ic Code, 561.
När'vä, battle of, 523.
Näşe'by, battle of, 501.
Navarino (na-vä-ree'nō), battle of, 598.
Navarre (nä-vär'), kingdom of, 404.
Navarre, Anthony, King of, 451.
Navarre, Henry of, 454.
Nebuchadnez'zar, 50, 84.
Nē'cho, 19.
Necker, Jacques, 538.
Neerwinden (nār'vin-den), battle of, 492.
Nelson, Admiral, 551, 563.
Nē'mean games, 186.
Neo-Platonism, 177.
Neptune. See *Poseidon*.
Nē'ro, 259, 278, 305.
Ner'va, 261.
Netherlands, the, 445, 598.
Neville's Cross, battle of, 362.
Newcŏm'en, Thomas, 555.
New'foundland ceded to England, 494.
Newton, Isaac, 514.
Ney (nā), Marshal, 563, 572.
Nibelungenlied (nee'bē-loong-en-leed), 414.
Nice (nees), or Niçæ'a (in Asia Minor), 265, 399.
Nice (in France), 437.
Nicholas, Czar of Russia, 586.
Ni'çias, Greek painter, 183.
Nicias, Greek general, 143.
Nicop'olis, battle of, 407.
Nihilists in Russia, 599.
Nile Valley, the, 13, 15.
Nimeguen (nim'ā-gĕn), 492.
Nimroud, 48, 55, 59.
Nin'eveh, 47, 50, 88.
Nirvana (neer-vä'nä), 107.
Noailles (no-äl'), Viscomte de, 541.
Nonconformists, 462, 506.
Nord'ling-en, battle of, 485, 488.
Norman Conquest, 339, 341.
Normans, 339, 352, 354.
Norsemen, 354, 414, 520.
Northumberland, Duke of, 461.
Norway, 525.
Notre Dame. See *Cathedrals*.
Nōvā'rā, battle of, 593.
Nu'ma, Pompil'ius, 207.
Numan'tia, siege of, 238.
Nu'mitor, 205.
Oates, Titus, 508, 509.
Octā'via, 254.
Octavius. See *Augustus Cæsar*.
Odoā'çer, Patrician of Italy, 269, 318.
Odyssey, the, 117, 162.
Œdipus Trilogy, the, 167.
Oktai conquers Russia, 520.
Olga, 520.
Oligarchy, 117, 120, 146.
Olym'pia, 115.
Olympian games, 186; gods, 183.
O'mar, 327.
Omens, 185, 189, 196, 251.
Ommiades (ō-mī'yads), 330.
O'phir, 74.
Oppert (op'ĕrt), M., 53.
Oracles, 167, 185.
Orange, Prince of. See *William of Orange*.
Ordeal, the, 348.
Orleanists, the, 576.
Orleans, Duke of, 366, 536.

Orleans, House of, 575.
Orleans, siege of, 368.
Or'mazd, 79, 93, 98.
Osī'ris, 24, 31, 34, 42, 154.
Os'tia, harbor of, 282, 284.
Ostracism, 124, 129.
Ostrogoths, 318.
Othmān', 406.
Otto I. (the Great), 374.
Oxford, University of, 534.
Pactō'lus, the river, 89.
Pal'adin, 332.
Palat'inate, devastation of, 492.
Pal'atine Hill, 205, 206, 274, 281, 297, 302.
Paler'mo, 595.
Palestine, 46, 50, 82, 83, 153, 259, 327, 397. See *Jerusalem*.
Pal'issy, 468.
Palmyra, 75, 281.
Panathenæ'a, the, 187.
Pansa, House of, 304, 306.
Pantheism, 106.
Pantheon, 298.
Papal insignia, 321.
Papal power, 316, 321, 352, 376–379, 385, 390, 391, 392, 561, 594.
Pappenheim (päp'en-hīm), 483.
Papy'rus, 23.
Parchment, 23, 156.
Pariahs, Hindoo, 106.
Paris, son of Priam, 116.
Paris, 321, 359, 413, 530, 569, 570, 571, 576, 578, 580, 581, 582, 586.
Parliament, Long, 499.
Par'ma, Duke of, 465.
Parnas'sus, Mount, 185.
Parnell, Charles S., 587.
Parr, Catharine, 460.
Par'thenon, the, 180.
Par'thia, 156, 249, 262, 309.
Pasar'gadæ, 96.
Pas'cal, French writer, 513.
Paschal II., Pope, 379.
Pas'sau, Treaty of, 443.
Patricians, Roman, 213.
Patrō'clēs, 77.
Paul lus, Roman general, 235, 236.
Pausā'nias, 133–135.
Pau'sias, Greek painter, 183.
Pavia (pä-vee'ä), battle of, 434.
Peace, Decree of Perpetual, 387.
Peasants, French, 538; German, 383.
Pedagogues, 178, 194, 197, 280.
Pedro the Cruel, 364.
Peel, Robert, 585.
Pelas'gians, the, 114.
Pelop'idas, 147.
Peloponnesian war, 139–145.
Peloponnesus, 117, 121.
Penā'tēs. See *Lares*.
Penel'opē, 117.
Peninsular war, 565.
Pep'in the Short, 332.
Per'gamus, 23, 156, 237.
Pĕr'ian'der. See *Seven Sages*.
Pĕr'iclēs, 136, 140; age of, 135, 137, 200.
Periœ'ki, 119, 160.
Peripatet'ics, the, 176.
Perry, Commodore, 601.
Persep'olis, 94, 151.
Per'seus, 236.
Persian Empire, 46, 88–104; wars, 125–134.
Peru, 428.
Peter the Great of Russia, 520–525.
Peter the Hermit, 397.
Peter III., 530.
Pē'trarch, 396.
Pe'trie, Flinders, Egyptologist, 39, 168.
Phalanx, Macedonian, 149.
Pharaohs, the. See *Egypt*.
Phar'nacēs, 249.
Phid'ias, Greek sculptor, 137, 181, 183, 305.
Philip Augustus, 355, 357, 400.
Philip of Anjou, 493.
Philip II. of Macedon, 148–150.
Philip III., 236.
Philip IV. of France, 355, 359.
Philip VI. (Valois), 355, 361.
Philip II. of Spain, 444, 445, 462, 464.
Philip III., 449.
Philip IV., 490.
Philip the Good (Burgundy), 367.
Philip'pa of England, 362.
Philip'pi, battle of, 253.
Philip'pics of Demosthenes, 149, 173, 202.
Philis'tines, 82.
Philosophy and philosophers, 25, 155, 157, 175, 201, 274, 278, 413, 468, 513, 539, 553.
Phocians, the, 149.
Phœnicia, 73–79; Greeks in, 138.
Phtah-hō'tep, 25.
Pilate, Pontius, 259.
Pin'dar, Greek poet, 151, 164.
Pirates, 246, 338, 339, 354, 504.
Pisa (pee'zä), 392, 468.
Pisis'tratus, 123, 136.
Pitt, William, 534, 535.
Pitt the Younger, 536.
Pit'tacus. See *Seven Sages*.
Pius II., Pope, 386.
Pius VII., 562.
Pius IX., 594.
Pizar'ro, 428.
Plantag'enet line, 340, 346.
Platæ'a, 127, 133, 141, 143.
Plato, 160, 168, 175, 199.
Plau'tus, 274.
Plebe'ians, definition of, 213.
Plin'y the Elder, 277.
Pliny the Younger, 277.
Plot, the Popish, 508.
Plu'tarch, 177.
Pluto. See *Hades*.
Pnyx, the, 140, 194.
Poitiers (pwä-tī-ā'), battle of, 362.
Poland, invasion of, 523; partition of, 526.
Polignac (po-leen-yäk'), Cardinal de, 516.
Politics, derivation of name, 117.
Pol'ycarp, 264.
Polyhym'nia. See *Muses*.
Pōmerā'nia, 485.
Pompadour, Madame de, 537.
Pompeii (pŏm-pā'yee), 260, 286, 300, 302.
Pompey the Great, 245–249.
Ponce de Leon (pōn'thā dā lā-ōn'), 427.
Poniatowski (po-ne-ä-tŏv'skee), 525.
Pontecorvo (pōn-tā-kōr'vō), 563.
Pontifex Maximus, 283.
Pontifices (Pontiffs), College of, 289.
Pontius, Caius, 223.

Pontus, kingdom of, 156.
Pope, Alexander, English poet, 553.
Popes, power of the. See *Papal Power.*
Porsen'na besieges Rome, 212.
Portia, wife of Brutus, 253.
Portugal, 404, 449, 565.
Portuguese, 391, 426, 427, 471, 601.
Poseï'don, god of the sea, 184.
Postage, cheap, 585.
Postu'mius, 224.
Pragmatic Sanction, the, 392, 527.
Prague, 385, 485, 591.
Praxit'elēs, 183, 305.
Pres'burg, Treaty of, 563.
Presbyterians and Independents, 501.
Pri'am, King of Troy, 116.
Pride's Purge, 502.
Priestley, Joseph, English chemist, 575.
Printing, 425, 439, 475, 523, 553, 557, 565.
Pris'cus, Tarquin'ius, 208.
Pro'bus, 263.
Propon'tis (Sea of Marmora), 118.
Propylæ'a, 182.
Protectorate, the English, 501.
Protestants, named, 441.
Protog'enēs, Greek painter, 183.
Prussia, 526–531, 564, 570, 572, 589, 590, 591, 592.
Psammet'ichus, 18.
Ptol'emies, the, 153–155, 192.
Pul'towa, 524.
Punic wars, 227, 230, 235.
Punishments, 52, 60, 86, 88, 91, 92, 101, 191, 242, 245, 259, 260, 280, 286, 348, 383, 417, 473, 475, 499, 556.
Puritans, 462, 499, 500–506.
Pydna, battle of, 236.
Pym, John, 500.
Pyramids, 16, 35; battle of, 551.
Pyr'enees, Peace of, 489.
Pyrrhus (pir'us), 224.
Pythag'oras, 174.
Pythian games, 186.
Quakers. See *Friends.*
Queen Anne's War, 493.
Quintus Curtius, 223.
Quirinal Hill, 208, 298.
Quiri'tēs, 208.
Races, historic, 10, 13.
Racine (rä-seen'), 513.
Radicals, the, 500.
Raleigh, Sir Walter, 465, 468.
Ram'esēs II., King of Egypt, 18, 80.
Ramesse'um, the, 26.
Ramillies (rä-mee-yee'), battle of, 493.
Ram'nēs, 209.
Raphael (răf'a-el), 395, 424, 467.
Räs'tädt, Treaty of, 490, 493.
Rancoux (rō-koo'), battle of, 529.
Ravaillac (rä-väl-yäk'), 454.
Raven'na, Exarchs of, 320.
Rawlinson, Sir Henry, 53.
Raymond, Count, 358.
Reaumur (rä-ō-mür'), 555.
Reformation, 424, 439, 444, 450, 458.
Reforms, English, 583–585, 587; French, 541; Hungarian, 592; Italian, 593; Japanese, 601; Prussian, 590; Russian, 523, 599; Turkish, 597.
Regil'lus, Lake, battle of, 213.
Reg'ulus, 229.
Reign of Terror, 543.
Rem'brandt, Dutch painter, 515.
Rē'mus, 205.
Renaissance (re-nā-säns'), 395, 424.
René (re-nā'), death of, 430.
Republic, Athenian, 124; Batavian, 545; French, 543, 578, 580; Greek cities, 118; Hebrew, 85; Helvetic, 551; Italian cities, 394, 417; Roman, 213, 215, 223, 308, 309, 551.
Republicans in France, 576.
Restoration, English, 506; French, 571, 574.
Revival of Learning, 424, 467.
Revolution, American, 535; English, 510; French, 535–540, 553, 577; German, 589; Greek, 598; Hungarian, 590; Italian, 593; Poland, 525.
Rhapsodists, the Greek, 161.
Rhēn ish League, 384.
Richard I. (Cœur de Lion), 340, 400, 401.
Richard II., 365, 366.
Richard III., 346, 369.
Richardson, Samuel, English novelist, 553.
Richelieu (rēsh'eh-loo), Cardinal de, 487.
Ridley, Bishop, 460.
Rienzi (re-en'zee), 396.
Rights, English Bill of, 510; petition for English, 498.
Rig-Veda, the Hindoo, 106.
Ritual, the Egyptian. See *Book of the Dead.*
Rivoli (ree'vō-lee), battle of, 550.
Rizzio (rit'se-o), 463.
Roads, Roman, 226, 282.
Robert of Normandy, 398.
Robertson, William, 554.
Robespierre (rō'bes-peer), 540, 544, 545.
Robsart, Amy, 466.
Rochelle (rō-shĕl'), La, 487.
Rocroi (rō-krwä'), battle of, 485, 488.
Roland the Paladin, 332.
Rollo the Viking, 354.
Roman Empire, 46, 255, 257, 261, 269.
Rome, 205–312, 430, 435, 548, 594, 596.
Rom'ulus, 205.
Roses, Wars of, 316, 346, 369.
Rosetta stone, 22, 551.
Ross'bach, battle of, 530.
Rouen (roo-ŏn'), capture of, 367.
Roundheads, the, 500.
Rousseau (roo-sō'), 539, 554.
Roussillon (roo-seel-yŏn'), 489.
Roxan'a ("Pearl of the East"), 152.
Rubens, Peter Paul, 515.
Rudolf of Hapsburg, 382, 384, 387.
Rudolph II. of Austria, 444.
Rump Parliament, the, 503.
Run'nymede, 342.
Ru'pert, Prince, 500, 501.
Ruric founds Russia, 520.
Russell, Lord John, 584.
Russell, Lord William, 509.
Russia, 520, 524, 565, 568, 586, 599.
Rüth'erford, Daniel, 555.
Rye House Plot, 509.
Rys'wick, Treaty of, 490, 493.
Sabines, the, 206, 209.
Sacred Band, 147; wars, Grecian, 149.
Sacrifices, human, 79, 325.

Sădō'wă, battle of, 591.
Să'gaş, the Scandinavian, 414.
Sagun'tum, capture of, 230.
St. Augustine, 339.
St. Bartholomew, massacre of, 453.
St. Germain, 452.
St. Louis. See *Louis IX. of France.*
St. Paul, 260. See *Cathedrals.*
St. Peter, 260. See *Cathedrals.*
St. Petersburg founded, 524.
St. Quentin (săn kŏn-tăn'), battle of, 444.
Sal'adin captures Jerusalem, 400.
Sal'amis, battle of, 132.
Salisbury (sawlz'ber-ĭ), Lord, 587.
Sal'lust, 275, 310.
Sälvā'tor Ro'sa, 515.
Samā'ria, 49, 84.
Sammur'amit, 48.
Samnite wars, 224.
Samson, 82.
Samuel, 83.
Sanskrit literature, 106.
Sappho (săf'fo), 164.
Sar'açens, the. See *Arabs.*
Sar'acus, 47, 50.
Sardanapā'lus I., 48.
Sardanapalus II., 49.
Sardinia, 73, 592–595.
Sar'dis, 89, 125.
Sar'gon, and the Sargon'idæ, 46, 49.
Sar'to, Andrea del, 467.
Sassan'idæ, 93, 156.
Să'traps of Persia, 91.
Sat-ur-nā'lia, 239, 290, 295.
Saul, 83.
Savelli (sa-vel'ee), 396.
Savoy, Duke of, 564.
Saxe, Marshal, 529.
Saxons in Germany, 373. See *Anglo-Saxon.*
Scarabæ'i, Egyptian, 30, 33, 41.
Scenes in real life, 35, 63, 192, 296, 352, 474.
Schel'ling, 554.
Schil'ler, 554.
Schism (siz'm), the Great, 385, 392.
Schleswig-Holstein, 591.
Schliemann (shlee'măn), 162.
School, name derived, 179.
Schoolmen, the, 413.
Science, 28, 93, 111, 113, 173, 468, 514, 555.
Scipio Africanus Major, 234, 235.
Scipio Africanus Minor, 235, 238.
Scipio Asiaticus, 235, 237.
Scō'pas, 183, 305.
Scotland, 345, 463, 503, 507.
Scott, Sir Walter, 555.
Sĕbastō'pol, siege of, 586.
Sedan (se-dŏn'), battle of, 580.
Seleucidæ (se-lū'si-dee), the, 155, 237.
Seleū'cus, 155.
Sē'lim I., 596.
Semĭr'amis, 49.
Semit'ic race, 10.
Sem'pach, battle of, 388.
Semprō'nius, 231.
Sen'eca, 278, 305, 310.
Sennăch'erĭb, 49, 57, 67.
Sentī'num, battle of, 224.
Separatists, the English, 462.
Sep'tuagint, 154.
Sertō'rius, 245.
Ser'vius Tul'lius, 208.
Sesorta'sens, the, 17.
Sesŏs'tris, 18.
Se'ti (Minep'talı), 17.
Seven-Months' War, 579.
Seven Sages, 173, appendix i.
Seven-Weeks' War, 591.
Seven Wonders of the World, appendix i.
Seven-Years' War, 529, 533.
Sevē'rus, Alexander, 262.
Severus, Septim'ius, 262, 282, 284.
Sévigné (sā-ven-yā'), Madame de, 513.
Sextil'ius, 244.
Sex'tus, Tarquin'ius, 211.
Seymour (see'mŭr), Jane, 460.
Shakspere, William, 468, 513.
Shălmanē'ser II., 48.
Shalmaneser IV., 49.
Shelley, Percy Bysshe (bĭsh), 555.
Shepherd kings, the, 17.
Ship-money, 499.
Ships and boats, 38, 192, 227, 253, 503.
Shō'gun, the Japanese, 600.
Siberia, 520, 600.
Sĭb'ylline books, 209.
Sicilian Vespers, 395.
Sicily, 73, 118, 133, 395, 594.
Sidney, Algernon, 509.
Sidney, Philip, 464, 468.
Sī'don, 73, 78.
Sig'ismund of Hungary, 385, 386.
Silē'sia, 527, 530.
Silk, 105, 320.
Simŏn'idēs, 168.
Slaves and slavery, 18, 36, 37, 49, 60, 63, 80, 86, 119, 160, 161, 179, 195, 197–199, 214, 229, 239, 267, 274, 275, 280, 286, 290, 292, 295, 298, 300, 301, 303, 306, 319, 322, 347, 352, 402, 406, 429, 437, 584.
Slavs, the, 12, 13.
Sluys (slois), battle of, 361.
Smalcaldic League, 442; war, 442.
Smerdis, son of Cyrus, 91.
Smerdis the False, 90, 91.
Smith, Sidney, 551.
Smŏl'lett, Tobī'as, 553.
Sobieski (so-be-ĕs'kee), 492.
Sŏc'ratēş, 159, 170, 172, 174, 197, 199.
Solferino (sol-fā-ree'no), battle of, 595.
Solomon, 83.
Solon, 89, 122, 123, 160, 190. See *Seven Sages.*
Sŏl'yman, 436, 442, 596.
Somerset (sŭm'er-set), Duke of, 460, 461.
Sophia of Russia, 521.
Sŏph'ists, the, 175.
Sŏph'oclēş, 165, 166, 167.
Sosig'enēş revises calendar, 155.
South'ey, Robert, 555.
South Sea Scheme, 532.
Spain, 238, 319, 328, 428, 433–444, 446, 449, 464, 493, 565–567, 580, 604.
Sparta, 117, 119, 126, 139, 160, 192.
Spar'tacus, 245.
Spartans, 119, 129, 139, 141, 143, 160, 193.
Spenser, Edmund, 468.
Spinoza (spe-nō'zä), 514.
Spu'rius Mæ'lius, 219.
Spurs, battle of the, 432, 456.
Star Chamber Court, 499.
States-System, 426.

Statues, famous: Æsop, 174; Anacreon, 164; Apollo Belvidere, 575; Athena Pallas, 194; Athena Promachus, 194; Bel, Beltis, and Isntar, 59; Bronze Horses of Venice, 575; Cæsar, 250; Faun of Praxiteles, 183; Jupiter, the Capitoline, 250, 307; Memnon, 14, 17; Niobe group, 183; Pallas Athena, 181; Pompey, 252; Rameses, 26; Romulus and Remus, 205; Seven Sages, the, 174; Shafra, 37; Sheikh-el-Beled, 27; Venus of Cnidus, 181, 183; Venus de' Medici, 575; Zeus, 181.
Steamships, 556.
Steele, Richard, 553.
Stein'kirk, battle of, 492.
Stephenson, George, 585.
Stil'icho, 267.
Stoics, the, 177.
Strā'bo, 155.
Strafford, Earl of, 498.
Strasburg, 326, 492.
Stuart rule in England, 494.
Stylus, mediæval, 414.
Sudra (soo'drā), the Hindoo, 106.
Sulla, 242–245.
Sully, 454, 494.
Sumptuary Laws, 416.
Supremacy, Act of, 462; oath of, 458.
Sweden, 482–485, 523, 524, 529, 564, 570.
Swift, Jonathan, 553.
Switzerland, 387–389; Reformation in, 441.
Syl'vius (Pope Pius II.), 386.
Sympō'sium, 198, 199.
Syr'acuse, 118, 143, 144, 227, 233, 234.
Syria, 46, 49, 50, 327.
Syrian war (Rome), 237.
Tabor, Mount, battle of, 552.
Tacitus, 277.
Talavera (tä-lä-vā'rä), battle of, 568.
Talbot, English captain, 369.
Talleyrand, 563.
Tamerlane', 406.
Tan'cred, 398.
Tā'o-işm, 111.
Tarentum, attack on, 224.
Tarpē'ia, treachery of, 206.
Tarpē'ian Rock, 206, 223.
Tarquin, 208–213.
Tarquinii (quin'i-i), 212.
Tar'shish, 74.
Tarsus, Cleopatra at, 253.
Tartars, the, 109.
Taylor, Jeremy, 513.
Tea introduced into England, 472.
Tell, William, 388.
Templars. See *Knights Hospitallers and Templars.*
Ten Thousand, retreat of the, 145.
Ter'ence, 274.
Terpsich'o-re. See *Muses.*
Tertul'lian, 264.
Test Act, the, 508.
Teutons, 12, 13; defeated by Marius, 242.
Thā'lēs. See *Seven Sages.*
Thap'sus, battle of, 250.
The'aters, 170, 187–189, 284, 298, 326, 472.
Thebes (theebz). Egypt, 16, 17; Greece, 147, 149, 151.
Themis'toclēs, 128, 129, 132, 135, 189.
Theōd'oric, 268, 318.
Theodō'sius I. (the Great), 266.
Ther'mæ, Roman, 285, 319.
Thermōp'ylæ, 129, 237, 388.
Thē'se-us, 116.
Thes'pis, 165.
Thiers (te-ār'), 580, 582.
Thirty-Years' War, 480; effect of, 485.
Thompson, James, 553.
Thor, 325.
Thothmes (tōt'meez), I., of Egypt, 17.
Thothmes III., 17.
Thrace, Persians defeated at, 126.
Thucydides (thu-sid'i-deez), 172.
Tī'ber, the, 204, 205, 212, 250, 283.
Tibē'rius, 256, 300.
Tī'bur (Tivoli), 281.
Tiers-état (teerz-ä-tä'), 359, 540.
Tig'lathinin, 47.
Tig'lāth-Pilē'ser I., 47.
Tiglath-Pileser III., 49.
Tigranes (ti-grā'neez), 246.
Tigris-Euphrates basin, 13, 45.
Til'ly, Count, 482, 483.
Til'sit, 565.
Timour'. See *Tamerlane.*
Titian (tish'an), 467.
Tī'tus, Roman emperor, 85, 260, 285, 320.
Tolē'do, 331.
Torgau (tōr'gow), battle of, 530.
Tories, 500, 509, 512, 532, 535, 536.
Torricelli (tor-re-chēl'lee), 514.
Tor'stenson, Swedish general, 484.
Toul (tool), seized by Henry II., 443.
Toulon (too-lōn'), 490, 543.
Touraine (too-rān'), 358.
Tour'naments, 412.
Tours (toor), battle of, 328.
Tower of London, 461, 507.
Trafalgar (trăf-al-gär'), battle of, 563.
Trā'jan, Roman emperor, 261, 292.
Transmigration of souls, 24, 106, 174.
Trasimē'nus, battle of, 232.
Trē'bia, battle of, 231.
Trent, Council of, 442.
Tribonian Code, 320.
Tribunes, 214, 217, 218, 256.
Tril'ogy, definition of, 165.
Trī'o, historical, 171; tragic, 165.
Triple Alliance, 490; League, 598.
Trī'reme, 192.
Trium'virate, First, 248; Second, 252.
Trojan war, 116.
Trou'badours, the, 413.
Trouvères (troo ver'), the, 414.
Troy, 115, 116, 162.
Troyes (trwa), 367.
Truce of God, 376.
Tudor line, 346; rule, 455–467.
Tul'lus Hostil'ius, 207.
Tunis, 457.
Turanian peoples, 10, 46, 109.
Turenne (tū-rĕn'), 485, 488, 490, 491, 492.
Turgot (tür-gō'), French minister, 538.
Turks, 330, 406, 407, 436, 437, 492, 586, 596, 598.
Twelve Tables, Laws of the, 217.
Tycoon', the, 600.
Tyler, Wat, 366.
Tyndale, William, 459.
Tyrants, 123, 133, 145, 170, 262.

Tyre, 50, 73, 151.
Tyrian dyes, 78.
Tyrtæus (tir-tee'us), Greek poet, 163.
Ulm (oolm), battle of, 562.
Ul'philas, 266.
Ulys'sēş, 117.
Uniformity, Act of, 462.
Universities, Colleges, and Schools: Arabian, 330; Charlemagne's, 336, 337; Chinese, 111; Egyptian, 26, 44; English, 459, 467, 472, 513, 515, 553, 557, 583; French, 454, 490, 492, 581, 583; German, 475, 476–478; Greek, 137, 155, 157, 163, 178; Hebrew, 86; Japanese, 601; mediæval, 413; Roman, 273, 275, 276, 280, 300, 318; Russian, 523, 599; Spanish, 428; Swedish, 523; 15th century, 424; 16th century, 472.
Urā'nia, muse of astronomy, 185.
Ur'ban II., Pope, 398.
Uruch, the earliest Chaldean king, 64.
U'tica founded, 73.
U'trecht, 448, 490, 493, 512.
Vaisya, the Hindoo, 106.
Valdez (väl'dĕth) at Leyden, 448.
Vā'lens, defeat of, 266.
Valerian Decree, 218.
Val'my, battle of, 542.
Valois (väl-wä') line, 358, 360; ends, 454.
Vandals, 269, 318.
Van Dyck', Flemish painter, 515.
Van Tromp, 503.
Var'ro, 232.
Vā'rus, massacre of, 256.
Vasco da Gama (väs'ko dä gä'mä), 394, 426.
Vassy (väs-see'), massacre at, 452.
Vauban (vō-bŏn'), 489, 491.
Vaudois (vō-dwä'), the, 450.
Vedas (vā'dăs), the, 106.
Ve-i-en'tine war, 218.
Veii (vē'yī), 212, 218, 221.
Velasquez (vā-läs'kĕth), 515.
Vendidad, the Hindoo, 93.
Venice, 269, 393, 430.
Venus. See *Aphrodite*.
Vercel'læ (vĕr-chĕl'lee), battle of, 242.
Verdun', seizure of, 443; Treaty of, 335.
Vermandois (vĕr-man-dwä'), 358.
Verō'na, 549.
Veronese (vā-rō-nā'zā), Paul, 467.
Versailles (ver-sālz'), 486, 517.
Vesā'lius, 468.
Vespā'sian, 260, 294.
Vespucci (vĕs-poot'chee), Americus, 427.
Vesta, 310. See *Hestia*.
Vestal virgins, 289.
Vesu'vius, battle of, 223.
Victor Emmanuel II., of Italy, 595.
Victor Emmanuel of Sardinia, 593.
Victoria, 583, 587.
Vienna, 436, 442, 492, 562, 567, 572, 588.
Villafranca (veel-yä-frän'kä), Peace of, 595.
Viminal Hill, 298.
Vinci (vĭn'chee), Leonardo da, 395, 467.
Virgil, 275, 310, 325.
Virginia, Colony of, 465.
Virginia, Roman maiden, 217.
Vishnu, 106, 108.
Viş'igoths, 318.
Volta, 555.
Voltaire (vol-tĕr'), 554.
Vulcan. See *Hephæstus*.
Vullush III., 48.
Wa'grām, battle of, 566.
Wales, 338, 344; first Prince of, 345.
Wallace, William, 345.
Walla'chia, 597.
Wallenstein (wŏl'en-stīn), 481, 482, 483, 484
Wal'pole, Robert, 533.
Wal'singham, Francis, 462.
Walter the Penniless, 398.
Wal'ton, Izaak, 513.
War of 1812, the, 535.
Warsaw, 526.
Warwick (wŏr'ik), Earl of, 369.
Waterloo', battle of, 572.
Watt, James, 555.
Weinsberg (vīns'bĕrg), siege of, 579.
Weissenburg (vī'sen-boorg), battle of, 580.
Wellesley (wĕlz'lī), Sir Arthur, 566, 568, 572.
Wellington, Duke of. See *Wellesley*.
Wesleys (wĕs'lĭz), the, 534.
Westphā'lia, 389, 449, 485, 486, 488.
Whigs, 500, 509, 512, 532, 535, 536.
Whitefield (hwīt'feeld), George, 534.
Whitney, Eli, 556.
William I. (the Conqueror), 340, 341, 342.
William III. of Orange, 491, 492, 510, 511.
William IV., 583.
William I., Emperor of Germany, 592.
William II., 592.
William the Silent, 446, 448.
Winckelmann (vink'el-män), 554.
Winkelried (vink'el-reet), Arnold von, 389.
Winter King, the, 480.
Wō'den, 324.
Wolsey (wool'zī), Thomas, 456–458.
Worcester (woos'ter), battle of, 503.
Wordsworth, William, 555.
World-Empires, the, 46.
World's Fair, London, 586; Paris, 579.
Worms, 326; Diet of, 379, 386, 440.
Wren, Sir Christopher, 515.
Writing materials, 23, 43, 44, 52–54, 71, 92, 104, 177, 279, 280, 305, 325, 337, 349, 414.
Wurmser (voorm'zer), 549.
Würtemberg (vür'tem-bĕrg), 592.
Wycliffe (wĭk'lĭf), John, 386.
Xanthip'pus, Spartan general, 229.
Xantippe (zan-tip'pe), 197.
Xavier (zāv'i-er), Francis, 601.
Xenocrates (ze-nŏk'ra-teez), 157.
Xenophon (zĕn'o-fon), 47, 172.
Xerxes (zĕrks'eez), 129, 130, 132, 133.
York, House of, 340, 346, 369.
Za'ma, battle of, 234.
Zend-Avesta, 93.
Zē'no, 157, 177.
Zenō'bia, 263.
Zeus (zūs), 166, 180, 181, 184, 185, 186, 187, 189, 196.
Zeuxis (zūks'is), 182.
Zis'ka, Hussite leader, 386.
Zollverein (tsōl'fe-rīn), the German, 589.
Zorn'dorf, battle of, 530.
Zoroas'ter, 93, 328.
Zut'phen, battle of, 464.
Zwingle (tsvĭng'lee), Ulrich, 441.

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